# THE NATIONAL HOLIDAY

## The Nation is Blessed That is True to Those Who Are Weak.

(Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Two, by William Baily, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Chicago says: Rev. Frank De Witt Talmage preached from the following text: Matthew xiii, 38, "The field is the world."

Every country has an annual holiday. It has a birthday celebration for banquets, fireworks, oratorical pyrotechnics, and for the arousement of patriotic enthusiasm. But there is an unwise as well as a wise way of celebrating the modern holiday. The first way is to glorify the past. The other way is to take a national retrospect for the purpose of rousing our ambitions to go ahead and win the further victories that must be won in order to fulfill the missions and if any minister tries the latter way he cannot take in the full sweep of our future influence and work unless he discusses them from a world-wide standpoint. He must attune his sermon to a world's theme, as Phillips Brooks, the most beloved man of New England in his day, keyed his ministry to an international tone when from a European city he sent to a friend at home a letter which read something like this: "Dear Harry—I wish you might do as I do every year. I wish you would annually spend two months abroad in travel. Such a vacation teaches you the immensity of God's providences and how small are the circumscriptions of our own individual lives and how small even the Episcopalian church appears to be when it is focused from across the seas."

Emphatically the most important of all future missions is the spreading of the gospel until it shall be preached in all the world for a witness unto all nations." The Bible does not state that the millennial day

SHALL COME GRADUALLY,

as the sunrise first tips the eastern hills with light, making it appear as though the underbrush upon the tops of the mountains had been set afire by some careless campers. It does not state that the millennial day shall come as when the dawn in the beginning shoots its long, slender bars of yellow gold across the heavens. It does not state that the glory of the Lord shall cover the earth as the waters cover the sea, as the flood tide gradually creeps up the beach. But the Bible does teach that when the gospel of Jesus Christ shall be proclaimed in every town, village and city of every nation; when it shall be proclaimed in the mountain log hut and in the ship's cabin; when it shall be proclaimed under the shadow of every legislative hall and by the camp fire of every heathen tribe; when it shall be proclaimed in all the world for a witness unto all nations, then shall the end come." Then the millennial day shall be flooded with light, even as a darkened hall is instantly illuminated when the many different electric lights flash out at the touch of a single button. Then the millennial day shall be full of brilliancy, as the blackness of midnight was changed into the brightness of midnoon when God spake at the morning of creation the four simple words, "Let there be light," and there was light. The millennial day shall come as suddenly as the tongues of fire leaped out of the heavens when the Holy Spirit hovered over the heads of the praying, pleading, exultant Pentecostal worshipers.

How the different religious denominations are able to work side by side in America for the scattering of the gospel seed may be illustrated by an incident in the life of George Whitefield. One day the great evangelist stopped dramatically in his sermon and, looking up as though addressing the throne of the Almighty, cried out in interrogation, "O, Lord, are there any Presbyterians in heaven?" "No," came back the answer. "O, Lord, are there any Episcopalians in heaven?" "No," again came the answer. "O, Lord, are there any Methodists in heaven?" "No." "Who then, are the denizens of the skies?" "Christians one, Christians all." So in the scattering of the gospel seed by the nation there are

NO RELIGIOUS SECTS.

In the sight of the Government there are only Christians. The Calvinists and the Armenians, the close communicants and the Congregationalists, the Protestants and the Catholics, can work side by side because these different religious denominations believe in the atonement. They can and should scatter the gospel seed unto all nations.

The second mission is emphatically the establishment of an international court of arbitration so that bloody wars in the future shall be an impossibility. That a great international court of arbitration can be established by the united action of ten or twelve principal nations of the world is undeniable, and that such a court will be ultimately established is also unquestionable when such a court is established the United States, England, France, Spain, Austria, Germany, Italy, Russia, Japan and China will each have representatives upon that tribunal. Then when international difficulties arise they can be settled by peaceful arbitration, just as Prince Lim was recently called upon to settle a dispute between Russia and Japan before the Geneva tribunal which assembled in 1871, composed of the five representatives which were furnished by the United States, Great Britain, Italy, Switzerland and Brazil, as the Venezuela claims were settled before a tribunal which met in Paris in 1900, and as the war claims against the Chinese Government by the different allied forces are now being amicably settled.

Recognizing the fact that many people are looking forward to the time when war shall forever be abolished, an imaginative writer once described how the blessed condition was to be accomplished. He declared that the time would come when all Europe would be convulsed by a great

INTERNATIONAL STRUGGLE.

