

bank of the Jordan, had to recross it. As a boy leaving home for a strange place receives his father's advice (*describe what this would be*), and a "God bless you;" so these tribes, going into a new country, away from the rest, are called before Joshua, who gives them good advice, blesses them and sends them away to journey in peace to their new home.

II. *The Altar of Witness.*—They journey from Shiloh eastward till they near the Jordan on the road to Gilead. Within sight of their new home they stop and think—"Shiloh, the Tabernacle, the Ark, are all with the other tribes. Soon Jordan will divide us from them. Will it really take away from us and our children the privileges of the Tabernacle, &c.?" Lest anyone should hereafter doubt their right to these privileges, they erect an altar on the west side of the river, on a high hill, as a witness between them and other tribes of their equal rights.

III. *The Suspicion.*—News of this comes to the other tribes. They see in it a proof that the three tribes are lapsing into idolatry. In anger they come up together to fight their brethren; but thinking better of it, they send Phinehas with ten princes (one from each of the ten tribes) as a sort of deputation to remonstrate in case the report be true.

IV. *The Explanation.*—On nearing the bank, the ambassadors see the altar, which confirms their suspicions. Disappointed and angry, they chide the three tribes, reminding them of the "sin of Achan," of the "iniquity of Peor," and of the dreadful results. Patiently the accused hear them to the end; then they quietly explain that the altar is not one of sacrifice, which might be used to sacrifice to Baal, instead of the proper one in Shiloh, but simply an altar of Witness, ("a great altar to see to") to testify that they had the same rights and privileges to the true Altar, to Shiloh, to the Tabernacle services, sacrifices, &c., &c., as the other tribes had. The messengers return with the explanation, which is frankly and heartily accepted by the other tribes.

## Family Reading.

—Dr. Callender has opened a suite of rooms at the Corner of Yonge and College Avenue for the purpose of conducting his dental profession, where he will be pleased to see his old friends and as many new ones as will require his services. They can rely on having their teeth skilfully attended to, as the Dr.'s specialty is to preserve the teeth.

### IVORY.

Many interesting facts in natural history may be learned from intelligent dealers in various natural products. Agassiz used to visit the fish-markets, and found there many valuable specimens. One of the ivory dealers of New York city is reported to have said lately that probably the largest tusk in America was in a show-window on Broadway. "It is eight feet long and nine inches in diameter. The diameter of Jumbo's tusk was only four inches, but Jumbo at his death was not full grown. Two important considerations determine the value of ivory—the country that produces it, and whether it is a 'dead' or 'live' ivory. Ivory comes mainly from Asia and Africa. Siberian ivory is found in the north of Europe, but it is comparatively scarce. Asiatic and African elephants are distinguishable from each other in form and structure. The Asiatic has small ears and three toes only, whereas the African has large ears and four toes. The tusks of both are divided into classes. The classes of the African are much the more numerous, but there are two main divisions. These are West and East coast. East coast includes the Cape ivory. The difference is that the West coast quality is the harder, and therefore inferior. East coast ivory is classed as "close tusks," because the tusk is hollow for only about one-third of its length. The hollow of the West coast ivory extends, in many instances, the whole length of the tusk, and the tusk is, therefore, much less valuable. There are at least twenty varieties of West coast ivory, among which are

Gaboon, Angola, Lagos and Kongo. It is a remarkable fact that while there may be no perceptible difference in the appearance of the animals, a good judge of ivory can tell at once, by examining the tusk, where the animal belonged. The largest tusks come from the Cape and Zanzibar. Zanzibar ivory and Indian ivory are the most highly prized, and indeed they are very similar in quality, though the India ivory is somewhat more transparent by reason of the animal oil it contains. In the forests and deserts of Africa a great deal of the ivory of dead elephants is lying waste. This, from exposure to sun and rain for years, is cracked and worn on the outside. It is called "dead" ivory, and is worth only half as much as that obtained from the animal as soon as killed. About 100 tons of ivory are obtained from Asia every year, and this, with the African yield, makes about 500 tons. This is a large quantity in the abstract, but it is not enough to supply the demand. Only about 400 tons go to London to be sold by auction. The rest is bought up by the Chinese and Japanese before it can be carried to London. At the sales which occur in London four times a year, buyers from all nations meet. Americans bid against Japanese and Chinese and are often outbid. Ivory is prized more by the Orientals and pagan nations than among civilized people, by reason of the virtues which are superstitiously ascribed to the material. Some years ago, I was astonished to receive a number of orders from Chinamen residing here for chop sticks, finger rings, and bangles. Eager to know why they were so extravagant in the purchase of ivory, for they insisted upon the finest quality, I asked, "What do you use these bangles for?" The fellow raised his arms and displayed his wrists, already encircled with ivory bangles, and becoming suddenly excited, and wildly gesticulating, he said, "Me walk on loof (roof), fall down, no hurt; ring save life." These rings are placed on the wrists in childhood, and consequently cannot be removed at full growth without being broken."—*Swiss Cross.*

FOR CHILDREN STARVING TO DEATH.—On account of their inability to digest ordinary food, Scott's Emulsion can be digested and give strength and flesh when all other food fails. See what Dr. A. H. Peck, Penn. Med. College, Peitcodiac, says: "I have used and prescribed Scott's Emulsion of Cod Liver Oil, and find it an excellent preparation, agreeing well with the stomach, and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c. and \$1 size.

