







No. 474.—Benedict Rhymes. When sailing long in many Wise shipmen use the juice of...

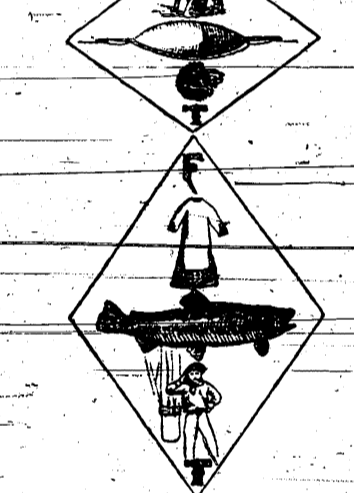
No. 475.—Numerical Enigma. My 43, 31, 16, 2 are all the same vowel. My 64, 49, 34 is the second made by a cannon ball passing through the air...

No. 476.—Hidden Motto. DRIP! DRIP! DRIP! WILDERNESS Insert in their proper places seven 'a's, six 'e's, two 'i's and six 'o's, and you will have a couplet from Shakespeare which no coward would adopt as a motto.

No. 477.—A Date Puzzle. X X X X The first is one-half of the fourth. The fourth is one-half of the second. The first, second and fourth lack two of equaling the third. The second and fourth lack three of equaling the third. The fourth is the square root of the second. The third minus the first gives the cube of the fourth. The whole is an important date in American history.

No. 478.—A Pyramid. Across—1. A letter. 2. A bud (bot.). 3. A rownd. 4. A letter. 5. A seabird. Down—1. A letter. 2. A preposition. 3. To injure. 4. A bud. 5. A city of Japan. 6. A Scotch word, meaning in greater quantity. 7. A meadow. 8. An abbreviation. 9. A letter.

No. 479.—Double Diamond. From the ten objects here shown, construct a "double diamond," which is one that will read differently across and up and down. The two central words are shown by the two largest objects.—St. Nicholas.



No. 480.—Two Easy Word Squares. (a) Anxiety; sour; a kind of grain; the first home of Adam. (b) An apology; to jump; in a state of rest; the plural of an animal.

No. 481.—Enigma. When green, I'm good to eat— That is, if cooked with skill; When blue and pink, I'm very sweet, And neeseys help to fill; But exacting far to make me, When e and e are added to me.

The First Last and the Last First. St. Paul grain men have been vexing their souls over a problem touching a grain bin and contents, the solution of which has dawned upon not a few of them. It is this: Given a bin, dump into it separately five distinct quantities of wheat, for instance, open the spout at the bottom and the query is: "Which layer of wheat comes out first?" The uninitiated say at once, with a few exceptions: "The first layer at the bottom, of course." W. A. Van Slyke was determined to get at the facts, and watched the bin with his eagle eye very closely the other day, after having caused a layer of barley to be placed on top of several layers of different kinds of wheat. The spout was opened, and the barley came rushing out first.—Pioneer Press.

Key to the Puzzle. No. 474.—What is It?—The Letter V. No. 475.—A Clever Puzzle: CL, CLL, CLLO one of the nine Muses. No. 476.—The Ingenious Servant.

No. 477.—Enigma: Glass, Dist. ass. No. 478.—Charade: (a) Endless (b) OX (c) Heartless. No. 479.—Single Acrostic: Turkey Cross-words: 1. darts; 2. feet; 3. darts; 4. rakes; 5. peEan; 6. maYor. No. 480.—Benedicting: 1. Tin—2. Hash—3. ash—4. Easter—5. Bear—6. 5. Eland—land; 6. Ecol—col; 7. Kill—ill; 8. Scent—cent; 9. Hart—art; 10. Ideal—deal.

Teacher to Pupil:—Johnnie, what is a denagogue?—Johnnie: A denagogue is a vessel that holds wine, gin, whiskey, or any other liquor.—Detroit Free Press.

THE ENGINEER'S RISK.

An incident of the Red Cross association during the yellow fever epidemic at the south. This eagle, over the main. In the warm November rain, Through the sunny southern land, Blasted now on every hand...

Quarantined on every side Was Macebony, who had died Many a doctor, many a nurse, Till it seemed as if a curse, Dark as the Amity's (epin) Rusted on the little town.

Not an engine slacked its speed To relieve the awful need, For the order stern was given That the iron horse be driven At his very swiftest pace.

But there came an evening, when Along the passengers were men Wearing on their breast the sign Of a ministry divine— In a simple cross, blood red, On a fair white surface spread.

Faithful that they knew no fear, Counted not their own lives dear, Ready were for sacrifice, (Coming in whatever guise— For the people's suffering brethren) Or their ill allowed of God.

Women, too, the symbol wear; In its name they boldly dare Ask to have the flying train Stopped, while into the rain Leap they, one by one, till then: Women seven and three brave men— Stand upon the swampy ground, Pity darkness all around.

Served by their comrades' word, Faithful through the tumult heard: "Dunnes, you know what to do: To your best, and God help you!"