He pictured that event in the dim future. He arrayed every European nation upon one or the other side of the combat. But the night before the great battle was to open an angel in human shape would be going through the camps of the two armies. This visitor would stop long enough to pin upon every soldier's breast a sign. And when the two vast armies would next day prepare for battle and the command would be given to the troops to fire, not a rifle would flash, not a sword would be unsheathed, not a cannon would speak, because the sign pinned upon every soldier's heart would be the sign of the cross. The picture drawn by that imaginative writer may be accepted as a truthful one except in two or three facts. He describes that day as if in the dim future. I believe the day is now almost at hand. Again, the writer describes the peacemaker who will attach the emblem of the cross to the breast of the common soldier as a man. I believe that peacemaker will not be a man, but a nation. We shall pin a sign of universal peace upon every European nation by the means of a supreme court of international arbitration. This sign shall decree that war, bloody, fiendish, demoniacal war, shall be no longer; that war shall forever be as dead as the multitudes of dead soldiers, whose bodies are now decomposing in the grave trenches all

ROUND THE WORLD.

But perhaps the greatest mission next to scattering the gospel of Jesus Christ is to prove that a people can be true to God in its days of prosperity as well as in its days of adversity. When a people are poor, weak and helpless, when a troubled and bleeding and suffering people are struggling for liberty and for their very existence, when a collection of ex-slaves are following their leader through the weary journey of a forty year tramp through the wilderness, it is not so difficult for them to pray and worship God, but it is difficult for a people to be true to God unless when riches come and prosperity comes and unlimited influence comes, they have an especial grace given to them. It is difficult to be true to God when the mighty fortresses have been builded at the mouth of every harbor to keep out the foreign foe and when the rattle of the factory and the whistle of the steam engine, and the blow of the hammer and the rasp of the saw are all playing an accompaniment to the tune of a national financial success. It is difficult for a people to pray to a supernatural being, "O, God, give us this day our daily bread," when the granaries are full of wheat and corn and the bank vaults are a-choke with solid gold and the seven years of plenty have crowded out of the public mind the fact that there ever could come seven years of abject and unrelieved want.

I selected this text, "The field is the world," for two reasons—first, because the five words spoken by Jesus Christ to his disciples exactly convey the idea of the worldwide sweep of our future influence in the evangelization of the two hemispheres. A Christian nation has no more right to close its doors and live for itself and let the rest of the people of the world suffer and die than an individual has the right to lock and bar the doors of his own home and let his neighbors be murdered in cold blood or allow his neighbors to maltreat their own children. As Cain was his brother's keeper, so is every Christian nation morally responsible for the education of

EVERY OTHER NATION.

But the second reason why I selected this text is because it always has had an intense personal interest to me. This was the first text which my father as a theological student ever preached upon. When my father was a young man at New Brunswick seminary, he went to visit my uncle, who was then a pastor in Easthampton, N.Y. He went to visit in the same old parsonage where the great Lyman Beecher, the father of Henry Ward Beecher, used to live, and where many of the famous brothers and sisters of Henry Ward Beecher were born. And while my father was visiting his brother-in-law the Rev. Stephen Mershon, the village minister, asked him to preach. So he preached in the schoolhouse there in the village of Easthampton his first sermon. The schoolhouse is now used as a barber shop. It is not larger than the ordinary sized parlor of an average city house. In that little schoolhouse the unknown theological student took for his text, "The field is the world." He little realized then that there ever would come a time when his gospel field would literally be the world. He little realized that before he died his printed sermons would appear every week before hundreds of thousands of readers. He little realized that God would some day bless his pen and tongue. He could not foresee his future world-wide influence any more than some of us can foresee the worldwide influence that will result from our lives if we will only help in the days of national prosperity to dedicate the nation to the service of God.

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The only animal besides man found all over the world is the dog.

## TWO SHOTS A SECOND.

### New Automatic Pistol Being Produced in England.

A new automatic pistol is being manufactured in England by the Mars Automatic Fire Arms Syndicate. It is made of three different sizes, 0.335, 0.36 and 0.45 inch. The magazine is contained in the handle of the pistol, different models carrying from eight to eleven cartridges. The weight of the pistol is 2 pounds 10 ounces. The mechanism is peculiar in that the breech remains closed until the bullet has left the barrel, so that there is no chance of the cartridge bursting by its being withdrawn while there is still pressure in the bore, consequently this pistol can fire a very heavy bullet with a large charge. The weight of the Mars bullet is 220 grains, the charge 14 grains of cordite, the muzzle velocity 1,250 foot seconds (nearly double that of the Colt revolver) and the muzzle energy 760 foot pounds (nearly three times that of the service revolver).

