so cold after all." A third remark to the effect that "Miss So-and-so was the homeliest girl in the city," was re-called as soon as mode, the speaker being compelled to own that Miss So-and-so was only rather plain instead of excessively homely.

So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects. and giving rise to constant corrections in the interests of truth. One thing became more and more suprising, however, to each one of us, and that was the amount of cutting down which our most careless statements demanded under this new rule. More and more we realized the unconscious exaggeration of our daily speech, and the distance between it and truth, and each one acknowledged at the close of the day that the lesson had been salutary as well as

Such a day may be of service in more ways than one, since it enforces good humor as well as strict truthfulness .-

THE FIRST PEEP INTO A MIRROR A few weeks ago a company of Siamese women came to see me and to look at my house. They consider it a great treat if I invite them through my rooms, and let them look at my beds, my tables, my chairs, my pictures and nicknacks, and especially if they can look at themselves in the mirror on my bureau. One or two of those who came had been here before, and they were telling how they looked in the glass, till the others were all so anxious to get a peep, too, so they gathered in a crowd and stood before the mirror. One quick look, and then a surprised startled cry, and some of them hid their faces, others jumped away, and some looked about to see who was really there. They had never seen themselves before, and did not know how miserably they looked, with their black teeth and naked bodies. They drew their scarfs over their breasts, and tried to hide from the sight of themselves.

One turned to me and said we are very hateful-looking, don't you think?" I did not till them that I had always thought so, but I said, "Now since you know how you look, is it any wonder that we always tell you to wear more clothes and to quit chewing betel?" Some of them would not be induced

to look the second time, while others stood and stared, as much perhaps, as you would, if you could see one of them suddenly appear on your streets.

Of late, nearly every Siamese house has some kind of a little glass, four by six inches perhaps, or it may be a little round one that costs two cents, and is, as one of my girls said, "only large enough to see your nose in.'-Children's Work for Children.

THANKING GOD.

There was once a little girl who had lost her father. The night after her father died she knelt down at bed-time to thank God for taking care of her during the night. Then in her prayer she got to the place where she was in the habit of asking God to bless her father. But she now stopped; her little hands were unclasped, and with a sad heart she looked at her mother and said, "I cannot pray for father any more." The mother waited for some moments, and then told her to go on. The little girl then with a voice that faltered, said, "O my mother, I cannot leave him all out. I will say, thank God that I had a dear father once; so I can still go on and keep him in my prayers;" and so she does whenever she kneels down to pray. She showed that she felt that God is good, and that he would hear her when she thanked as well as when she asked a favor. She showed that she knew what it is to be thankful. She was like another little girl who, when she had lost a sister, and some one spoke to her about it, said, "Yes, it was hard for me to give up my sister, but God has left me another sister and a good father and mother."

The following indicates some of the possibilities in store for great pulpit

"Dr, Mellor, a popular preacher at Hali-

fax, England, recently had his sermon de-

livered by telephone, as it was uttered, to

an extra audience at Manchester, thirtysix miles away. Not only was the preaching thus overheard, but the singing of a hymn was reproduced "almost perfectly," the sonorous voice of Dr. Mellor being heard above that of the congregation. The prayer and the usual lessons were also thus communicated. The chief defect in the transmission arose from the interference of the ordinary messages as they passed through connected wires, for they occasionally drowned the preacher's utterances. Some words were lost because Dr. Mellor has a way of dropping his voice at the end of a sentence, but this cause had doubtless led occasionally to like consequences in the case of much nearer auditors. Another source of interruption was due to the position of the telephone and the habits of the orator. The instrument was concealed at his feet; and when, to emphasize his words, he leaned over the edge of the pulpit, his Manchester audience could not catch what he said. The experiment was, however, so far successful that its general use seems practicable INTER NATIONAL

BIBLE LESSONS.

SECOND QUARTER:—STUDIES IN THE OLD TESTAMENT.

B. C. 519. Lesson XI. THE NEED OF God's Spirit; or, Power by the Spirit. Zech. 4. 1-14. June 15.

EXPLANATORY AND PRACTICAL. Verses 1, 2. The angel. The revelations to Zechariah were given not directly from God, but through the ministrations of an angel. Waked me. After the previous vision of the bigh-priest and the adversary standing before the angel, Zechariah had fallen into a sleep, from which he was now aroused, and lifted into the prophetic state. A candlestick. Though the temple was still unfinished, and its sacred furniture was as yet unused, the prophet saw in vision the golden candlestick in the holy place. This was a lampstand, consisting of a central shaft, from which branched three arms on each side, thus presenting places for seven lamps, which were arranged in a row, all at the same height. The candlestick was of pure gold, cast in ornamental forms, and stood five feet high and three and a half feet wide at the summit of its brances. It may be taken as a type of the church (Rev. 1, 20) in the following particulars: 1. Its purpose was to give light (Matt. 5, 15). 2. Its material was precious and costly, indicating how dear is the church to God, and how lovely it should be in the sight of men. 3. Its seven lamps in a line point to the diversity, the equality and the unity of the church. 4. Like the church, it often needed to be filled, replenished, and trimmed afresh. 5. Like the church, it was not the light in itself, but the bearer of the light, which represented Christ, who is the light of the world. John 9, 5. A bowl upon the ton. This, though not a part of the candlestick, was seen in the vision as surmounting it, and supplying its seven lamps with oil, an emblem of the invisible stores of grace which God supplies to his church. 1. "So God's people can see what others cannot, the fountain whence flow our blessings." Seven lamps. The lamps were separate from the candlestick or lampstand, being simply oil ves sels in which the wick floated. Seven pipes. There is some obscurity in the text here. It is literally, "seven and seven pipes," or, "seven several pipes," and would seem to indicate that in the vision there were seven pipes leading from the reservoir to each lamp, making forty-nine of the church.

