THE GOSPEL INVITATION

Should Be Presented By Members of the Church to Their Friends.

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

A despatch from Chicago says :—Rev. Frank De Witt Talmage preached from the following text :—Luke xiv, 23, "Go out into the highways and hedges and compel them to come in."

Christ was comparing the kingdom of heaven to a great banquet which God had prepared for his invited guests, who would not come. But, as the divinely invited guests would not come, then God practically said: "I will have my banquet hall filled notwithstanding. If the guests for whom the banquet was prepared will not come to me, then I will send out for those who will appreciate it. I will compel them to come in." So the Lord in the parable said to his servants, as Christ now says to us church members, "Go out into the highways and hedges and compel them to come in." The purpose of this discourse is to show how, as individual church members, we can become heavenly constrainers and present the gospel invitation to sinful men and women whom we meet in our daily walks of life. It is to show how, by gospel consecrated work among individuals, we can change an empty church into a crowded sanctuary and by depleting the place of evil resort we can ultimately make a full heaven.

When some one asked Mr. Moody : "How shall we reach the masses for Christ ? How shall we give the gospel invitation to those sinners who are out in the highways and the hedges ?" he bluntly answered his questioners, "Go after them." But, how are we to go after them ? First, as Christ's disciples, we should begin our personal work among individuals by presenting the gospel of Jesus to those who are closest to us. We should present Christ first to our fathers and mothers, to our husbands and wives and brothers and sisters and children, to our dear friends and to all who are bound to us by the

TIES OF BLOOD AND LOVE.

We should do just the same as Andrew, the brother of Philip, did when he was converted. No sooner did he see the face of Christ than he practically said to himself : "Why, I must immediately go and hunt up my dear brother Philip. How happy I can make him ! We have been side by side in all our joys and sorrows from the time we were born. He must share to-day in my new hope." It is upon this action of Andrew, who at once went and carried the gospel invitation to his brother, that the great "Brotherhood of Andrew and Philip" has been established.

But, though the eternal salvation of our unrepentent loved ones ought to be a perpetual cause of anxiety for us day in and day out, yet there are thousands of church members who never think it obligatory for them to present the love of a living Christ to those who ought to be as dear to them as a Jonathan was to a David, a Damon to a Pythias or the memory of a murdered king of Denmark was to an avenging son. These church members are ready to invite those friends to their homes, but they are not willing to personally invite them to sit at the holiest of all tables—the table of the blessed communion. They are ready to talk with their friends upon politics or business, but they are not ready to discuss with them the greatest of all questions, "What shall it profit a man if he should gain the whole world and lose his own soul ?" They are ready to sound the praises of their friends to their other friends, but they are not ready to sound forth to their earthly friends the praises of their Heavenly Father. They are always ready to introduce one earthly friend to another, but they are not anxious to make their earthly companions acquainted with that Divine Companion who is ever willing to be our helper and guide along the

TROUBLED JOURNEY OF LIFE

But the gospel invitation ought to be given to the strangers who are within a Christian's gates as well as to the loved ones who have a right by the ties of blood to live there. It is nonsense for us to suppose that after we have gathered our fathers and mothers and wives and husbands and children and a very few dear personal friends into the gospel lifeboat we have a right to hand in the plank and cast off the hawsers and set sail for heaven, deeming our Christian responsibilities fulfilled. No.—Emphatically no. The Christian's obligations are so farreaching toward his fellow men that in the light of the gospel the poor traveler who was waylaid by thieves on the road to Jericho was just as much a brother to the good Samaritan as if he had been born in the same cradle, sung to sleep by the same lullaby and reared in the same homestead.

Again, it is absolutely necessary in order to carry out the command of my text for the average church member to give the gospel invitation to his friends and to strangers when they are gathered inside the church walls as well as when they are scattered without, and it is also necessary for the church members to extend this invitation for a specified time and place. "A general invitation to come to supper is, as a rule, worse than no invitation at all. When a person comes to me and soshingly says, 'Oh, Mr. Talmage, I do wish you would come and visit us, come any time you can and stay as long as you please,' I am sure of one fact—that person wants to be polite, but he does not want me to come. He did not set a date. But when a friend comes to me and says, 'Mr. Talmage, will you and your wife take supper with us next Thursday night; we are poor folks, but we will give you the best we have ?" I generally accept. Why ? Because I think that man wants me to come. He set a time and a place where he wished to entertain me. So when the minister of the Lord Jesus Christ preaches a sermon and gives a general invitation and says to the sinners,