An expert can fire twenty-four shots in ten seconds, and in accuracy it is stated that when fired from a rest at 1,000 yards range it will keep all its shots on a four-foot square target, while its penetration is 16 inches of pine, against the Mauser pistol's ten, and the Colt's eight.

# IT WILL BENEFIT CANADA

### MORGAN'S MERGING WILL DO US GOOD.

### The Opinion of a Former U. S. Deep Waterways Commissioner.

George Y. Wisner, formerly of the United States Deep Waterways Commission, has just returned to Detroit from a trip taken from Montreal to the mouth of the St. Lawrence River at the invitation of a great steamship company using Montreal as a port of entry. The purpose of the trip was to enable Mr. Wisner to advise the company as to whether the ship channel from Montreal to the Gulf could be quickly, easily, and cheaply improved, so as to be rendered far more safe and convenient than at present. There was no attempt to make an accurate survey of the route—just a superficial examination. Mr. Wisner was, however, satisfied that for a sum of money that would look trivial to the interests involved, the Lower St. Lawrence can be made into a very convenient and safe highway of commerce.

"At present the underwriters discriminate greatly against vessels using the St. Lawrence," said he. "The English vesselmen believe a large part of this discrimination is due to the Morgan influence, and is not based on a real difference in risk. They believe it amounts to an effort which is fairly successful at present, to place a premium on shipments from America via New York and other Atlantic ports of the United States. They think it works as a serious check on the normal development of Canadian trade from Canadian ports.

JEALOUSY AND FEAR.

"This jealousy and fear of Morgan is having a great influence upon English and Canadian vesselmen. It is spurring the shipping interests outside of the Morgan syndicate's control to combine and it is going to redound to the benefit of Canada without any doubt.

"It is rumored about Montreal that there will be a great steamship merger in opposition to the Morgan syndicate, to include the Cunard, Allan, and other lines, in all controlling about double the number of vessels now included in the Morgan syndicate. Montreal as a port will become vastly more important because of the English influence in the new syndicate. While there is undoubtedly more risk in river navigation than in open waters of the ocean, this risk will be reduced to a minimum by the work likely to be authorized by the Canadian Government. The present channel between Montreal and Quebec is 27½ feet deep and 300 feet wide, marked only by buoys and navigable only in daylight. The channel is to be enlarged to a width of 500 feet, and to a depth of 31 feet, making Montreal a full tidewater harbor, accessible to the largest ocean vessels. The channel will also be lighted with gas-buoys so as to be navigable at any time, day or night.

GOOD FOR MONTREAL.

"This is just what is needed to equip Montreal as a transfer point between lake and ocean traffic as it will be on the completion of the deep waterway between Montreal and Georgian Bay via the Ottawa, Mattawa and French Rivers through Lake Nipissing.

"The Canadian Parliament will undoubtedly take action in the matter of the Ottawa River route at its next session. The old charter of the rompany expired in May, and it was not thought wise to bring up the matter of its renewal this spring, as it would probably be shelved.

"This route will offer means of carrying the product of the undeveloped coal fields of Nova Scotia to the mineral regions of Canada, lying between Montreal and Manitoba, and bringing back the finished products, as well as those of the furnaces now being constructed at the Soo. These mines are not under the control of a combination of railroads which control prices, and this outlet for them would be a decided benefit to the coal consumers on both sides of the line."

WHERE RUNNING IS A CRIME

In the [illegible] Springs, Ark., running is a misdemeanour. Any person going faster than a walk is arrested and fined. This applies to the interest of invalids, who throng the streets and suffer relapses from the excitement caused by the undue haste of a stranger. One who runs is supposed to be a thief, murderer, or escaped lunatic.

# FOR THE HOME

### Recipes for the Kitchen, Hygiene and Other Notes for the Housekeeper.

#### What Makes a Home.

A house is built of bricks and stones, of sills and posts and piers;
But a home is built of loving deeds that stand a thousand years.
A house, though but an humble cot, within its walls may hold
A home of priceless beauty, rich in Love's eternal gold.