Not the issue life or death, None of them once questioneth, Going, standing, falling down, Up again, they seek the town, And at midnight enter in; Macebony's blessed work begins In that accidental air.

With a mother's tender care, Mingling with the falling rain, Mingling with the moans of pain, Sobs of gratitude are heard, As the nurses, undeterred, Move among the stricken brood, Giving medicine and food.

In this name and for His sake, Who constrained them thus to take Risk to life and risk to limb, Leaping from the train for Him.

So the fever plague was stayed, So again the land was made Joyous with the bloom of health; Obedience with the price of death Of a love poured forth as free As the Lord's own ministry.

But the noble engineer, He who lent a pitying ear, He who dared to set aside, For that sick evening's side, Human law for higher good To a suffering brotherhood.

Risked—his place of trust, Calmly saying: "God is just: I was true to Him, and He Will not suffer mine nor me To be hurt by want or loss, While men wear that blood red cross."—Francis J. Tyler in Youth's Companion.

She Wished to Sell a Library. One of our most genial auctioneers' cries have a half-wicked twinkle as he flashes "good ones" which was played on him the past week. He was tired and the weather was sultry, but when he came into dinner his amiable wife said that Mrs. A. had called and wanted him to come over to her house "right away," as she had some books to sell.

"O, thunder!" said he: "I can't go over there now; it's hot and a good half-past six."

"O, but you must, my dear; I assured her you would come over at once after dinner."

Dinner over, the auctioneer posted off to the lady's house, wheresomever like the following dialogue ensued: Auctioneer.—Mrs. A., I understand you have some books you want to sell.

Mrs. A.—O, yes; how much will you give me for them? Auctioneer.—Well, really, Mrs. A., I should have to see them. Where are they?

Mrs. A.—O, they are not picked up yet, but they are around the house and I want to dispose of them. How much do you think you could give? Auctioneer.—Well, what are they and how many of them?

Mrs. A.—Well, I can't tell exactly, but my husband says there are three singing books, two geographies and an arithmetic, anyway.—Worcester Spy.

A Japanese Tattooer. A Hong Kong journal gives an account of a Japanese, who has lately set up a tattoo colony as a professional tattooer of pictures and designs on the body. In a room decorated with fans, hanging pictures and scrolls the visitor or patient is received. In a conspicuous place is hung a notice in the following words: "I do not business if fuddled." Sample books are first produced for inspection and selection; they are filled with colored drawings of dragons, birds, insects and scenes comic and serious. At the bottom is written the cost of tattooing each, the price varying from about twelve shillings for three butterflies to an elaborate group for £20.

The operator himself was tattooed all over his body with groups of bright flowers here, the conventional Jap, here a girl's head there, a female figure with long flowing robes wound round the wrist, while on the other was a dragon with every scale carefully shaded. On the breast was a picture of the god of storms, with inscriptions in Japanese characters, and similar representations all over the body, the hands alone being merely of a small box containing a slab of black Chinese ink, some vermilion and dark red powders, and a drawerful of penholders, on the ends of which were fixed tiny bunches of needles, numbering from three to fifty. The customer chooses his design from the pattern books, the operator draws it on the part desired, and then, with the conventional Jap, needles, from the heavy black and a small one for the fine lines, the colors are punctured in. No blood is drawn, and the pain is very little.

A dragon, which would be tattooed for £4, would take five hours, on account of the number of scales. The part is then rubbed with vaseline to allay the inflammation, and in a day or two the skin would come off. After that the marks would be indelible. The Hong Kong operator tattooed the arm of an English prince, and in Kyoto was engaged for a whole month reproducing on the trunk and limbs of an English peer a series of scenes from Japanese history. For this he was paid about £100. He has also tattooed English ladies, and seems to be especially fond of one picture, which was a tiny fan about the size of a half penny, on which was a complete landscape with figures well defined. His income from tattooing in Hong Kong is about £1,200 per annum.

JESUS RISEN.

LESSON XII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 23.

Text of the Lesson, Mark xvi, 1-13—Commit Verses 6, 7—Golden Text, I Cor. xv, 20—Commentary by the Rev. D. M. Stearns.

(Compiled from Lesson Helper Quarterly by permission of H. S. Hoffman, publisher, Philadelphia.)

1. "And when the Sabbath was past." After His death at 3 o'clock on Friday afternoon, Joseph of Arimathea, who was also a counselor, but a good and just man waiting for the kingdom of God, and had not consented to the action of the council respecting Jesus (for he was secretly a disciple of Jesus), went boldly to Pilate and begged the body of Jesus, and having received it, he and Nicodemus wrapped it in linen with about a hundred pounds of myrrh and aloes, and laid it in his own new tomb hewn out in the rock, wherein never man before was laid, and rolled a great stone to the door. The women who came with Jesus from Galilee watched these proceedings, then returned and prepared spices and ointments and rested the Sabbath day, according to the commandment. Pilate, at the request of the Jews, caused the stone to be sealed, and set a watch until after the third day, lest the disciples should steal Him away, for they remembered that He had said: "After three days I will rise again." (Matt. xxvii, 57-60; Luke xxiii, 56-58; John xix, 38-42.) Is it not strange that the unbelieving Jews in this case remembered more than the disciples, for although He had repeatedly said that He would rise again the third day, they seem not to have believed it nor thought of it.

