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In the Interests of the Colored People of the Country.
Able and well-known writers will contribute to its columns from different parts of the country, and it will contain the latest General News of the day.

THE MESSENGER is a first-class newspaper and will not allow personal abuse in its columns. It is not sectarian or partisan, but independent—dealing fairly by all. It reserves the right to criticize the shortcomings of all public officials—condemning the worthy, and recommending for election such men as in its opinion are best suited to serve the interests of the people.

It is intended to supply the long felt need of a newspaper to advocate the rights and defend the interests of the Negro-American, especially in the Piedmont section of the Carolinas.

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An American who happened to see a man murdered in Havana was detained ten months in jail as a witness, and the judge then decided that it was a case of self-defense. Cuba, observes the *Detroit Free Press*, is one of the places where a blind man gets along the best.

Drummers practice a scheme to circumvent that clause of the Inter-State law relating to charges for excess of baggage. When the drummer's baggage exceeds 150 pounds he buys several tickets to his place of destination. On these he checks his baggage. Then he sells the tickets he doesn't want, and of course he is all right.

Dr. Oscar Lenx, the eminent scientist, has lately returned to Europe, after traveling on foot across the African continent, through regions literally reeking with marsh fevers, agues and smallpox. During the entire journey he enjoyed perfect and robust health, and on not a single occasion felt the need of medicine, remedial or preventive. This immunity he attributes almost entirely to his correct diet and habits. Raw fruit he eschewed. All water used was first boiled. Not a drop of alcoholic liquor passed his lips. Rice, chicken and tea formed his staple fare. He avoided bathing in cold water, exposed himself as little as possible to the dews and mists of night, and dressed entirely in flannel.

There is going to be another total eclipse on August 18, and a company of astronomers has been organized to go to Japan and observe it. The expedition will be under the auspices of the National Academy of Sciences, which body also furnishes the required funds. It will be under the charge of Professor David P. Todd, Director of the Observatory at Amherst. The instruments to be used will be chiefly photographic, and will be furnished partly by the Government, partly by the Lick Observatory, and partly by England. The party will number twelve to fifteen, two of them being photographers from San Francisco, and there will be three photographers from Japan. The station will be at Nikko, ninety miles from Tokio.

An iron lighthouse for the Government, which is to be placed on Anclote Key, a narrow sand strip lying between Cedar and Tampa Keys, on the west coast of Florida, is a skeleton light-house, 106 feet high from the base to the top of the lantern chamber. It consists of a hollow central shaft six feet in diameter, secured by heavy posts fastened with radial struts, and stiffened by wrought-iron diagonal tie-bolts. When in position it will have a concrete foundation four feet deep and thirty-eight feet square. The lantern chamber is reached by a spiral iron staircase inside the central shaft. The doorways and windows are solidly storm-proof. Just below the lantern chamber is the watch-room, whence the oil is pumped to the lantern. This room is lighted by portholes in the floor, solidly glazed. The lantern chamber itself is a marvel of the iron worker's handicraft. It is octagonal in shape and about ten feet high. The light and the glass sides of the chamber are being made in France. It took five months to construct the lighthouse, but the workmen to be sent to Florida can erect the structure in three weeks. The light-house will cost the Government \$11,000, and weighs only seventy-five tons. It is so cleverly knit together that if the water saps away its foundation it can be rolled to another resting-place.

FARM AND HOUSEHOLD.

Sowing Grass Without Grain.

On good, moist, rich land I have had excellent success in seeding grass in spring, upon greenward turned over the previous fall, and the surface thoroughly pulverized before winter and again made fine and mellow before spring. By this method grass land may be kept producing full crops of grass every year without planting. But it will need reseeding oftener than if an occasional hoed crop is grown. Timothy is one of the poorest kinds of grass for spring seeding without grain, but if sown in August it will produce a full crop the next summer. Orchard grass is a good variety for spring seeding. A great amount of grass seed is annually lost by sowing it in connection with spring or winter grain. The grain crops being harvested in the hottest part of the year, leave the tender and previously shaded grass plants to be burned up, leaf and root, by the scorching sun.—*Massachusetts Farmer.*

How to Feed Hogs.