3, 4, 5. Two olive trees. The candlestick of the prophet's vision was supported on each side by an olive tree, from whosebranches (verse 12) a golden pipe appear- | ing what is supposed to be an ordinary ed to connect directly with the oil reser- cold or sore throat until it has progressed voir surmounting the candlestick, supply. ing it with oil which flowed from the trees. 2. "The supply of divine power does not come through human ministra- remedy on hand and use it on first appear • tions, but directly from on high." What are these ! 3. " The divine teachings are not always understood, even by inspired men." No, my Lord. 4. "We should never be ashamed to acknowledge our ignorance of the divine) mysteries, if we would receive instruction concerning them.

6. This is the word of the Lord. That is, this vision was sent as a message to encourage the heart of Zerubabel and his fellow workers, by its picture of the divine supply which should meet every need. Zerubbabel. The hereditary prince of Judah, who was, as his name indicates, "born in Babylon," during the captivity. He had led the exiles back to their own land, and began the rebuilding of the temple, about fifteen years before the period of this lesson. Not by might. As the golden candlestick was fed by invisible supplies, so God's purposes did not depend for their accomplishment upon human might or power, but were sure of success through divinely-furnished instrumentalities. 5. " God can accomplish more through the weakest things than man can through the strongest." 6. "God's cause is independent of human agents." He can raise up workers wherever he requires them. My spirit. The oil of the golden candlestick symbolized the Holy Spirit, which the Almighty

could pour out as will upon his people. 7. O great mountain. The difficulties which arose around Zerubbabel in his endeavor to restore the temple from the oppositions abroad and lack of zeal at home were like a mountain. 7. "Whoever untertakes a noble work for God must expect to find obstacles in his way." A plain. 8. "Obstacles are easily overcome or are swept out of sight if God be on our side." The "mountain" of Samaritan opposition proved after all "a plain" when the decree of Darius authorized the completion of the temple, and compelled even its enemies to give their assistance to it. Ezra 5, 6. The headstone. That is, the copestone or crowning piece, being the last placed on the summit of the completed building. Shoutings. As shouts had accompanied the foundation (Ezra 3, 11), so they were destined to accompany

the completion of the work. Grace, grace. A supplication for divine grace to rest upon the building. 9. " Even when our work is done, we need to ask for grace upon it."

8, 9, 10. His hands shall also finish it. An encouraging assurance to the prince of Judah, who had now waited fifteen years, and was destined to wait seven years longer for its fulfillment. 10. "God rewards with success those who work for him." 11. "Those who do not witness the success of their endeavors here may yet behold it hereafter." Who hath despised. Some among the Jews, but more among the surrounding nations, had ever surveyed with contempt the effort to rebuild the temple. Small things. 12. "The greatest results often arise from the least beginnings." There was a day when the whole Christian Church counted only one handred and twenty members. They shall rejoice. An obscure passage, of which the best rendering seems to be. "They those seven, shall rejoice, and see the plummet," etc. That is, not the despisers. but "the seven eyes of the Lord" shall rejoice as the work of rebuilding advances. 13. "We may disregard the frowns of men if we possess tha smiles of God upon our work." The plummet. That is, the plumbline in the hands of Zerubbabel, an evidence of work in progress 1eceived notice and favor from the eyes of the Lord. 14. "God observes and honors his people's labors. Those seven. "Those geven, the eyes of the Lord." Seven is used often in Scripture as the complete number. Hence, seven eyes would indi-

11, 12. Olive branches. The branches of the olive trees seemed to connect with the bowl surmounting the candiestick by pipes, which carried the oil. Golden oil. The oil is called "gold," from its purity, preciousness and color. Of themselves. The supply of oil seemed to come directly from the trees, without human aid or pre-

12, 14. Two anointed ones. That is, the pipe which carried the oil represented the two anointed ones, or "sons of oil." These have been variously interpreted to refer to Joshua the high priest, and Zerubbabel the prince, or to the two offices of the priesthood and the royalty in Christ, the coming Messiah.

GOLDEN TEXT: Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4, 6. DOCTRINAL SUGGESTION: The triumph

The next lesson is Mal. 3, 8-18.

DIPHTHERIA has for a long time been ity seems to be greatly owing to neglect to its stages, and then when medical aid is procured it has too often been found to be too late. From the fatality attending this disease every family should keep a ance of sore throat, A preparation called DIPTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded where it has been used, to be an infallible reme dy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the lcw price of 25 cents a bottle.

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SWORN STATEMENT BOSTON POLICE OFFICER.

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