

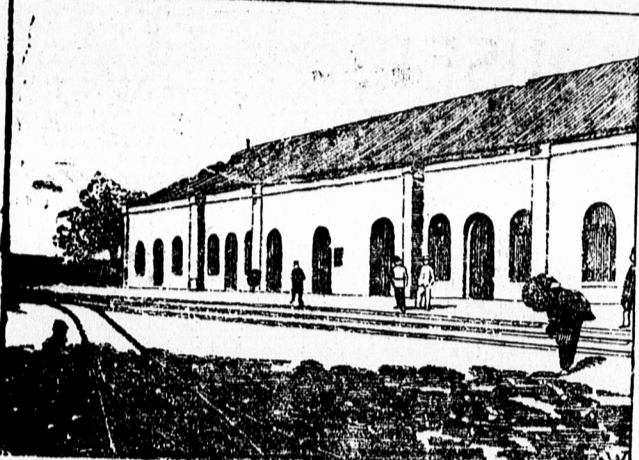
# THINGS NEW AND CURIOUS IN THE GREAT ROUND WORLD

SCENE IN A RUSSIAN MUD BATH.



The mud baths at Saki, in the Crimea, have a wide reputation in Europe, and many wonderful cures of rheumatism, sciatica and even appendicitis are accredited to them. The mud used is obtained from the salt lakes in the vicinity. This is heated to a temperature a few degrees short of the boiling point by the sun, and patients are enveloped in it for twenty minutes and then put to bed to undergo free perspiration.

PERSIA'S ONLY RAILROAD SYSTEM.



The picture shows the Tehran terminal of the only line of railroad in Persia. It is only five miles in length, but it is the shortest independent railway system in the world. The most interesting feature is a line of telegraph posts which are the work of officials and its own rolling stock. There are several lines in operation of the same description.

THE FAMOUS JAPANESE RHODODENDRON DANCE.



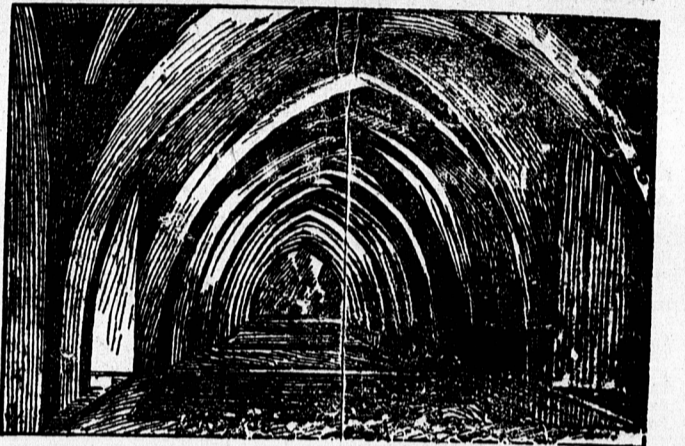
The picture illustrates a scene in a geisha house at Tokyo. In Japan each of the favorite flowers has a certain day set apart in its honor, and the places of popular amusement known as geisha houses arrange festivals to symbolize the flower which is being honored. The rhododendron dance is one of the prettiest of these flower celebrations and is very popular in Tokyo.

KOREAN MISSION TO THE HAGUE.



The Koreans pictured herewith were sent by the recently deposed emperor of that country to The Hague to protest against the further occupation of his country by the Japanese. As soon as the Japs knew of it they compelled the old ruler to abdicate in favor of his eldest son, who now reigns at Seoul under the protectorate of the mikado.

MOORISH BATHS IN THE ALCAZAR AT SEVILLE, SPAIN.



The picture shows the baths used by the ladies of the harem when Seville was ruled by the Moors. The approach to the baths is through an arched entrance. These subterranean chambers are more like dungeons than resorts for youth and beauty.

### AN EMPEROR'S WEDDING GIFT.

When Bertha Krupp, the richest woman in Germany, was married she received as a wedding gift from the Kaiser the coveted von, which transfers her into the court world. It is said that the late Herr Krupp was offered every kind of title by the old emperor, who owed him so much, for it was to many was able to boast of cannon in the Franco-German war. But he refused such distinctions, and so it became possible for the present Kaiser to make Miss Krupp the gift he desired on her wedding day.

### BIG BITES.

The power of the jaws of the crocodile is terrific, says Sir Samuel Baker in his book on "Wild Beasts." Once, he continues, he had the metal of a large hook, the thickness of ordinary telegraph wire, completely bent together against the shank and rendered tightly against the jaws when seized by the snap of the jaws when seizing a live duck which he had used as a bait. This compression was caused by the snap of the jaws when seizing a live duck which he had used as a bait. On one occasion he found a fish weighing seventy pounds bitten clean through as if divided by a knife. This, again, was the work of the snap of the jaws of a crocodile.