"COME TO CHRIST,"

and then dismisses his audience with a benediction and goes home, as a rule, that sermon has amounted to but very little in its evangelistic results. But when the minister of the Lord Jesus Christ can go to his church members and say, "Brethren, we must gather in the sinners who are living around this church. We must go out into the highways and the hedges and compel them to come in. We will tonight as soon as the benediction has been pronounced have an after meeting. As members of this church we will distribute ourselves through the aisles and buttonhole every man, woman and child, so that no one shall leave the building without having a special invitation for this after meeting," there will be no disappointment in the spiritual results. Why? Because the church members themselves are asking their friends and the strangers to meet Jesus Christ in a specified place at a specified time. General invitations in reference to the gospel banquet as well as to an earthly home, as a rule, are worse than no invitations at all.

So, to-day, I lay the blame for the lack of spiritual results in our churches far more upon the pews than I do upon the pulpits. God knows, I do not believe that our ministers are perfect men, but most of them are earnest men, intense men. They would do anything in their power to bring immortal souls to Christ. But the trouble is when the average minister of the gospel announces an after meeting, where sinners can be brought face to face with Christ, nine-tenths, aye, ninety-nine hundredths of all the church members will get up and put on their hats and go home. They will not only by their actions refuse to personally extend an invitation to the men and women who are sitting by their side, but they will absolutely refuse to go into the after meetings and talk with sinners who are trying to find Christ. This charge which I make against the church members, I make not only against the laymen, but also against

THE CHURCH OFFICERS,

I make it against the elders and the deacons and the trustees. I make it in the strength of the overwhelming fact that you derelict church members cannot find a great evangelistic preacher who is accomplishing any great good for Christ who is not backed up by a praying, consecrated band of earnest, church workers. Yet you can find to-day church after church in our land that is nothing more or less than a slaughter house for ministerial usefulness. Their pastors will win great spiritual successes before they come to them, and those pastors will win great spiritual successes after they leave them, but while they are in these spiritually dead churches the pastors will stumble about blinded and helpless, as did the mighty Samson, bound with fetters of brass, with his two eyes out, grinding about in the prison house of Gaza. Those evangelistic ministers are spiritually helpless in such churches because the people, the common church members, will not unite as a working force and personally present the gospel of Jesus Christ to the strangers who come among them. Instead of deriding and underestimating the power of the ministry, it is high time for some one to thunder a philippic against the indifference of the selfish church members who refuse to spiritually support the pulpit, as the pew always ought loyally to do.

If all church members were to become earnest and consecrated evangelists, it would not take very long for this whole sinful world to see the sunrise burst of the millenial dawn. Surely it would not be too much to expect that one such evangelist as Mr. Beecher described should at least win one soul a year for Christ, yet Dr. William Morley Punshon, the great English Methodist, once made the startling statement: "If every disciple to-day were to call one person to Christ each year and that one were to call one other, how swiftly the world would be converted, for there are millions of true believers in the world. But if there were only 100 see how quickly the work would grow. In less than twenty-five years the world would be converted, for this would double the number of disciples each year." After such an

IMPRESSIVE STATEMENT,

will any one say that the gospel invitation which can be given daily by the church members would amount to but little in the salvation of a sinful world?

To show the importance of a Christian layman's work I cannot do better in closing this sermon than quote two illustrations from the personal experience of H. Clay Trumbull, the well-known editor of The Sunday School Times. Mr. Trumbull's early life was spent in Stonington, Conn. There a great revival swept the town, and many of the companions of his youth joined the church, among them was a young man who was one of his most intimate friends. For many years these two as boys and young men lived near each other, but his Christian friend never spoke to him about religion. After awhile they separated. Mr. Trumbull became an engineer in Hartford, his Christian friend went to Yale, but during his last year at college sent a letter to his old chum pleading with him to become a Christian. That letter was the means of saving H. Clay Trumbull's soul. In his engine room, upon the receipt of it, he then and there gave his heart to God.

