

curing the catch; and they also live to ripe and vigorous old age.

WOMAN SUFFRAGE.

Within the past year Norway has conferred municipal suffrage upon women. Those who have reached the age of 25, and have been householders—rate payers and taxpayers—for five years, with an annual income of not less than \$81; or who have husbands who pay taxes upon this amount, are now qualified to vote in municipal elections. An unmarried woman living with her parents is disfranchised unless she, too, has an income equalling the sum fixed by the law—the newly amended law being based upon a property qualification, with no distinction as regards sex. The exercise of the franchise, as a matter of course, qualifies Norwegian women for holding any office in the gift of the municipal authorities, whose jurisdiction extends to the various departments of public works, the public schools, and even the harbor commission. The agitation, which has been carried on since 1884, has been planned by Miss Gina Krog, who has been called 'the Susan B. Anthony of Norway.'

The reform is the natural outcome of enlightened public opinion and of public sentiment, which liberal thinkers, like Ibsen, have been instrumental in shaping. Miss Krog is a woman about 50 years of age, of much culture and social influence, with the natural gift of leadership. Thoroughly fitted for the work, she has undertaken, she regards her present triumph only as encouragement for future agitation, and is pledged to continue what she has begun, until men and women are equal before the law in every particular.

SOME SWEDISH PECULIARITIES.

With a climate rather colder than that of Norway, the life of Sweden differs somewhat from that of its progressive neighbors. Being the real residence of the court, which visits Christiania only at stated seasons, the social life is more conventional, although the rulers, since the first Bernadotte, have become more and more democratic. Not only is the palace thrown open on certain days to the general public, but processions of inquisitive foreigners and loyal subjects are conducted through the private rooms where the king has been reading an hour before, and the queen's work basket and her sewing implements are standing just as she left them upon her table.

The schools, like those of Norway, are graded, and the sexes are taught separately, the course being practically the same for both. In this home of Sloyd, girls as well as boys are carefully trained in the use of tools, the plane and chisel, the saw and lathe, and they acquire much skill in all sorts of joiners' and carpenters' work. On the farms, also, they help in all the out-of-door work, as well as looking after the dairy and the housekeeping. There are fewer women employed in the shops, apparently, than in Norway, but they manage restaurants and hotels, where they are often placed in authority over a corps of waiters.

THE LOVE OF FESTIVALS.

The great festival seasons are Easter, Whitsuntide and Christmas, which are celebrated with church-going, feasting, visiting, and gift-making. Skating and sleighing are the chief recreations during the long winters, in which people of all classes participate; and in this sport women of all ages and conditions, as in Holland, become very

proficient. The love of music is almost universal, and, while the country has given some great artists to the world, there are to be found in every town and hamlet many who, although they will never achieve either fame or fortune, have voices which would be considered phenomenal. Chorus singing, the wonderful folk songs, are a part of all gala making, without which fair or festival would be incomplete.

A few women have left their lasting impression upon the literature of Sweden. The most noted of the older school were Charlotta Nordenfly, and Anna Maria Lenugren, the poet, who is usually compared to Mrs. Hemans. Frederika Bremer, who is remembered by the lovers of delightful books, through Mary Howitt's translations of her novels and her letters, 'Homes of the New World,' has been accredited to Sweden, but was in reality a native of Finland.

The more liberal educational advantages are developing artists and writers of talent, who no longer have to overcome the opposition that once met them on every hand. Among the new school of writers Selma Lagerlof takes high rank. Her 'Story of a Country House,' which has been recently translated into English by Jessie Brochner, gives one a clear insight into the daily life and genius of her fellow countrymen.

WOMEN OF DENMARK.

The Danes, as a nation, have little love for their northern neighbors. Inheritors of a land of level fields and pastures, with a fertile soil, the Danes find life somewhat less difficult than it is for all who dwell beyond the stormy Skagerrack and Cattegat. Their closer proximity to the other countries of Europe seems to have checked the development of the freer spirit of the northern countries. There is amongst them, however, a marked artistic spirit, which, given any scope, manifests itself often surprisingly, and it is to be found amongst the peasantry as often as elsewhere.