Construct your troughs for feeding hogs, says the *Live Stock Register*, of Kansas City, so that each hog cannot appropriate more than a foot to himself. Have divisions by means of small fenced yards so arranged that at least three sizes of pigs can slip under and be divided into three grades and each have a trough to eat from. Now, by pouring the swill into the troughs for the small pigs they will crowd into their pens first and be out of the way of the older ones, safe, eating. Then take the second grade, and they will all be on an equality and out of the way of the still larger ones. In this manner a feeder can regulate the feed and grade his hogs in eating, and manage a large number and have each get a proper share of food, and not get hurt. Do not undertake to raise your hogs on grass alone. They need at least one ear of corn per day to give them heart and to neutralize the acid arising from eating the grass. A full supply of ashes and salt should be kept in reach all the time. Charcoal is a great neutralizer of acids. Burnt cobs are good. Remember that clover is full of acid, and a sour stomach soon leads to disease. "An ounce of prevention is worth a pound of cure" in this case.

Destroying Annual Weeds.

Annual weeds may be most easily killed when they first show themselves above ground in starting from the seed, and to the seed, or parts of the seed, it clings for nourishment and support until it is well established. Many of the worst weeds are in this stage very small, and if in the moist spring time, plowed land has lain quiet for a few days, the surface may on close inspection be seen to be covered with minute plants, frequently exhibiting some bright color, red or brown or green. At this time a light harrowing, or any thorough disturbance of the surface on a warm, bright day, will destroy myriads in an hour. A week later the piece might need plowing again to kill them, and then ten times as many might escape.

Tillage implements cannot be expected to stir the whole soil where a crop is growing, but while the rows or drills are well disturbed a good portion of fine earth is thrown upon each side, and so the whole surface is renewed. It is very fortunate that of these little weeds many are smothered by being covered by a small quantity of earth, so that those which survive and are subsequently found growing in the rows are comparatively few, and usually such as were protected by standing close to valuable plants. Weeds in the seed stage are therefore killed by being uprooted, disturbed, cut up, or smothered. If allowed to live they gain strength daily, and must ordinarily be cut up below the ground, or uprooted, operations involving much labor—plowing, tilling by the cultivator or horse hoe, or hand pulling. This class of weeds is especially annoying in ground under plow and summer tillage; those of a more permanent character occur chiefly in grass land.—*American Agriculturist.*

The Farm Workshop.

Have you a workshop on the farm? If not, why not? Many jobs can be done on the farm in less time than it would take to order them of some person, perhaps miles away, and then wait for them, or perhaps make another journey after them. Every farmer is not handy with tools, but he may soon become so by their handling, at least to such a degree as to perform jobs sufficiently well to compass the end. Nowadays any repair about the farm may be had already shaped and only needing fitting. If you are distant from where such things may be bought, when in the woods look out for crooks that will make a plow handle,

or timber that will split into plow beams, harrow frames, wagon tongues, cross pieces for a hay rigging, a log for a roller, or any other material needed. The broken implement will serve as a pattern to hew or otherwise work by. When found, prepare roughly and pile in a loft, where the wood may become thoroughly seasoned against a time of want. Many a job may be nicely done in the workshop in inclement weather, especially in winter. Provide a few necessary tools and a stove to keep the shop warm. At odd times make duplicates of articles or parts to implements likely to break. Many minor implements are now more cheaply bought new than repaired or made on the farm. Handles to any of the implements, rakes, etc., are among the number, and when they may be bought ready shaped, they are cheaper than to hew them down from timber. It takes little labor to fit these properly to their places.

In the workshop broken harness may be mended by means of rivets or stitching. Many implements of use or convenience in the family may easily be made. Here the children will make play in learning to become handy with tools. The hired men will also take kindly to this work, since it is sure to keep them out of the storm.

