TWO CHILDREN PERISH.

Their Parents Found Them Dead on Returning From the Theater.

CHICAGO, March 5.—Hans Peter Jacobson, 12 years old, and his little sister, who is not yet 5 years old, were partly burned and partly suffocated to death at their home at 477 West Huron street Monday night. Their parents put them to bed at 7 o'clock and then went to the theater. By the explosion of a kerosene lamp the house caught fire, but the flames were not noticed until nearly midnight. A fireman rushed into the burning residence and carried out the children, but before a doctor could arrive they died in the rescuer's arms. As the dead children were being carried into a neighbor's house the parents came rushing up. Mrs. Jacobson caught her dead daughter in her arms, and when she found it no longer lived she fell fainting to the sidewalk. The bodies were placed in the parlor and Mrs. Jacobson was carried upstairs. The doctor who was hastily summoned declared her condition as precarious. The fire was quickly extinguished.

M'CRACKEN'S BABY.

They had a baby at McCracken's. It was the first baby, and both parents had made careful preparation for its management by reading all the books of advice to young mothers, etc., that they could possess them selves of. They got along very well as long as the nurse was in the house, but when that necessary but tyrannical individual had taken her departure they found themselves in a condition to test the value of the information they had acquired. The baby slept very sweetly until bedtime, but about the time its parents were about to retire it awoke; then fun commenced. The baby cried, Mrs. Mac said that it was hungry, and was proceeding to administer the lacteal food when Mac stopped her.

"Don't you know that it will not do to nurse a child when it is crying? Mrs Knowall's book says 'Never feed a crying child, because it will give it a habit of whimpering.'"

True enough, but the baby still cried. Mrs. Mac attempted to take it from the crib to her arms, but remembered just in time that "Sterling Advice to Young Mothers" said, "Never take your child in your arms to stop its crying; if you do it will always want to be in your arms."

Mac started to rock the crib, but was checked by Mrs. Mac, who reminded him of what it said in "How to Raise Children," which was, "Teach a child to lie in its crib without being rocked. The child soon becomes accustomed to the motion and will not lie in the crib without it." The cry of the baby had by this time deepened into a prolonged howl.

"Do you think it has the croup?" said Mac.

"I don't know," said Mrs. Mac, "but I will see." And, getting her book on children and their ailments, she compared the child with the symptoms described in the book. The baby still cried.

"I don't believe it is sick," said Mac. "I'll walk it."

"Don't," says Mrs. Mac. Don't you know that all the books say that a child should never be walked under any circumstances. Men are such geese."

Mac subsided, and the baby cried.

"We will go to bed and put out the light," said the mother. "I read some place that a light in the room makes a child wakeful. When he finds himself in the dark he will go to sleep through force of habit."

Mr. and Mrs. Mac went to bed after putting out the light. The baby still howled. Mrs. Mac waited until she thought her husband was asleep, and then reached over him and cautiously lifted the baby into bed. The infant seemed to know what was coming, and stopped crying, and when it had received the nourishment that its mother could no longer refuse, it snuggled down in her arms and went to sleep.

Mack had been awake, and aware of what was going on, but, man-like, he never interfered. He would sooner spoil the baby than lose his rest When the regular breathing of the child told him it was asleep, he said:

"My dear?"

"What?" said his wife starting from the doze into which she had fallen.

"I have been thinking," said Mac, "that the books tell everything about the management except the way to stop them from crying, and I have come to the conclusion that no parent ever wrote a book of that character. In fact," said he, rising in bed to emphasize his words, "I believe that the authors of all such books are nothing more or less than old maids."

"Yes, dear," and they went to sleep.

Crazy Judge Stephen.

LONDON, March 5.—Mr. Justice Stephen still declines to resign or take a vacation, and, though he is undoubtedly crazy, he is holding the Surrey Assizes at Guildford. One of the cases tried before him this week attracted general attention. A woman named Brown, obviously a vain and stupid vixen, literally tortured and beat to death an unhappy young "slavey" in her service, simply because the girl was awkward and clumsy. The evidence against the woman was conclusive, but Justice Stephen directed the jury to acquit her of manslaughter, and then sent her to prison for six months for common assault. She was followed out of court and to the railway station by a mob groaning and hooting. Oddly enough, the train bearing the Queen back forom Portsmouth passed through the station just at that moment, and only exhaustive inquiries satisfied her Majesty afterward that the outcries were not directed against her. The Daily Chronicle says a few more exhibitions like this of Justice Stephen will lead to the adoption of a system which reduces the judge to the position of a mere ministering officer of the court and limits his functions simply to that of legal adviser of the jury, and leaves the jury free, not only to find a verdict, but to award the punishment.