The men of earth build houses—halls and chambers, roofs and domes—
But the women of the earth—God knows!—the women build the homes.
Eve could not stray from Paradise, for oh, no matter where
Her gracious presence lit the way, lo! Paradise was there.

#### A Displaced Garment.

It is interesting to note that shawls as articles of adornment and habitual costume have completely passed out of vogue. Shawls of a white, feathery variety are used semi-occasionally yet, it is true, but only away from the fashion centres. Shawls have entirely lost their place in the temple of fashion.

The reason for the passing of this very essential garment of grandmother's day is that it is a piece of dry goods which is not good for trade. The style originators in Paris, the great dressmakers of the world, tabooed the shawl because it is ready for use as soon as it leaves the loom. So far as London, Paris and New York are concerned, the shawl looms of India might as well stand idle.

This same garment, however, has an interesting history. In bygone days Lyons, Paisley and Norwich makers bought large stocks of Kashmir shawls for the sole purpose of imitating their dainty fabric and delicate patterns, which they did so skilfully that the imitations became very popular. A good black Caree from France, or a crimson Paisley was something which any lady might wear, and although not the real thing, served the purpose, for it was decorative, compliant and adjustable to all needs.

A shawl proper, whether worn by man or woman, was even in the East an article of distinction, something to be ranked with the robe of honor bestowed by the Indian nabobs, or the yellow jackets of Chinese Mandarins. It stood upon its own dignity, and whether it sheltered the head and shoulders of a beauty, or was nobly girded about the waist of a courtier, or merchant, a shawl was something by which you could judge the wearer. No upper garment better suited a comely countenance and well-shaped neck and bust, nor was any girdle of leather or silk or quilted work as comfortable and convenient as the twisted Kashmir shawl, whose softness caressed the body while it protected it.

#### Where Fasting Aids Health.

"The practice of fasting," said a medical man who adopts it, "is, when wisely followed, most beneficial. I am convinced that many people never feel the sensation of natural hunger. All they have is a morbid craving for food, which comes of habit rather than from any actual need felt by the stomach. Natural hunger stimulates the palate, and is felt in the mouth as well as in the internal organs. It makes the plainest food seem delicious, and, when being satisfied, is a source of such enjoyment as the average well-fed man has no conception of. Some suffer, it is true, from insufficient food, but not so many as those whose ills arise from over-nutrition, their digestions being continually overstrained. A habit of judicious fasting would do wonders for them. The system would recover its lost tone, and (in the case of mental workers), the brain would work with an ease and lightness that would surprise them, for from the practice of over-eating.

#### Be of Good Cheer.

The cheerful live longest in years, and afterwards in our regards.—Bovee.

"If all cannot live on the piazza, every one may feel the sun," says an Italian proverb. Life is full of sunshine for all who wish to absorb it, and full of gloom for those who take a morbid pleasure in dwelling in the shadows. Difficulties and troubles, if bravely met, make strong men and women, but anticipating and worrying about them make petty, weak ones.

Why can you not take your ease and be merry now. If you wait until you conquer all your difficulties, the time for ease and merriment will never come. Laugh, and be glad now, and the troubles which loom so threateningly in the distance will vanish as you approach them, like soap bubbles.

#### Our Girls.

The compiler of "English as She is Taught" introduces the following luminous essay on girls, done apparently by a lad of wide observation:—

"Girls are very stuckup and dignefied in their manner and behaveyour. They think more of dress than anything and like to play with dowls and rags. They cry if they see a cow in afar distance and are afraid of guns. They stey at home all the time and go to Church every Sunday. They are al-ways sick. They are al-ways funy and making fun of boys hands and they say how dirty. They can't play marbles, I pity them, poor things. They make fun of boys and then turn round and love them. I don't beleave they ever kiled a cat or anything. They took out every nite and say oh ant the moon lovely. This is one thing I have not told and that is they al-ways now their lessons bettern the boys now than."

#### Should be Sponged.

You should never, in home dressmaking, cut any kind of woollen goods until it has been sponged, as cheap material is often not dampened before it is sold. To do this properly at home get an ironing-board or table the width of the goods and cover with tightly-stretched cullco. Spread your cloth wrong side up, cover with a linen cloth that has been wrung out in water, and then press with a hot iron the lengthwise of the goods and do not iron. Never let the iron be still, and the goods must fall evenly on the floor on to a clean cloth as pressed.