With a good stock of timber poles may be prepared for making sheds; lumber may be fitted for pig-pens; posts may be prepared by boring or hewing; rails may be sharpened; mangers may be fitted, feed-boxes prepared, stanchions made ready for fitting together, and tools and implements may be sharpened. These are a few of the uses to which the workshop may be put and the ingenuity of the master and man exercised. If they prevent a visit to the village grocery for drink and card-playing when time drags heavily, the small economies will carry joy to the household, honor to the head of the family, and money into the purse against a rainy day.—*Chicago Tribune.*

Recipes.

SPONGE CAKE.—Beat the yolks of three eggs well, and the whites until they pile up in a snowy mass; put these with one heaping cup of fine sugar; beat five minutes at least. Thoroughly mix one heaping teaspoonful of baking powder in one cup of sifted flour and beat ten minutes, add one half cup of cold water, beat in evenly, add one cup more flour, beat again, and bake in a deep pan in a quick oven.

ASPARAGUS SOUP.—Boil twenty-five heads of asparagus in a quart of soup stock until they are quite done; then pound the asparagus in a mortar and pass it through a sieve. Mix a tablespoonful of flour and an ounce of butter in a saucepan on the fire, add pepper, sugar, salt, the asparagus, and last of all the stock. Let this mixture boil; add half a gill of cream before taking it from the fire, and serve with fried bread dice.

HOMINY CROQUETTES.—To one quart of boiling water add a teaspoonful of salt; stir in gradually a heaping half-pint of the finest hominy; boil three quarters of an hour, and put it on the back of the range where it will remain hot an hour longer; then put in a large bowl and add the beaten yolks of two eggs, mix it thoroughly and when cold shape into cones; dip the cones in beaten egg, roll in crumbs and fry in boiling fat.

Egg SAUCE.—Chop finely some tender white cabbage. Let it lay in water half an hour before using. Drain all the water from it. To about three cupsful of cabbage add a tablespoonful of sugar, one teaspoonful of salt, one of French mustard or of mixed mustard. After mixing well together, add two well-beaten eggs in a cup of boiling vinegar, a little cayenne and a tablespoonful of butter. Pour this over the cabbage; toss well together and serve.

Burmah's Forest of Teak.

In obtaining the vast and rich domain of Burmah the English Government has come into possession, among other natural treasures, of immense forests of teak, which, never very plentiful in India, was becoming commercially quite rare, and consequently of increased cost for industrial purposes. Of all the woods grown in the East this has been pronounced as, in some respects, the most valuable. This superiority consists in its being neither too heavy nor too hard; it does not warp nor split under exposure, no matter how prolonged, to heat or dampness; it contains an essential oil which possesses the rare property of preventing the wood from rotting under wet conditions, and, at the same time, acts as a preservative to iron, and repels insects; it is, in addition, a handsome wood, of several varieties of color and grain, and takes a good polish.

Minnesota wants the two national conventions next year.

SUNDAY SCHOOL LESSON.

INTERNATIONAL LESSON FOR JULY 3.

Lesson Text: "The Infant Jesus."
Mat. II, 1-12—olden Text: Matt. II, 1, 2—Modern Text: Prof. Timothy Dwight.