Danish women almost equal the French as cooks, and it is imperative that every girl shall be thoroughly trained, not only in this branch of domestic art, but in sewing, knitting, darning and mending, all their schooling and training tending to fit them, not for an independent career, which it must be confessed comparatively few of them regard with favor, but for good housewives.

Even the queen, who is the mother of the present queen of England, did not depart from this rule. The family was poor, and although the royal mother married her handsome daughters into half the reigning families of Europe, she had them taught to trim their own bonnets and cut and make their own gowns. And it is an accomplishment which, it is said, Queen Alexandra has passed on to her own daughters.

Bible Study.

(Northwestern Christian Advocate.)

But after all that critics and translators and expositors have done or can do to help us in the study of the Bible, we must not allow their helpful labors, great as they be, to become a substitute for faithful and devout inquiries of our own. The glory of these Scriptures is that in the main they are self-interpreting. No translation of them ever made has been so defective that an earnest seeker after the truth need fail in finding therein the way of eternal life. The old Greek Septuagint, the Latin Vulgate, the Douay version and all modern versions, in whatever language, all contain

in substance the same divine and blessed word of God.

It is to be feared that many waste more time in the perusal of so called Bible and lesson helps than would be sufficient to master the main contents of the Bible itself. It is better to read the Acts of the Apostles through ten times, without any commentary or lesson help, than to read it once alone with ten commentaries. There are, indeed, many obscurities in all the sacred books. But they are comparatively so few and withal so incidental, that the ordinary reader may pass them over and lay hold on the many and great truths which are not difficult to apprehend. For the abiding profitableness of the holy Scripture is not in fragments of ancient history which it here and there records, not in reporting manners and customs of oriental lands, nor in the lists of names and places which have been incidentally preserved from oblivion, but rather, as the apostle admonishes us, these scriptures are supremely profitable and divinely intended 'for doctrine, for correction, for reproof, for instruction in righteousness, that the man of God may thus become perfect and completely furnished for every good work.' The Bible is our great text-book of religion. We search these Scriptures with the conviction that we find therein the blessed lessons of eternal life. The experiences, the confessions, the songs, the parables, the proverbs, the prophecies of holy men of old, are living witnesses to all ages that the eternal God loves the world and has made wonderful and unspeakable manifestations of his truth and grace to men.

We should give most cordial welcome to all that helps us to a more thorough understanding of these lively oracles. In the holy Scriptures we find history and biography and poetry and song and oratory and proverb and parable and epistle and gospel memoirs, all alive with heavenly glow. Abraham and Isaac and Jacob and Moses and Samuel and Isaiah and Paul and, best of all, Jesus the Christ, speak to us from these holy writings and the messages they bring us are full of spirit and of life. Happy they who from childhood have, like Paul, 'known the sacred writings, which are able to make one wise unto salvation through faith which is in Christ Jesus.'

God With Us.

In an article on Tennyson in the 'Contemporary Review' by his niece, Agnes Grace Wells, she says, 'Nothing that others ever spoke to me made the impression upon me that his words and manner did when he would say to me, in exactly the same natural way as a child would express his delight at his father making him his companion: "God is with us now on this down as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus; we cannot see him; but he, the Father and the Saviour and the Spirit, is nearer perhaps now than then, to those who are not afraid to believe the words of the apostles about the actual and real presence of God and his Christ with all who yearn for it." I said I thought such a near actual presence would be awful to most people. "Surely the love of God takes away and makes us forget all our fear," he answered. "I should be sorely afraid to live out my life without God's presence; but to feel that he is by my side now, just as much as you are, that is the very joy of my heart." And I looked on Tennyson as he spoke, and the glory of God rested upon his face, and I felt that the presence of the Most High had, indeed, overshadowed him.'

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