#### Pineapple Lemonade.

Boil together for ten minutes one cup of sugar and a pint of water. To this add the juice of four lemons and one freshly-grated pineapple. Let this cool; then strain carefully and add about a quart of ice water.

#### Layer Cake Without Butter.

Beat two eggs, add two cupfuls of powdered sugar and beat hard for fifteen minutes; add one cupful of milk and two cupfuls of flour, alternating a little of each and beating well. Lastly, add one teaspoonful of flavoring and three level teaspoonfuls of baking powder, beat and bake in jelly tins.

#### Fruit Punch.

To one cup each of water and strawberry juice, the juice of two oranges and two lemons and one cup of grated pineapple, add one cup of sugar and let it stand for half an hour; then add one pint of Apollinaris water, half a cup of brandied cherries, and a few sprigs of mint and serve from a punch bowl into glasses of cracked ice.

#### Chicken Pie.

Melt a little butter in a deep baking dish; scatter over it cracker crumbs, add a layer of chicken, picked fine, then a layer of oysters, salt and pepper and bits of butter, then a layer of cracker crumbs; alternate with the chicken and oysters until the dish is full, adding seasoning with each layer. Pour over the whole the oyster liquor, to which add a well-beaten egg and a teacupful of milk. Bake an hour.

#### Steamed Prune Pudding.

The following is a California recipe. Beat the yolks of two eggs with a half cupful of sugar until light, add a tablespoonful of softened butter and a gill of milk. Sift together one cupful of flour with one tablespoonful of baking powder, and stir it into the mixture. Add next the well-beaten whites of the eggs and one cupful of prunes that have been soaked over night, drained and the stones removed. Chop them with a spoon. Steam the mixture for two hours.

#### Oatmeal Drink.

This oatmeal drink is a most refreshing beverage for thirsty children, and has the advantage of being very inexpensive. Into an earthenware saucepan put two ounces of fresh oatmeal, two ounces of loaf sugar and a thinly-sliced lemon. Mix this with just enough cold water to dissolve the ingredients, and while stirring add half a gallon of boiling water, stirring at intervals till nearly cold. Squeeze in the juice of an orange and strain for use.

#### Vienna Rolls.

Sift two or three times one quart of flour, two teaspoonfuls of baking powder, and one-half teaspoonful of salt. Work in one tablespoonful of butter, add one pint of milk, stirring into a dough of the usual consistency. Roll to the thickness of half an inch. Cut into circular forms, and fold over once, moistening a little between the folds if necessary to make them stick. Butter the baking pans well, and do not let the rolls touch each other. When placed thereon, moisten the tops of the rolls with a little milk, or butter melted in milk, and bake in a hot oven.

Put one-half a pint of water and two ounces of butter into a saucepan over the fire. When boiling, add four ounces of pastry flour; beat until smooth. Take from the fire, and when cool add one egg; beat until mixed; add another and another, until you have added four at least; beat thoroughly again. Drop the mixture by spoonfuls in a greased pan; bake in a moderate oven for forty minutes. When done split them on one side; fill with cold soft custard made by adding a tablespoonful of cornstarch, moistened with cold milk, to half a pint of hot milk; cook for a moment; add the yolks of three eggs, beaten with three tablespoonfuls of sugar; take from the fire; add a teaspoonful of vanilla and set aside to cool.

## THE "UNION JACK."

The national flag, the flag of the kingdom and the Empire, is—to give it its popular name—the Union Jack. There are various flags of which it forms only a part, and which are used for special purposes. It is a common mistake to take these for the national flag. Among these are, first, the White Ensign, with the Union in its top corner near the flagstaff or halyard, and the great red cross on a white ground—the cross that marked the flag of England in crusading days and in the wars of the middle ages. This red cross is still the central device of the Union flag. The White Ensign is the flag of our navy. In the same way the Red Ensign is the flag of our merchant marine. To fly the White or Red Ensign on a house is rather unmeaning. What one ought to fly is the Union Jack, more correctly called the Union flag.

#### Spanish Proverbs.

Never quit certainty for hope.
Losers are always in the wrong.
The book of Maybes is very broad.
Who robs a scholar robs the public.
He who has but one coat cannot lend it.
A good companion makes good company.
Better go about than fall into the ditch.
For a flying enemy make a silver bridge.
Plough or not plough, you must pay your rent.
The disease a man dreads, that he dies of.
Many go out for wool and come home shorn.
He who sows brambles must not go barefoot.
When a friend asketh, there is no to-morrow.