He immediately said to himself, "If the personal work of a layman can do so much in the salvation of an immortal soul, I will never make the mistake my friend made with me by postponing for so long a personal invitation to another." So, the same night on which he was converted, Mr. Trumbull went to one of his fellow workmen and told him he had been converted. He urged his friend also to accept Christ. This friend turned to him and said: "Trumbull, your words cut me to the heart. You little know how they rebuke me. I have long been a professed follower of Christ, and you have never suspected this, although we have been in close association in house and office for years. May God forgive me for my lack of faithfulness." Aye, may God today forgive us all, ministers and laymen alike, if we have shown the same negligence as these two young men, who came into H. Clay Trumbull's life. May God teach us, one and all, the power of personal testimony for Christ. And may we one and all, the power of personal testitution D. L. Moody made a short time after his conversion—"I here and now promise that no day hereafter shall pass unless I have personally presented my Savior to at least one immortal soul. So help me, Jesus, in my vow! Amen!"

THE S. S. LESSON.

INTERNATIONAL LESSON, DEC. 7.

Text of the Lesson, Ruth i., 16-22. Golden Text, Rom. xii., 10.

16, 17. And Ruth said : Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people and thy God my God.

This and the next verse give the declaration of Ruth concerning her determination to cling to the God and people of Naomi. It is somewhat paralleled by the declaration of Ittai to David in II Sam., xv, 21, "As the Lord liveth and as my lord the king liveth surely in what place my Lord the king shall be, whether in death or life, even there also will thy servant be." That these words should be the utterances of gentiles to Jews is all the more interesting. The whole of this book of Ruth, written by the Spirit of God, as were all other portions of the Bible, is a beautiful and most attractive setting forth of the story of the kingdom when those who are now the weary gleaners shall possess the field (the world. Matt. xiii, 38), having become the bride of Him who owns the field, our kinsman Redeemer, the mighty man of wealth. Every name and incident in the book is most suggestive and has an inexhaustible mine of wealth for anointed eyes and ears. Having but one brief lesson in it, we can only hint at the riches herein.

18, 19. When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Bethlehem.

We are reminded of the way Elisha clung to Elijah and how "they two went on," "they two stood by Jordan," "they two went over on dry ground" (II Kings ii, 1-15). We think also of Barnabas; who exhorted the believers at Antioch to cleave unto the Lord with purpose of heart, and of Stephen, who looked up steadfastly into heaven and saw the glory of God and Jesus (Acts xi, 23; vii, 55). It is this that we so much need, this cleaving to the Lord, this steadfastness, this seeing only and always God and Jesus. In the last lesson it was the Lord and Gideon. May it ever be in the case of each of us "my Lord and I," for "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." (II Chron. xvi, 9). In I Cor. xv, 58, we are exhorted to be steadfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord.

20. And she said unto them : Call me not Naomi. Call me Mara, for the Almighty hath dealt very bitterly with me.

As her townspeople looked upon her after her ten years' absence (verse 4) they said, Is this Naomi ? And thus she replied to them. As one has said, She blamed the Almighty when all He did was graciously to bring her home again. For her troubles she had no one to blame but herself. It is good that Moab proves a Mara to the wanderer, else the wanderers might like to die and be buried there. Almighty is El-shaddai, the mighty God who is all sufficient (Gen. xvii, 1); and had they known Him as they should they would never have left Bethlehem to sojourn in Moab. When the Lord allows bitterness to come to His people, it is always to win them back to Himself. "Before I was afflicted I went astray, but now have I kept thy word" (Ps. cxix, 67).

21. I went out full, and the Lord hath brought me home again empty. She is right this time, I went out, the Lord brought me home. The sheep wandered, but the Shepherd sought and found. Wandering always costs us dear. If any who read have wandered, let them return quickly, for He cries, Return, thou backsliding Israel, and I will not cause mine anger to fall upon you (Jer. iii, 12). Before we can know His fulness we must learn our emptiness. The name "Almighty" is found more times in the book of Job than in all the rest of the Bible, and it was only after Job was thoroughly emptied of himself that he was filled as never before (Job xlii, 5-17). It was after the disciples confessed that they had nothing with which to feed the 5,000 that the Lord abundantly filled them all with the lad's loaves and fishes, and it was after the disciples confessed that they had taken nothing, though they had toiled all night, that He sent to their nets 153 great fishes.