I understand that there is serious expectation that Mrs. Maybrick will be soon released by the Home Secretary. Undoubtedly the discovery of Stephen's mental condition has revived interest in her case, but it is said that her devoted mother has finally got together from France and America a lot of new evidence on the subject of her use of arsenic for her complexion.

The Spring Medicine.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health-giving, blood-purifying and appetite-restoring which everybody seems to need at this season. Do not continue in a dull, tired, unsatisfactory condition when you may be so much benefited by Hood's Sarsaparilla. It purifies the blood and makes the weak strong. v

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NAAMAN HEALED.*

BY THE REV. LYMAN ABBOTT, D.D.

"Wash me, and I shall be whiter than snow." —Ps. li., 7.

Leprosy was a term used for several diseases in the East which had but little in common except their appearance. In its worst form (Elephantiasis Grecorum) it is the worst of all diseases. "From a commencement slight in appearance it goes on in its strong but sluggish course, generally in defiance of medical skill, till it reduces the patient to a mutilated cripple, with dulled or obliterated senses. Ulcers often eat into the muscle until they expose the bones. When the disease is fully formed, the distorted face and the livid, incrusted and ulcerated tubercles: the deformed, sightless and uncovered eyes; the hoarse, whispering voice; the fetid breath and cutaneous excretion; the contorted joints, which are often buried in or absolutely dislocated by tubercles; the livid patches on those parts of the body not yet tuberculous—all form a picture which is not exceeded in the horror of its features by any other malady."

There is, however, another and milder disease of the skin which also goes by the general name of leprosy, but which is distinguished from the Elephantiasis Grecorum by the medical men by another term, and which is rarely fatal and not contagious. The difference between these two forms of disease was recognized by the ancients; and the provisions of the 13th chapter of Leviticus were intended to secure an official determination of the question which of them any person suspected of having the leprosy really had.

Several circumstances made leprosy a common type of sin. It was generally regarded as incurable, and in its worst forms is so regarded by the medical faculty at the present day. It was and still is considered contagious, and certainly was hereditary. Among the Jews the lepers formed a separate community, and still do in the East, where hospitals are comparatively unknown; thus leprosy separated the victim from the people of God. It was on more than one occasion inflicted as a divine judgment. When it was officially determined that one had the worst form of leprosy, he was officially declared to be dead. The same emblem of mourning and the same service were used as in the case of his burial, and he went out from his household to be seen by his family no more. Thus leprosy was almost universally considered as a special sign of guilt and divine condemnation. This opinion is still very generally entertained in the East.

It is evident that the leprosy with which Naaman was afflicted was the milder form; otherwise it would have been impossible for him to have retained his place at the court of the Syrian king. If it had been the more serious form, no one would have associated with him. To have done so would have been to risk life. As well might it be imagined, that one afflicted with the most loathsome form of smallpox would keep his place in the palace of a king.

These general facts must be borne in mind in reading the story of Naaman and his cure.

The story is very simple; it would be needless for me to repeat it here. It must suffice to call the reader's attention to the lessons that lie in the narrative.

1. This Naaman was commander-in-chief of the armies of Syria. This position was next in honor to that of the King. Besides the honor of his position Naaman enjoyed that which a grateful country always awards to a successful general who has rendered it a great service. What was the deliverance at which the account hints we have no means of knowing. An ancient tradition reports that it was Naaman who shot the fatal shaft which gave the mortal wound to Ahab and so defeated the army of Israel. But this is not specially worthy of credence.

But, great in courage, great in position, and great in the honor of his countrymen, Naaman was nevertheless a leper. How rarely are the envied enviable! Every heart knoweth its own bitterness. In every household is a skeleton. If these proverbs are not literally true, it is true that the richest houses are most apt to have a skeleton, and the apparently best-fed hearts to know peculiar bitterness.