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Snakes have no eyelids at all and birds no true eyelids. The latter are, however, provided with a membrane which can be let down over the eye.

# THE S. S. LESSON.

INTERNATIONAL LESSON, JULY 20.

Text of the Lesson, Ex. xx., 12-17. Golden Text, Matt. xix., 19.

12. Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

The Ten Commandments, or ten words, as they are sometimes called, are summed up by our Lord in Mark xii. 28-31 in these words: "Hear, O Israel; the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like—namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." He thus quoted from Deut. vi. 4, 5, and Lev. xix. 18, for He honored the whole of the law, the prophets and the psalms (Luke xxiv. 27, 44), never in any way discounting the least portion. How very unlike him in this respect are some wise people of our day who profess to be His followers! See in connection with this fifth commandment Prov. i. 8, and note that in Eph. vi. 2, it is called the first commandment with promise. The promise had doubtless special reference to Israel.

13. Thou shalt not kill.

In our Lord's commentary on this in Matt. v. 21, 22. He teaches that murder lies at the root of murder and in I John iii. 15, it is written, "Whosoever hateth his brother is a murderer," referring back to the story of Cain and Abel. In the same connection it is written that Cain was of the wicked one, and in John viii. 44, our Lord said that he was a murderer from the beginning, a liar and the father of it. Not only are we forbidden to hate one another, but we are forbidden to speak evil of any one (Jas. iv. 11; Eph. iv. 31; I Pet. ii. [illegible]). In Zech. vii. 10; viii. 17, we are forbidden even to imagine evil in our hearts against a brother or a neighbor.

14. Thou shalt not commit adultery.

That this sin may be committed by a look as well as by an act our Lord taught in Matt. v. 27-32, where He also gives further instruction concerning it. That love will conquer it is seen in Rom. xiii. 10—"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." God counted Israel guilty of this sin when they worshipped idols, the works of men's hands (Jer. ii. 9), and by the Spirit through James He tells us that if we are in friendship with the world we are in His sight guilty of this sin (Jas. iv. 4). It seems to some moral people impossible that anything so vile as this sin could ever touch or come near them, but let them see it as God does and honestly ask as in His sight, Am I in any way conformed to this present evil world, am I in love with the world which is lying in the wicked one? (Rom. xii. 1, 2; I John ii. 15-17; v. 19, R. V.).

15. Thou shalt not steal.

Many who would scorn to take what does not belong to them as between man and man, might have to plead guilty when searched by the question, "Will a man rob God?" Yet God had to say to Israel, "Ye have robbed Me in tithes and offerings" (Mal. iii. 8). Inasmuch as our relation to God is the first question and the matter of the utmost importance, let the believer ask himself, Am I robbing God of any portion of my being or my time or my money? He claims our body as His property (Rom. xii. 1, 2; Cor. vi. 10, 20), and at least a seventh of our time and a tenth of our income.

16. Thou shalt not bear false witness against thy neighbor.

There are tongues that devise mischiefs, that love evil more than good and lying rather than righteousness, but such do not belong in the holy city (Ps. iii. 2, 3; Rev. xxii. 15). "He that worketh deceit shall not dwell within My house; he that telleth lies shall not tarry in My sight" (Ps. ci. 7). False witnesses were among the grievous things which our Lord suffered for our sakes, even as it is written, "False witnesses are risen up against Me and such as breathe out cruelty," and again, "False witnesses did rise up; they laid to My charge things that I know not" (Ps. xxvii. 12; xxxv. 11).

17. Thou shalt not covet.

We might infer from Rom. vii. 7, in connection with Phil. iii. 6, that Paul fancied that he had kept the law pretty thoroughly except on this one point, but he learned as James also did, that to keep the whole law and offend in only one point makes one guilty of all, and in our flesh dwelleth no good thing (Jas. ii. 10; Rom. vii. 18). "Guilty" is the word for everyone (Rom. iii. 19, 20). Some one has well said, "To do what the law requires I must have life, and to be what the law requires I must have righteousness, but by nature I have neither and am therefore cursed. When I receive Christ He becomes my life and righteousness and will fulfill the law in me." The people found that they could not keep this holy and perfect law for in a few days they found themselves calling on Aaron to make them an idol and dancing around a golden calf. Then Moses before their eyes broke the two tables which God had given him, thus powerfully testifying to what they were actually doing. Then the Lord told His servant Moses to make two tables like the first and bring them up to Him in the mount and He would write the same words on them; but Moses was also commanded to make an ark and put the tables of stone in it and cover them up and let them be there (Deut. ix. and x).