22. So Naomi returned and Ruth the Moabitess, her daughter-in-law, * * * and they came to Bethlehem in the beginning of barley harvest.

The Moabites came from drunkenness and crime. Bethlehem suggests God's house of bread. It is better far to come from Moab to Bethlehem than to go from Bethlehem to Moab. If any have in the least degree wandered from God, let all such return quickly and whole-heartedly to Him and henceforth follow fully, making the words of Ruth in verse 16 their hearts' motto. In addition to all the precious and comforting words of this book, such as are found in ii, 12, 16; iii, 18, etc., the book is most important as showing the ancestry of David, whose throne the Lord Jesus is yet to establish, and occupy at Jerusalem (Isa. ix, 7; Luke i, 32, 33). The title, "Son of David," is the first and one of the last given to Christ in the New Testament (Matt. i, 1; Rev. xxii, 16), and Ruth is one of the four women mentioned in His genealogy in the first chapter of Matthew. Known unto God are all His works from the foundation of the world. All purposed in Christ Jesus, our Lord and sure of fulfilment for every purpose of the Lord shall be performed, both for His people and against His enemies (Acts xv, 18; Eph. iii, 11; Jer. ii, 29).

WEALTH OF PRIME MINISTERS.

The present Prime Minister of Great Britain is by far the wealthiest commoner who has held the office since 1800 except Sir Robert Peel, whose income was estimated at over $200,000 a year. All the rest were poor men. Pitt and Canning had next to nothing, Addington little, Spencer Perceval not much more, Lord John Russell very moderate means. Gladstone had a handsome fortune, but lost much in some mining enterprises. Mr. Balfour's paternal grandfather left $5,500,000 personalty, and also large realty. The Prime Minister's father died early, and hence there were accumulations. The wealthiest of British Prime Ministers was Lord Derby. Lord Melbourne had ample means, Lord Aberdeen was affluent, as was Lord Liverpool. Lord Salisbury's means are quite adequate to maintain his rank.

TOOK WHAT HE COULD.

Leaving the key of an empty house with a neighbor in order that likely tenants may inspect the premises is common. The owner of a house in a large town has, for good reason, decided to keep the key of his house himself for the future.

Hearing that someone had been "looking over" the house, the landlord called on the old lady who had been intrusted with the key.

"Well, Mrs. Sawyer," he began. "So you've had a gentleman after the house. Did he take it ?"

"I'm none too sure," was the response.

"Wants time to think over it, I suppose ?"

"No. I don't think that's it. He wants an opportunity. When he got the key he went across the road, and as I heard nothing from him for an hour, I followed. He'd taken the gas-fittings and every ounce of lead about the place, but he left the house. Maybe he's coming back for that, too, as he didn't return the key."

AERIAL LONDON.

The Rev. John M. Bacon, who for several years, with the aid of a balloon, has industriously explored the atmosphere over London, gives a strange picture of the skyward extension of the world's greatest city. Somewhat fancifully, and yet with a certain degree of truth, London might be said to be 6,000 feet high, or deep, for up to about that level the air over the vast town is unmistakably London air. Between 3,000 and 5,000 feet above the house tops is a region where dust resembling chaff, filaments and woolen fiber, such as would arise from thoroughfares and from the sweeping of houses, seems especially to accumulate. At least there is more there than nearer the ground. In calm weather aerial London becomes to a certain extent stratified. From above 6,000 feet one can often look down upon the surface of the haze, as if it had a definite limit.

NOT A SMALL BULL.

Tommy (in search of information): "Is a streamlet a small stream ?"

His Father—"Yes, my son."

"Is an owlet a small owl ?"

"Yes, Tommy."

"Is an egglet a small egg ?"

"Yes, yes, you might call it that."

"Then what is a bullet ? Tisn't a small bull, is it ?"

SURE.

Teacher—What is the force that moves me along the street ?"

Tommie—"The police force."

FOR THE HOME

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

MEDICAL HINTS.

All wounds in which the flesh has been bruised should be bound at once in a plaster made of camphor and sugar (brown sugar is best) using fifteen drops of camphor to a teaspoonful sugar.

For the poison from oak vine use tincture of lobelia, which may be had of any druggist. Dip camel's hair brush in lobelia and paint the inflamed surface with it as often as the eruption gives uneasiness. A short time all inflammation will disappear.