Verse 1.—Now when Herod the King was born in Bethlehem of Judaea the story of Jesus, as given by Matthew, begins with a genealogy tracing his descent from David and Abraham, and then passes to the announcement which was made to Joseph respecting his origin and approaching birth. In the narrative of Luke, the other hand, the beginning of the story is with the birth of Jesus, including, as preparatory to it, what is said of the birth of John the Baptist and the announcement made to Mary; and the genealogy, which goes backward to Jesus' lineage to His ancestry, is given at a later point. As immediately related to Jesus, the record of Matthew approaches His life, and as we may say, from the father's side, and from the point of view of genealogy; that of Luke approaches it from the mother's side, and from the circumstances connected with its beginning. It is natural, therefore, that we find the details of the story of the birth in Luke's account, and only a mere general allusion to the fact in the narrative of Matthew. Both writers, however, agree in placing the birth at Bethlehem, and Luke gives the reason why it happened to occur in that village; namely, because Joseph was called to go there for the purpose of an enrollment ordered by the Roman authorities, as connected with taxation. The fact that we were obliged to fill out and adjust the details of the story by a careful comparison of Luke and Matthew is, in view of what has been stated, not a matter which should occasion difficulty or surprise. Moreover, when we consider the brevity of both of the narratives, and the fact that the main interest of the authors of both is connected with what followed the beginning of Jesus' public ministry, it cannot be regarded as strange that the two records to each other should involve somewhat of conjecture, or should remain, after all our examination, in some degree of uncertainty. We must refer to the account of the two Gospels claims to be a full biography of Jesus, and the vacant places had been filled up by the writers, the explanation, which we may now seek for without assumed success, might easily be given us. Among the points of difficulty which these narratives may imply, is that which is connected with the mention of Bethlehem—Matthew apparently, as it is claimed, regarding this village, and Luke regarding Nazareth, as the residence of Jesus' family before the time of his birth. Bethlehem here referred to is Bethlehem of Judaea, or Bethléhem-Ephrath (Micah v, 2, the passage from which verse 6 of this chapter is quoted). It was situated at a distance of about six miles from Jerusalem, and in a direct line from the city to the south. There was another town called Bethlehem in the region occupied by the tribe of Zebulun. The latter town was about six miles west of Nazareth, and is mentioned in the Old Testament (Josh. xv, 13). Bethlehem of Judaea was the birthplace of David; and Luke states that Joseph went to Bethlehem at the time of the enrollment because he was of the house and family of David.—*In the days of Herod the King.* The birth of Jesus occurred in the last year of Herod's life, according to the best evidence which we are able to discover. "The days" here cover the period of Herod's official life, but the particular time of the event alluded to was near the close of that period. Herod who is here spoken of is Herod the Great, the first of the Herod family, of which several different representatives are mentioned in the Gospels and the Acts. The one who is generally called Herod in the Gospels was Herod the tetrarch, the son of Herod the Great, and appointed to the rule of Galilee by his father's will. The one to whom Jesus was sent by Pilate (Luke xxiii, 7 ff.) He died A. D. 39. The one who is spoken of as Herod in the twelfth chapter of the Acts, and the account of whose death is given in Acts xiii, 1, 2, was Herod Agrippa, the first of that name, who was grandson of Herod the Great, and a nephew of Herod the tetrarch. The other members of the Herod family who are alluded to in the New Testament are defined by other names: Archelaus (Matt. ii, 19), Philip—first (Matt. xiv, 3; Mark vi, 17), Philip—second (Luke ix, 49), Agrippa—Herod Agrippa the second (Acts xxv, 13). Of these, the last-mentioned was the great-grandson of Herod the first, while the other three were sons of Herod the Great, or his brothers, or half brothers, of Herod the tetrarch. The cruelty and wickedness of this family, and particularly of Herod the Great, are well known from history which is outside the scope of the Bible, and the circumstances mentioned in this chapter connected with Herod's action, are fully in accordance with his character.—*Behold, wise men from the east came to Jerusalem.* The wise men of the Revised Version reads "Magi," and refers the reader to Esther i, 10, and Daniel ii, 12. The insertion of the word "Magi" in the text might well have commended itself to the Revisers. These men were the wise men of the region from which they came, and the religious significance of that term merely, but in the technical sense, if we may so express it. They were originally a distinguished priestly caste, and they devoted themselves particularly to astronomical and astrological observations; and the Magi here alluded to, whether of the priestly order or not, were doubtless men who observed the movements and changes of the heavenly bodies, and, in connection with these observations, were led to expect the occurrence of great events in the world. This expectation of the Jews, that their Messiah is rendered probable by the statements of the narrative here given, as well as by what we know of the Magi class from other sources. The region which Matthew designates as "the east," cannot be determined with certainty; but there can be little doubt that it was either Arabia or Persia, and more probably, as it was so near to Persia, the latter.