### HINTS TO HOUSEKEEPERS.

TOMATO SAUCE.—Peel and cut in small pieces one dozen large, ripe and juicy tomatoes; add six small green peppers and two large sized onions; chop these very fine, stir in a coffee-cupful of vinegar, two or three tablespoonfuls of brown sugar, a heaping tablespoonful of salt, a teaspoonful of ginger, cloves, allspice and cinnamon; stew the tomatoes and all the ingredients, but sugar and vinegar, five minutes before taking from the fire.

TO DESTROY ANTS.—Houses that are infested with ants, black or red, may be disinfected with a little attention to trapping them. A sponge is one of the best things for the purpose. Sprinkle it with dry, white sugar; the sponge being slightly moist, it will adhere. The ants will go into the cells of the sponge after the sugar in large numbers and can be destroyed in hot water, and the sponge squeezed out and sugared again and returned to the closet for another haul, until all are caught.

PRESSED APPLES.—Choose some firm, sound apples, not too ripe; put them on a baking tin in a slack oven, and leave them in all night. In the morning take them out and pinch them one at a time between your finger and thumb, working all around them. Put them into the oven again at night, and pinch them in the morning, and continue doing both until they are soft enough. Then place them between two boards with a weight upon them, so as to press them flat, but not so heavy as to burst them, and let them dry slowly.

EXCELLENT ORANGE CAKE.—Two cups of sugar,

half a cup of water that has been boiled, yolks of five eggs, two cups of flour, grated rind and juice of one orange, one teaspoonful of cream of tartar, a half teaspoonful of soda and a little salt; bake in layers. Icing for the cake: Beat the reserved whites of four eggs to a froth, stir in powdered sugar until quite stiff, add grated rind and juice of an orange. Put the cakes together with this. If you wish to cover the top of the cakes with icing make stiffer with powdered sugar.

BAKED APPLE DUMPLINGS.—Peel and chop fine tart apples, make a crust of one cup of rich butter-milk, one teaspoonful of soda and flour enough to roll; roll half an inch thick, spread with the apple, sprinkle well with sugar and cinnamon, cut in strips two inches wide, roll up like jelly-cake, set up the roll on end in a dripping pan, putting a teaspoonful of butter on each; put in a moderate oven and baste often with the juice. Use the juice for the sauce and flavor with brandy if you choose. A sauce of milk and butter, sweetened and flavored, is mostly preferred.

### THE LENTEN TIDE.

What have we done that we should seek,  
This Lenten tide, to be forgiven?  
Our lips have never dared to speak  
Reproach or calumny of Heaven!  
Yet to the Lenten-tide belongs  
Repentance from some secret wrongs.

What need have we for deep distress?  
Our hands have never robbed the poor,  
We have not spurned in bitterness  
The trembling feet that sought our door;  
And yet the Lenten prayers are meant  
For those whose hearts are penitent.

We beg for "new and contrite hearts,"  
Within the sacred walls to-day,  
And some forgotten shadow starts  
From out our sunshine as we pray;  
For Heaven takes our souls aside  
To search them, at the Lenten-tide.

What have we done? Our hearts can tell  
Of scorn, impurity and hate,  
Of pride we have not sought to quell.  
Of Duty's promptings, bidden to wait.  
Ah, Heaven bids us view our pride  
With sorrow, at the Lenten-tide.

What have we done? Our narrow thought  
Has limited the Love Divine,  
And all the flood of Truth has sought  
In human channels to confine,  
The Truth of God, so free and wide,  
Condemns us at the Lenten-tide.

The web of life is spun apace,  
And many threads are gay and bright,  
But some to give the pattern grace,  
Must bear the impress of the night.  
No weaver's hand may cast aside  
The dark threads of the Lenten-tide.

### A BAD HABIT.

"Of course, it will rain to-morrow, just because I want to go to town."

I suppose you constantly hear people say such things as that; probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful. Any Christian will admit that God is strangely careful for our little pleasures, not only that he gives us life and breath and all things, but that he makes the ins and outs of every-day matters fit comfortably together so many times when we had every reason to fear a painful jar, that He seems, so to speak, to go out of his way to please us; and then we glibly assert at any minute, as a sort of rhetorical flourish, not even with a bitter twang showing the temptation of keen feeling. "It will be sure to be that way, just because I want it this way! It always is so."

To think of such a habit carried on through a lifetime! In the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take as a matter of course what is really the matter