A quick cure for bee stings may be found in the common weed known as vervain. First pull the sting from the flesh, then bruise the fresh leaves of the vervain and rub the wound well with them, after which bind to it a plaster of the crushed leaves, well moistened. This will prevent swelling and ease the pain. Vervain may be used in its dried state by steeping the leaves in hot water. It is gathered in September by negro nurses in the South and hung up to dry for winter use.

Sprains may be cured by using mullen leaves wrung out in strong pure apple vinegar. Bind the leaves to the sprained parts and renew them as often as they become dry, with others until relief is obtained. This treatment is more successful and more agreeable to the patient than the usual way of encasing the sprained member in plaster of Paris.

Bone felons, "run-arounds" and other risings may be prevented from coming to a head by bathing them freely in oil of sassafras and then binding around them camphor and sugar, in the following proportion: Fifteen drops of camphor to one teaspoonful of sugar. Treat twice daily until the swelling and inflammation disappear.

The pain caused by an abscess may be eased by a poultice of sassafras leaves. Such a poultice will also reduce internal inflammation, as of the stomach, bowels or liver, with marvelous rapidity.

Medicines for family use should be kept in a locked cabinet hanging out of reach of children. Such a cabinet should be supplied with bottles of camphor, spirits of turpentine and linseed oil in pint bottles, sassafras oil and sweet oil in bottles holding at least four ounces, quinine in a thin box with a screw top (the safest form in which to buy quinine); five or ten cents' worth of Epsom salts in a low glass or China jars with wide mouth (pint preserve cans do well for the purpose); a few sticks of lunar caustic, wrapped in paper and kept from the light, also in glass; and a small, wide-mouthed bottle of menthol crystals.

TURKEY WAYS.

Turkey Patties. — Mix three tablespoons each of butter and flour, one salt spoon salt and one-half as much pepper. When melted, pour in one cup rich milk. Cook and stir until thick. Then add one cup chopped turkey, let simmer five minutes, then stir in one pint oysters and cook until they are plump. Fill the patty shells and serve.

Turkey Olives. — The nicest pieces of turkey must be used for these. Cut in neat slices, spread each piece with the dressing that is left, roll up tightly and tie or fasten with a skewer. Dredge with flour, salt and pepper, fry slowly in hot butter until a golden brown, then half cover with milk or cream and let simmer 15 minutes longer. Remove the strings or skewers and serve on hot toast.

Turkey Scallop. — Make a white sauce with the proportions of a tablespoon butter, one of flour, half a cup broth and half cup milk, season to taste. Grease a baking dish and fill with alternate layers of finely chopped and seasoned turkey, bread crumbs and sauce. There should be one pint of sauce to each cup of meat. The top layer should be of bread crumbs mixed smooth with the yolk of one egg, two tablespoons milk and one of butter. Cover the baking dish and bake in a moderate oven 35 minutes.

Turkey Timbales. — Cook together in the double boiler one pounded cup bread crumbs, one cup cooked turkey chopped fine, one teaspoon finely chopped onion, same of chopped celery leaves, 1½ cups milk. Add this mixture to the beaten white of one egg, to which has been added one quarter teaspoon salt, one-eighth teaspoon pepper, a pinch of celery salt. Allow this to cool. Grease nine cups, line with sifted bread crumbs, then with the timbale mixture. Fill with the following:" Heat one cup milk, melt one tablespoon butter, add two tablespoons flour and then the hot milk a little at a time. Chop fine and add three-quarters cup turkey, one hard-boiled egg and six medium sized mushrooms. Season with pepper and salt. Bake in a pan of hot water 20 minutes. Make a sauce by heating one cup each of milk and turkey stock, melt half a tablespoon of butter, add tablespoon of flour, then add the hot liquid a little at a time. Season with salt and pepper. Just before serving add one beaten egg.

POTATO APPLE DUMPLINGS.

This recipe has come down through three generations, and is a favorite wherever it goes. For a family of six, pare nearly half a peck of good potatoes. Boil, being careful not to let them get overdone, but pour the water off as soon as they break easily. Rub through a colander so they will come out dry and mealy. Add to them a lump of butter the size of a small egg, salt to taste, and one pint of sifted flour. Mix thoroughly. Flour the molding board and turn out to cool. Have apples ready, also a large iron pot of boiling water.