"from the east," in the grammatical connection of the sentence, are quite probably to be joined with "Magi," rather than with the verb. These Magi were doubtless heathen, as indicated by their question, which surely the Jews as a distinct body from themselves and their countrymen.

Verse 2.—Saying, Where is He that is born King of the Jews? This question was, no doubt, presented to such leading men or authorities in Jerusalem as they were able to meet. They do not seem to have come before Herod at first, but more probably they consulted some of the scribes or chief priests, the whole company of whom is mentioned in verse 4. As Meyer remarks: "The expectation of the Jews, that their Messiah was to rule over the world, might at that period have been sufficiently disseminated throughout the foreign countries of the East to lead heathen astrologers, for the object in question, to the Jewish capital." The writer of the Gospel was, no doubt, impressed with this testimony, as it were, borne to the Messiah, and to Jesus as the Messiah, by these representatives of the Gentile nations; and thus he records the story for the purpose of setting before his readers this testimony, as well as because of the wonderful appearance of the star.—*For we saw his star in the east, and are come to worship him.* The words "in the east" in this sentence are supposed by some to mean "at its rising;" the

Greek word here used being commonly in the plural, as in verse 1, where it means "the East," whereas here it is in the singular. It is not improbable that this view of the meaning of the word is correct, but it must be admitted that it is so beyond question, for the singular of this noun is sometimes used to denote "the East." The word "worship" here may mean to "do homage" or "show reverence;" but it may refer to the act of religious adoration. There would seem to have been in the minds of the Magi a desire and hope for light in the line of the messianic idea, at least in some sense or degree.

Verse 3.—And when Herod the King heard it, he was wroth, and he slew all the children which were in the land with him: The form of expression seems to indicate that Herod did not know of the arrival of the Magi and the object of their visit until some time after they had reached the city. When he received the information, he was troubled, and he was wroth, because the idea of being agitated by fear of fear or dread as to the possible consequences to himself. The agitation of mind on the part of the people of Jerusalem, on the other hand, had reference, more probably to the consequences which might result for themselves, whether Herod should finally lose his throne because of this new King or not, the people would be likely to suffer through the violent measures which he might adopt for the security of his own power, and the overthrow of his adversary. "The people were wroth by seditions and slaughters," says Alford, "cleared fresh tumults and wars." They feared them especially, so far as they were not devoted partisans of Herod, in view of what they had reason to apprehend from him. So far as they were his partisans, on the other hand, they feared the possible destruction of their leader and themselves.

Verse 4.—And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. It is uncertain whether the words of this verse refer to a formal meeting of the Jewish Sanhedrin, of which the scribes and chief-priests were members, or not. More probably, Herod summoned a large company of these men who were learned in this matter, and submitted the question to them as a matter of fact, rather than their capacity as the council of the nation. The frequency of which the term "chief priest" occurs in the Gospels as referring to one section of the membership of the Sanhedrin, may lead us to believe that the word, as here employed, does not only refer to the high priest and those who held this office, but also the heads of the twenty-four classes of priests mentioned in 1 Chronicles 24. These prominent persons, as well as the scribes whose business it was to study the Old Testament, would be best qualified to answer the question proposed. The question, if the Greek words literally translated, is, Where is the Christ born? that is, Where, according to the Old Testament declarations, etc., does the birth of Christ take place? The form of the question is that which perhaps may have suggested Herod to use in presenting his inquiry to the Jewish authorities.