2. A very humble missionary brought him deliverance; a little Hebrew slave girl, to whom I suspect he had been kind—else she would hardly have put her desire in the words with which she clothed it: "Would God that my lord were with the prophet that is in Samaria." Here is a girl of whom we know absolutely nothing more, not even her name, who was more to Naaman than all his courtly and noble friends. It is another illustration of the perpetually repeated paradox of life. God chooses continually the little ones of the world to render the greatest service. The story illustrates what a little girl can do. She can tell the story of a prophet greater than Elisha.

But the Hebrew slave must have been prepared for this service. She had known something of the prophet in her native land; we are reasonably sure from her earnestness that she was a devout believer in the God of Israel. It was because she had believed that she spoke. She had faith in her God as one who could even heal the leper. The power of the weak is the power of faith. It is the power of those who know the Great Prophet and the Divine Healer.

3. The King of Syria falls into the common error of those who at the present day expect to purchase redeeming love. He makes up a great purse to send to the King of Israel to secure the healing of his court favorite. God's love is not for sale. It is without money and without price. It is not in the nature of love that it can be sold.

4. The King of Israel knew less than the Hebrew slave. He thought that the King of Syria was seeking to quarrel with him. He knew not of the power of the prophet, who apparently lived in his own court. The wisdom that is revealed to babes is hid from kings. But surely his ignorance was his own fault.

5. Elisha's method of dealing with Naaman. Contrast his course with the Shunammite woman. Then he takes a journey, goes up into the room where the boy is lying, stretches himself on the child, and prays till the life comes back again. Here he does not even come out to see the great general, but sends a messenger to him. Compare the course of Christ, who went not to the house of the nobleman, but simply spake the word of healing.

6. The condition of healing. Faith—but what kind of faith? The kind that obeys. It was not required of Naaman that he should declare his belief in any articles of theology whatsoever. Nor was there required of him any expression of feeling. He was not questioned as to his experience. He might go to the river doubting; that would not prevent the cure. If obeyed, that was enough; he should be healed. Nay, more than that, it is tolerably evidently that neither his faith nor his feeling was of a very commendable sort. He simply resolved to try the experiment, with apparently small expectation of any result. Set your class to look through the Bible to see if they find any case in which feeling was required as a condition of healing, either spiritual or physical. They will look in vain. Let them look for a case in which there was not some act of obedience. And still they will look in vain. To have faith in Christ is to follow him in what he bids us do. He who does this is saved—no matter what creed he starts with—no matter what lack of feeling may be his. He who disobeys cannot compensate for that lack of obedience either by a correct creed or by ardency of feeling.

QUESTIONS.

1. Describe Eastern leprosy.
2. What lessons may be drawn from the influence of the little captive maid?
3. To whom did the maid refer Naaman? To whom did the King send him?
4. Contrast the faith of the maid and the unfaith of the King, and draw the lesson from the contrast.
5. Why should Elisha send Naaman to the Jordan? Why not, as Christ, bid him be clean?
6. Were the sick ever healed by a miracle without doing something in obedience to directions to contribute to the healing?
7. What will you say respecting the request of Naaman in verse 18, and Elisha's reply to that request?

THE RAILWAYS.

The Grand Trunk Railway returns of traffic for the week ending Feb. 28, 1891, is: Passenger train earnings, 1891, $95,051; 1890, $95,689. Freight train earnings, 1891, $229,655; 1890, $254,500. Total, 1891, $324,706; 1890, $350,189. Decrease, 1891, $25,483.

Movements of the Queen.

LONDON, March 5.—The Queen, accompanied by the Empress Frederick and by the latter's daughter Margaret, and by the Prince and Princess of Wales, drove to-day in an open carriage from Buckingham Palace to Islington, where the royal party spent considerable time in visiting the horse show at Agricultural Hall. The Queen and her party received a perfect ovation as they passed through the streets on their way to and from the horse show.

Lady Hamilton's Picture.

LONDON, March 5.—In the recent comment in these dispatches on the Guelph Exhibition, it was pointed out that Romney's superlatively pretty portrait of Lady Hamilton, following so closely upon public comparisons between Nelson and Parnell, was likely to revive popular interest in her romantic career. Of all men in the world Mr. Gladstone would have been about the last, however, who might have been expected to yield to the fascination of the subject. Yet it seems that the fact that Lady Hamilton was in early life a domestic servant at Hawarden has incited him to collect a lot of local information and traditions about her, and it is understood that he intends to publish an article on the subject.

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*International Sunday School Lesson for March 8, 1890.—2 Kings v., 1-14.

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