As each dumpling must be tied separately, have six or eight squares of muslin and string ready for use before beginning operations. Take a piece of dough and roll or pat it into the size of a saucer. Put three or four quarters of apple in center, and then shape the dough all around the apples, making it look round and smooth. Flour each cloth and tie up tightly. The pot must be kept boiling from start to finish, one hour. Any good cooking apple may be used, but an inferior one spoils the dumpling.

When serving them, plunge each cloth into cold water, and with a knife and a little dexterity they can be safely landed on a plate without breaking. This, however, does take some practice. Some prefer hard sauce made of three parts of sugar to one of butter, but with good cream and sugar, a little nutmeg or cinnamon, the dish is delicious.

TWO GOOD THINGS.

Two good things for the housekeeper to know about are individual chicken pies and apple ginger.

For the first, use the remnants of chicken or turkey that are left from a previous meal. Make a rich pastry, and line patty-pans with it. Mince the chicken, season it well, and fill it into the pans, moistening it slightly with the gravy. Put on a cover of the crust as for any pie, and bake. Serve with them the gravy left from the chicken. Some times children like these little pies for lunch at school.

Apple ginger is a delicious thing to serve just made this month of mince, firm sweet apples. To make it, pare, core and slice the apples very thinly and weight eight pounds after preparing them. To this quantity allow eight pounds of sugar, six lemons and a quarter of a pound of green ginger root. Slice the yellow part of the lemons very thin, squeeze the juice and put it, with one glass of water, with the apple and the ginger root, which must be scraped and cut up very fine. Cook in a double boiler till clear, stirring frequently. It will require two hours or more. The result is "something delicious," either with meats or to serve with ice cream or with cake for dessert.

A SUBSTITUTE FOR LARD.

Many housekeepers object to using lard. Suet can be substituted. It can be substituted for butter, also if properly prepared. Cut the fresh suet in pieces, and cover with cold water. Let it stand 24 hours, changing the water once in the time. This takes out the peculiar tallowy taste. Now put it in a tin kettle with half teacup milk to every one pound suet, and let it cook very slowly till the fat is clear and light brown in color, and till the scraps of the cooking has ceased. The pieces may be loosened from the bottom with a spoon; but it must not be stirred, and if it burns the fat is spoiled. Now let it stand and partly cool, then pour into cups to become cold. It smells as good as butter, and in many cases can be used instead of it.

EXIT THE TREAD-MILL.

Prisoners Will No Longer Endure This Torture.

The tread-mill of our fathers — of some of our fathers, that is to say — is no more, and the up-to-date criminal will no longer be able to tell grim stories of his experience on "the wheel," says the London Daily Mail. The report of the commissioners of prisons, just issued, gives the record of the last days of that notorious instrument of discipline. The suppression of it as a form of hard labor was commenced some years ago, and now it has been quite abolished in our prisons. The Act rendered necessary the revision of the standing orders relating to the employment of prisoners sentenced to hard labor. Oakum picking is still retained, but other forms of industrial labor have been introduced, and after twenty-eight days of strict cellular separation, if the prisoners behave well, they are allowed to work in associated gangs. The tread-wheel was condemned on various grounds. It is held to have been both trying to health and ineffective as a punishment. The large rooms and spaces which the abolition of the wheel has set rid the directors of the prison authorities are being utilized as workshops, more particularly for associated labor. The passing of the tread-mill must be regarded as another proof of the growing humanity of our criminal code.

But it should not be forgotten that "the wheel" has had its apologists, even its enthusiasts. Prisoners have been known, when set down to go upon it for a given time, to offer in mere lightness of heart to perform the allotted task two thousand heads. And we can believe that conservative criminals — who probably form the great majority — will complain bitterly of its disappearance; just as the galley-slaves of old time would have objected strongly to the introduction of sliding seats and swivel rowlocks. And who can forget the inspiring treadmill song to Dr. Oliver Wendell Holmes? The convict, in those lines, tells how pleasant "tis to ramble round among one's honest friends," and concludes with the declaration that, when he is at large and has made his fortune "now hang me, but I mean to have a tread-mill of my own!"

A GRAPHIC DESCRIPTION.