Verse 5, 6.—And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, land of Judah, art no more least among the princes of Judah: for out of thee shall come forth a governor, which shall be shepherd of his people Israel: The Old Testament passage here quoted is taken from Micah v, 2. It is not clear how the changes in the words given by Matthew as compared with those found in the Old Testament, but they are not of vital importance as related to the thought. The principal one is this: Matthew says, "Thou art in no wise least among the princes of Judah," etc.; Micah says: "Thou, small for 'too small' to be among the thousands of Judah, out of thee will come forth, etc." This difference, however, is one of no special significance so far as the main idea of the passage is concerned. The idea of the passage is, from the thought of which comes forth from Bethlehem—in view of this, thou art by no means the least. The prophet speaks as if from the opposite starting-point: "Thou too small," etc. yet the ruler of Israel shall come from thee." The ruler of Israel shall come from thee," may possibly be connected with a tendency toward a sort of personification in Matthew's use of the passage, a substitution of "prince" for the larger divisions or "families" of the tribe of Judah, as such a head or chief man, or, as some have supposed, the word in Matthew may have been translated from a different Hebrew word having the same consonants, but not the same vowel sounds, with that in Micah. There can be no reasonable doubt that the ruler referred to is the prophetic prince of the Messias.

Verse 7.—Then Herod privily called the wise men and learned of them carefully what time the star appeared: The word "privily" may suggest the idea of a secret or a conspiracy, which would be altogether in accordance with Herod's character; but it may mean nothing more than "secretly" as, for example, in John xi, 28; Acts xvi, 27; Matthew 13, 13. The word rendered "carefully" by the Revised Version is better translated by "accurately." The exact meaning of the phrase rendered "what time the star appeared" ("literally, 'the time of the appearing star') is uncertain—whether the words mean "when the star first appeared," or "how long a time had passed since it first appeared." In either case, Herod, in endeavoring to gain all the knowledge which the wise men could give, made it a point to determine the time of the first rising of the star, as being upon the birth of the new king, or upon the action which he should take in consequence of that event. There may be a connection, possibly, in this regard, between this verse and verse 16 of this chapter.

Verse 8.—And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him: The expression "search out" is the rendering of a word which has the same meaning in the New Testament (Matt. x, 11; John xxi, 12). In connection with the adverb which is added to it, it suggests an examination into the matter with scrutiny and accuracy. Herod laid his plans thus, however, in order that he might know all that was to be learned respecting the child. He gives to the Magi a false reason for his desire to get the information; but this seemed to him essential to the success of his plan. The word "worship," in this verse, probably means "do reverence."

Verse 9, 10.—And they, having heard the King, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy: The natural impression derived from these verses would seem to be that the Magi had not seen the star since they left their home in the east. It is possible, however, that verse 10 refers only to their rejoicing on their part that the star which had guided them to Jerusalem, now appeared again to guide them to Bethlehem. The words "in the east" may mean, as in verse 2, "at its rising." The statement of the Revised Version, that the star was taken in connection with the opening words of verse 10, indicates a movement of the star until it came to the house where the child was, and a resting or stopping above that house. If this is the meaning, or, indeed, if the village rather than the house is referred to in the phrase "where the young child was," the star cannot have been an ordinary star or conjunction of stars in the upper heavens; for such a star could not have so moved as to guide the Magi toward a particular house or village, and could not have stood over such a house or village in such a way as to point it out as the place sought for. The star which apparently moved in advance of them on

their journey would have been as far beyond them when they reached the village or house as it had been before. If the story is to be understood literally according to the language used, the indications point strongly toward the conclusion that the star was a miraculous phenomenon, which was caused to appear for a special purpose, and having accomplished its mission, finally disappeared. How far the language of appearance, or of a sort of optical picturing, may be possible in this verse, it is difficult to say. The star did not actually move, it only seemed to move, say those who would hold this view. It must, in fairness, be said, however, that the remainder of the story is told in the prosaic, not the poetic, way; it is told as if all that is mentioned actually occurred. It must also be admitted that stars in the upper heavens which apparently go before the traveler, do not even seem to stop over a village or a house when the traveler reaches the house or village. In this brief note, the difficulties in the way of the view that the phenomenon was a conjunction of stars cannot be presented. The reader may be referred to the article in Smith's Bible Dictionary, entitled "The Star of the Wise Men." There are more or less difficulties in connection with every view of the subject which has been proposed. That which holds that the star was an extraordinary luminous body which appeared for a time and then disappeared, and which in its movements, etc., answered to the statements of the narrative taken literally, is the one which is, perhaps, exposed to the fewest serious objections, and the one which may best satisfy the demands of the case.