2. "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." What a dark Sabbath it must have been to them! "They said among themselves, 'We shall roll us away the stone from the door of the sepulchre.' They evidently expected to find everything just as they saw Joseph and Nicodemus leave it on the evening before the Sabbath, and they were not to have known of their bath, and they seem never to have known of the watch that had been set. For how better they kept the Sabbath than Christians now keep the day which we call Sabbath, for if anything unusual has happened, our Monday papers by thousands and tens of thousands among the thousands so called Christians were not lacking.

3. "And when they looked they saw that the stone was rolled away; for it was very great." The fact that they were so though believing the stone to be in their way, teaches us of the love that rises above all difficulties, and the fact that the stone was gone when they got there reminds us that difficulties vanish as we go forward.

4. "And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." In Luke xxiv, 4, we read of two men in shining garments. While in pictures of angels which we are accustomed to see, they are always represented as women with long flowing hair, the Scriptures speak of them as men (Gen. xlviii, 2; xix, 15; xxiii, 1; Josh. v, 13; Judg. xiii, 6, etc.).

5. "And He saith unto them, Be not affrighted." So said the angel to Hagar and Mary, to Zacharias and the shepherds (Gen. xxi, 17; Luke i, 30, 31; Matt. i, 20; Luke i, 13; Luke i, 17), what comfort indescribable this word from heaven brought to sinful, trembling humanity; and today it comes with as much power as ever to every penitent soul who sincerely looks to Jesus, saying: "For not for I am with thee."

6. "But go your way; tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you." Everything always has been, is, and shall be just as He says.

7. "And they went out quickly, and fled from the sepulchre," etc. In Matt. xxviii, 8, it is written that "with fear and great joy they did run to bring His disciples word." Mark, in this verse, evidently implies that on their way to the disciples they said nothing to any one, but were filled with trembling and amazement, fear and joy, as they fled along; their unbelief now revealed to them would cause them fear and amazement, while the fact that Jesus was risen would fill them with joy.

8. "He appeared first to Mary Magdalene." The other women had seen the empty tomb, and had been assured by the angels that He was risen, but this Mary is the first to see Himself and speak to Him and hear Him.

9. "And she went and told them that had been with Him, when they mourned and wept." Before she saw the Saviour that morning she had been to the tomb, seen the empty sepulchre, run and told Peter and John, and then evidently returned, hoping to find some trace of His body. Like the others not looking for His resurrection, she now she had seen Him. He had spoken to her and said, "Go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God" (John xiv, 10); and this is the message which she bears from Him.

10. "And they that were with her believed not." He was alive, and had been seen of her, believed not." In Luke xxiv, 11, it is written that their words seemed to them as idle tales, and they believed them not. It may be that their own unbelief on this occasion often returned to them as in a few days they had to deal with the same dullness and slowness of heart in others.

11. "After that He appeared in another form unto two of them, as they walked, and went into the country." After he appeared to Mary Magdalene it could seem that He ascended to the Father, then quickly returned and appeared to the women (Matt. xxviii, 9, 10), after which he made the appearance recorded in this verse to the two as they walked to Emmaus. Who these two were we know not, but as He appeared to Simon Peter some time during this first day (Luke xxiv, 34; I Cor. xv, 5) we might suppose that these two were James and John; or since a special appearance to James is recorded (I Cor. xv, 7) it might be John and some other, for it would seem strange indeed if He did not appear to John, who was with Him from the beginning. He committed Mary His mother; but we have no authority, we must wait patiently and some day we shall know.

12. "And they went and told it unto the residue, neither believed they them." Jesus walked with the two to Emmaus, and when they rose up at once and returned to Jerusalem, and found the eleven gathered together (that seems to reveal our supposition that John was one of the two, but not conclusively) and told them all that had happened, with the result stated in this verse of our lesson; and according to the next verse (Mark xvi, 13) they were not to believe until eight days later. He appears suddenly in the midst of the disciples gathered together in the city of Jerusalem, and upbraids them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. There is nothing so grievous as unbelief and hardness of heart, especially in connection with the glorious truths associated with resurrection.

The advance agent of a dramatic company made interesting remarks to a Boston, W. T. U. member, who was directing her husband went to the agent's hotel, pushed him out of bed, marched him into his wife's presence and made him kneel and beg her pardon.

One of the social lines that people will persist in drawing cuts forever asunder a man who will carry a bundle done up in a newspaper and the man who will not carry it unless it is wrapped in vanilla brown.—Somerville Journal.

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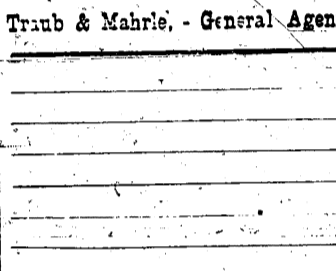
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