A judge's little daughter, who had attended her father's court for the first time, was very much interested in the proceedings. After her return home she gave the following account of the proceedings:

"Papa made a speech and several other men made speeches to twelve men who sat altogether, and then these twelve men were put in a dark chamber to be developed."

A TRYING TIME.

IS THE PERIOD WHEN YO... GIRLS ARE MERGING IN... WOMANHOOD.

Marked by Pale Faces, Hear... palitation, Loss of Appetite ... General Lassitude — How ... Overcome This Condition.

After babyhood (the most p... time in a young girl's life is ... she is just entering womanhoo... is then that she is subject to ... aches, dizziness, heart palpi... feeble appetite and bloodless... and ills. This condition may ... develop into consumption, a... prevent this—to keep the you... in good health and strength ... ers should insist upon their ... a blood making tonic, such a... Williams' Pink Pills. Mrs. ... McIntyre, Port Dalhousie, ... gives sound advice to other ... in cases of this kind. She s... "About three years ago the ... of my daughter, Bertha, beg... fail. She grew weak and seem... able to stand the least exertio... suffered from distressing hea... and fainting fits; her appetit... her and she lost flesh. I spen... money on medicines, but th... not help her. Then I took h... doctor, and although his tr... was persisted in for a long ti... seemed to be growing worse, ... began to fear she was going ... consumption. Then I took h... specialist, but his treatment ... likewise unsuccessful. Finall... the advice of a lady friend, a... practising in Chicago, Bertha ... using Dr. Williams' Pink Pi... before long there was a de... provement in her condition, ... the time she had taken nin... she was once more enjoying ... of health and had gained ... pounds in weight. I would ... advise all similar sufferers to ... Dr. Williams' Pink Pills as ... as her case seemed hopeless ... could be."

All weak and ailing girls a... men, sufferers from backache... aches, indisposition to work... ercise, who show by their pa... sallow cheeks that they are ... health, will find prompt re... eyes, rosy cheeks and activ... in a fair use of Dr. Williams' ... Pills. You can get them ... from any medicine dealer or ... postpaid, at 50c a box or six ... for $2.50, by writing direct ... Dr. Williams' Medicine Co., ... ville, Ont. Never accept ... else which a dealer may say ... as good."

IMPROVING AN ORC...

VALUABLE HINTS ON ... CARE OF TREES.

Department of Agriculture ... Poor Orchard Can Be ... Made Good.

Many an old orchard which, ... an eyesore to every ... cost, beyond ... verted into an ... ble, and profitable ... farm. There are ... Canada which bear ... fruit, because the ... ners cannot ... that fruit raising ... grown merely for home ... It will only occupy ... involve a plentiful ... a symmetrical ... out of lichen and ... Thanks if the advice given ... can be followed with ... ness.

The first thing to be ... is to scrape off the rough ... the trunks and ... prune the trees. ... that this rough bark ... to but little harm, ... portable free board and ... noxious insects which ... appreciate and avail ... hospitable shelter. ... as simple as A B C. ... dead branches and ... need be removed, unless ... old and decrepit with ... and waning strength, and ... use the pruning shears ... As a grape vine can be ... an apple tree, and ... sees a tree may have ... ground and another one ... a short shoot which will ... Cut out old branches, leave ... suckers to take their ... new top will quickly ...

A LITTLE TYRA...

The Trouble Not Due to ... Sin.

There is no tyrant like a ... baby. His temper isn't due ... inal sin, however ; he's ... ers more than the rest of ... ily. He don't know ... matter. They do. The ... they do not, always know ... to for his lordship. An ... mother writes to tell what ... to do. "When my baby ... ing," she says, "he was so ... restless that I hardly knew ... do with him. He had a ... petite and ate but little, ... growing thin. I got a box ... Own Tablets and they made ... change. He now rests well, ... splendid appetite, and gives ... trouble at all." This is ... fidence not only of Mrs. ... Schroeder, of Hanover, On... also of thousands of moth... over the Dominion. A baby ... is cross because his blood ... and his little bowels consti... unhealthily relaxed, and h... heated by the effort of get... teeth through the gums. Ba... Tablets act like magic not ... this, but in all ailments ... ones. Sold by druggists ... post paid at 25 cents a ... writing direct to the Dr. ... Medicine Co., Brockville, O... & Watertown, N.Y.