Verse 11.—And they came into the house and saw the young child with Mary his mother, and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh: The words "the house" naturally point backward to the phrase "where the young child was in Nazareth." They would seem to indicate, if we take them in connection with the story of the birth of Jesus as given by Luke, that the parents of Jesus had left the inn before this time, and were now in a house. If we had Matthew's narrative alone, we might suppose this house to be one in which Joseph and Mary had been previously living as residents of Bethlehem. But Luke tells us that they had come from Nazareth, and that they were only in Bethlehem for a time. The fact that Joseph is not mentioned here scarcely needs explanation, as the child was the object of their search and inquiry, and the child would naturally be with his mother. The "treasures" here mentioned were the treasure-boxes or chests which they carried with them. The gifts which they offered were such as were befitting when they approached such a King; and with the presentation of their gifts, or as preparatory to the presentation, they did obeisance to him.

Verse 12.—And being warned of God in a dream that they should not return to Herod, they departed into their own country another way: The Magi were in a dream directed not to return to Jerusalem, which would have been their natural course as they went homeward. The Divine interposition in this case was, as we may believe, partly, at least, in order that the accomplishment of Herod's plan of putting Jesus to death might be hindered. What other purpose, if any, the warning may have had, we may not discover from the story.

As to the exact condition of mind of the Magi with reference to the new-born King of the Jews, and as to what followed their visit, no certain and definite statement can be made. But it is difficult to believe that they departed to their own country as true subjects of the new-born King, and that they found in their own experience the meaning of the words of the angel who had appeared to Joseph in a dream, and had said: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins."—*Sunday-School Times.*

Making Soap.

To describe with any minuteness the process of making soap is impossible. It is formed by the union of alkalis with vegetable and animal oils and fats. The requisite quantity of tallow having been placed in the boiling vat, a weak lye is added, as the boiling continues more and more lye, stronger and stronger, is added. As the temperature increases and the alkali mingles with the oil a milky emulsion is formed. The boiling is continued, until the glycerine, or sweet principle of the fat separates. Finally by the addition of salt the emulsion of the oil and alkali is decomposed, the salt taking the water and causing a precipitation of the newly formed soap in a new or granulated state. It now goes through a second operation like the first, and the whole is boiled some time until the fats are completely saponified. After allowing time for the subsidence of the dregs the soap is transferred to frames where it cools and becomes solid preparatory to being cut up. To impart the marbled appearance to soap, when it is nearly finished, a small quantity of very dense lye is sprinkled on it. This percolates slowly through the whole, giving it the red mottled appearance. Toilet soaps are made from very pure and sweet materials which go through supplementary processes of purification and perfuming. The medical ingredients in many toilet soaps are added during the boiling.—*Buffalo Courier.*

Observations on the Horse.

An old cavalryman says that a horse will never step on a man intentionally. It is a standing order with cavalry that should a man become dismounted he must lie down and be perfectly still. If he does so the entire company will pass over him, and he will not be injured. A horse notices where he is going, and is on the look out for a firm foundation to put his foot on. It is an instinct with him, therefore, to step over a prostrate man. The injuries caused by a runaway horse are nearly always inflicted by the animal knocking people down, and not by stepping on them.

Although 97,790 people die every day on the globe, yet there are 100,800 born, so there seems little reason to fear that the supply of voters for future elections will run short.