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The secretary bird of India kills on an average of two snakes a day.

DOCTOR

By ST. GEORGE

Author of "Doctor Jack's Wife," "Ca

Pauline of New York,"

In this he has made a fatal mistake, for the onrushing animal has lowered his head, and keeps a straight course for the man.

A mighty shudder convulses the crowd. It all happens so quickly that no one has time to shout a warning, and up to the last second Vasquez seems to imagine the bull will swerve.

When he realizes his mistake it is too late. He endeavors to spring aside, but has planted himself so firmly, with outstretched legs, to resist the shock when the bull impales himself on the Toledo blade, that he loses a second, and this means all to him.

The man gives a shout as the horns strike him. It does not seem like an expression of fear, but rather one of excitement.

Not a sound has been heard in all that great amphitheatre, for every eye is glued upon the arena. Finding that he has lost the game, the matador tries to save his life by clinging to the bull's horns. It is a most deplorable condition for him, as he does never again be the people favorite he was, but life is sweet even when one has to live without the favour of the fickle public, and there are matadors in the audience who have had their day, and strutted upon the stage of which he has now been king for some years.

The neck of the black terror is a mass of muscle, and when that awful head is thrown into the air Pedro Vasquez is seen flying through space. He has given a cruel blow upon a post or pillar that holds up the roof, and falls in the midst of a number of chulos grouped about him who immediately bear him away. Immediately the vast crowd breaks out in excited talk. The black bull goes back to his tuft of grass and stamps viciously as though seeking who will be the next victim.

There is generally a reserve matador, and the people wait to see him appear, but time passes, and the bull holds the arena.

It grows monotonous.

News has come that although Pedro Vasquez will live, he has been so roughly knocked out that he cannot stand up again this day before the yearling bull.

What now? The management evidently have made no provision for an emergency of this kind. The people must be amused. Who will undertake the job? A minute has passed, it is all a matter of how worth to enter the arena with this doubtable monster, be he chulo, peon or matador.

What is that? Some Chilians and Americans, delighting in bull fight, are shouting "Viva Pedro! Viva the boy! Well done!"

Somehow the words exasperate the Spaniards, whose sympathies have been with Vasquez. They look at each other, and scowl. Some one friend of the matador unclasps his knife in a significant manner.

Ah! here is the director who presents the management. He advances upon a little elevated platform, and holds up his hand, evident he desires to speak.

"Silenzio!" passes the word around, and in a minute so quiet is it that one can hear every word the director utters. He speaks in Spanish, of course, and in a loud voice.

First of all he tells of Pedro's condition, then of the refusal of the substitute to enter the ring with the mad devil, and deplores the fact that there is no man brave enough to make the attempt pro bono publico.

Turning, so that he faces the foreigners who have been shouting loudly, he continues:

"The management offers two hundred pesos to the man who will enter the arena and slay that terrible matador's blow. Don't all speak at once, senors, I beg."

This is a thrust at the courage of the foreigners who laugh to see a brave matador in fate. The men look at each other and smile. Each generously wishes to take away this pleasure from his companions. As a consequence no one arises; seeing which, some of the Spaniards in the sun seats begin to laugh.

Jack feels a pair of midnight eyes upon him, the colour mounts to his face, and, turning, he looks at Mercedes. Her words seem to burn in letters of fire—"Caramba! Be a brave man!" Somehow the girl seems to have been dropped at his feet—he must either pick it up or decline.

The manager still stands on the platform looking around, as if hoping some old matador may deem the golden lure of sufficient value to risk his neck for, but no one signifies his intention.

When Jack Evans arises from his seat and takes off his coat every eye is instantly glued upon him. He folds his outer garment, throws it on the seat; then, with one foot stands upon the railing, stands and look at Mercedes, sees the pallor and consternation on her face, and has never expected this and says in Spanish to the manager:

"Senor, I accept your offer. I am an American, and I will show you how we do this thing out in the west."

"Hurrah for Doctor Jack!" a voice from the foreign quarter where acquaintance has recognized him. Jack drops lightly over the railing and stands in the arena, alone with the black devil of a toro that has been playing such havoc with the picadors and stock company of bull-fighters.

CHAPTER IV.

Admiration for bravery is not confined to civilized races. The most savage people of the earth have those qualities in a marked degree.