### THUMB BELL OR FINGER HAT.

What is a thumb bell? Don't you know? It is a thimble. The name of this little instrument is said to have been derived from "thumb" and "bell," being worn on the thumb, as sailors still wear it. The Germans call it "finger hat." Thimbles were first made in Holland in 1695 by John Lotting. Lotting's thimbles were made of iron or brass. Gold, silver, iron, ivory, steel and pearl are used in making thimbles. It takes twenty men, besides a great amount of costly machinery, to make a thimble. In the ordinary manufacture this plate of metal are introduced into a die and then punched into shape.

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## FORCEFUL SERMON BY P. E. ISLANDER

(Continued from page 1.)

necessary to the highest successes of life, it is the living body. Let us consider that in all of its force and beauty, the body fully equipped with all of its faculties, in all of its powers, all of its aspirations, all of its promises, not destroyed but accelerated by a death to selfish motives and a life to God and others; a life where we are no longer the agents but God becomes the author of every act, and through which he may work. This is the life that St. Paul in all of his experience exhorts us to follow.

How many of us shrink from this, we look upon the Christ life as a bore as a complete giving up or annihilation of everything. But Jesus teaches each a lesson! In speaking of the different attributes of a life of complete joy, He said, "seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you. Added remember, not subtracted. The modern gospel is rather, Do not seek the Kingdom of God and His righteousness for all these things will be taken away from you. Perhaps when the best of life is done, when I can no longer enjoy the exhibitions of my boyhood or girlhood then I will seek. But this is not what St. Paul means. We get this view because we do not go far enough. The substance of the second verse of this chapter is that if we give this life of self-sacrifice a fair trial we will see for ourselves the reason and the truth. The call of Jesus Christ will always appeal to the heroic, because it is the call of an experienced hero, and that call comes to everyone of us today. Boys and girls He means you. In all the beauty of your young days just now when you are feeling how grand it is to live when you are building your air-castles for your future, when life is young and clear as a star, without any cares or impediments He wants you now. In the glad morning of my day, My life to give, my vows to pay, With no reserve and no delay, With all my heart I come."

"Just as I am young, strong and free, To be the best that I can be, For truth and righteousness and love, These words were written by a young boy just your age, will you not follow his heroic example and come. Men and women He wants us too. In our prime, when we feel the full pulse-beat of manhood and womanhood, when there has been placed before us the working out of our own way in life and we realize all of its difficulties, the call comes to us to give over ourselves to be His instruments. And the call comes to those too of riper years, those who have left behind them the best that things temporal have to offer, those who have reached the evening of life, and are gazing fearfully into the twilight, and after that the dark. He calls you too, and let us dimmed that life will not be dimmed but accelerated; the greatest realization of every faculty is not only possible but is assured and this through the agency of our God.

Now let us notice in conclusion the sacrifice which St. Paul exhorts. Our

And remember how forcibly he puts it, "If you are sane and not an imbecile"

"I give Thee back the life I owe, That in Thine ocean depths its flow, May deeper fuller be."

This upon the surface looks difficult, but remember the fellow ship of the Master makes all things possible, by dwelling in the secret places of His love He reveals to us Himself, when we complain it is the strongest proof that we have not had the vision, but to live in Him means the imparting of His Spirit, the spirit which sees things as they are in reality and enables even to an obedience unto death. Many falter at the thought of a complete giving up, they fear to leave all in His hands for fear of the consequences but let us remember that we sacrifice only self, all else is a taking in "And everyone that hath forsaken houses, or brethren, or sisters or father or mother, or wife or children or lands for my name's sake, SHALL RECEIVE AN HUNDRED FOLD, and shall inherit everlasting life." For every sacrifice there will be a corresponding gain. St. Paul caught just that vision, the sacrifice meant increase. He was looking out over life with all of its promises, in its broadest aspect and saw the realization of its fullest possibilities through a living sacrifice to God. O Christ reveal this to us to reveal to us the narrowness and limitedness of our lives as they are, and reveal to us the depth of life in Thee that we may be able to say:—

"Laid on Thine Altar O my Lord Divine, Accept this gift to-day for Jesus' sake I have no jewels to adorn Thy Shrine, Nor any world-famed sacrifice to make, But here I bring within my trembling hand This will of mine,—a thing that seemeth small, But Thou alone, O Lord, canst understand. How when I yield Thee this I yield Thee all."

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