cry enthuses him.
his lost strength,
ded from the fall
ungeon and press-
of Achmed, who
is beloved master
e grasp of death
ck leads.
rriedly away the
our arises, dozens
en shout unin-
a fierce Turkish
Pasha has ordered
he gardens—they
nd slay right and
nger whom they

k, indeed, for our
utterly impossible
s. Feat now, even
tunate as to dis-
er of the harem.
fight to the last
n should. Only
nfatuation they
en upon the wa-
fe on board the
at anchor, her
ady to fly away
d love. Indeed,
t in which one's
inared.
ack has learned
own observation
the harem is to
or that quarter.
the door locked.
n they burst it
ugh the luxuri-
Abdallah Pasha
aves, terrifying
arching for the
e world whose
e poor foolish
y to flee.
n stand up be-
rush must be
has yet to see
ot some means
for Jack knows
tive dynamite
carries several
tobacco pouch.
e midst of the
onfronts them.
uttered, and he

nnot reach the
re may be an-
she exclaims.
janizaries tell
cordon around
g in. Fire three
he soldiers of
around them.
y to fight like-

les, we might
ck would not
desert Sady.'

n you Ameri-
here with me
uld not ruin
for Abdallah
k, in the name
ening!"
n the instant
He cannot
how vision-
woman's wit
pass into a
lock utters a
y in his arms.
r. Mercedes
ens wildly.
s—Abdallah—
this way."
Jack knows
ly given him
One, two,
the opening,
ered, the bar
eau in this

ed.)

ERS

Profitable
y Talers

grown on the ordinary farm, leaving half the value of the crop supplied as taken up by the crop, adding thereto the cost of the rent for land, we find all to be then a thousand bushels at a cost per bushel make $80, leaving a net profit per acre of $50 to $55. The immensely improved condition of the land is a very important factor in the summing up.

THE STORING OF ROOTS.

That is practically done altogether now, in basements of stock barns. The foundation stone or cement walls, 8 to 10 feet high, provide stabling and cellar for roots. The latter on a 100 to 200-acre farm will hold 5,000 to 8,000 bushels. Generally they are built on sloping ground, with a fall of three or more feet to the hundred. Leveling the ground for the floor will give sufficient earth to place in rear of building to form a bank against the back wall, inside of which the root cellar is invariably placed, so that it is thereby made frost-proof. At the same time the bank forms an approach for driving to the main flobr of barn over the stables and cellars, with grain, hay or roots. Some basements have inside stone or birch walls, inclosing root cellar, but many have studding and open boarding inclosing the roots inside. Either way is satisfactory. Windmills on barns furnish power for driving root pulpers, straw cutters and grain grinders, so that altogether farming is fast becoming the coveted business in this Ontario of ours, and the breeding of good stock, so materially aided by the growing of root crops, is one of the main factors.

SHELTER FOR SWINE.

Nearly all farmers believe that their hogs do not need shelter while being fatted for market. If those who think this way and act as though they believed it, would put shelter where their hogs can get to it, they would at once have convincing proof that the hogs enjoy and appreciate protection this time of the year. A hog can be sheltered cheaper than any other animal on the farm, says Mr. John M. Jamison.

On every farm on which hogs are grown there is enough fodder and straw wasted every winter to give the hogs the most comfortable shelter. There are enough old rails and pieces of boards lying around loose to make the framework for the needed shelter.

In extremely cold weather it takes 25 per cent. more feed to put a given gain on unsheltered hogs compared with those having comfortable shelter. I am not sure that extreme cold weather counts more against gain than extremely wet and muddy weather.

A good many farmers make an attempt to shelter their swine, but too often it is a very poor one. So much so that it is labor and material lost, when a little more time and material would have made a success of the effort.

HOGS GET SORE THROAT.

Last fall on my farm I was feeding 53 hogs. When they came to full feed of corn in their lot, they were without shelter and I was planning to construct a frame of some kind that I could cover with bundled fodder, when there came a spell of very unpleasant weather. I noticed that some of them did not eat freely, but acted as though they had sore throats.

I could not take time then to build the fodder-covered shed. There was cholera within four miles of my farm and I could take no chances from exposure. To make the shelter certain on short notice I hauled into the lot six of my hog palaces or single brood saw houses. Four of these are 7 feet and two 6 feet square. In these the 53 hogs now shelter very comfortably. When the weather is bad they all go into them. When it is pleasant some of them sleep outside, showing that they have a sense of what is comfortable. These houses will come in use in a short time to shelter farrowing sows. Many farmers prefer to sell their straw or burn it rather than allow their hogs to nest about it.

I consider this a serious mistake. If the straw is ricked or stacked, good shelter for feeding hogs can be made about it. Secure a dry bed out of the draft. If the hogs are dry, experience proves that there is no danger of getting them too hot. It is impossible to measure the suffering caused hogs on account of the fear that they would overheat in the nests. There is no danger if they are dry. But bad results are certain if the shelter is not rainproof and the nest gets wet. Shelter should also be windproof, then there will be no tendency to pile up.

DR. A. W. CHASE'S CATARRH CURE ... 25c.
is sent direct to the diseased parts by the Improved Blower. Heals the ulcers, clears the air passages, stops droppings in the throat and permanently cures Catarrh and Hay Fever. Blower free. All dealers, or Dr. A. W. Chase Medicine Co., Toronto and Buffalo.

THE CARE OF THE HANDS.

Housekeepers can keep their hands white by pouring on a few drops of vinegar several times a day when the hands are still moist after washing. Let it dry on the hands, and in less than a week a change will be noted.

About 20 per cent. of the weight of meat is lost during cooking.

The tongue of a 70-foot whale has been known to yield as much as a ton of oil.

The most valuable statue in the world is that of the god Diabutsu, in Yokohama, Japan. It is 65½ feet high, weighs 450 tons, and contains 500 pounds weight of pure gold.

SPIRIT OF DEPRECIATION

Policy Which Is Almost Everywhere in Vogue.

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

A despatch from Chicago says: Rev. Frank De Witt Talmage preached from the following text: Proverbs xx, 14, "It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth."

Do you see that Jerusalem gentleman wending his way in and out among the crowded booths and stores? Do you see him stop and pretend to be examining some article as though he were making up his mind whether or not to buy? He is, in truth, stopping to hear a conversation which is taking place, between an old Hebrew merchant and a young man who has just arrived, perhaps from the far east, with camels laden with a large assortment of expensive shawls. "Well," says the young man to the old merchant, "how much will you give? I have put every cent into this enterprise. I must sell those shawls right away. My creditors are beginning to crowd me hard. My men want their pay right away. These shawls are the best I could get in the east. They cost me $20,000 cash. I have come a long distance with them, and you certainly ought to give me enough to meet my expenses." The old man shrugged his shoulders. He says: "My young friend, I do not care what these shawls cost you, they are utterly valueless to me. I do not want them at any price. The moths have got into some of them. For my purposes they are ruined. Besides that, these are all out of style. They would be a perfect drug upon the market. I wish you would leave the shop... I have a lot of business to attend to, and I have no time to waste."

The young inexperienced seller bites his lip until the blood almost comes. Then he thinks of his wife and little babies. He feels he is staring ruin in the face. He knows he must make a sale right away, else he will become a bankrupt. He again says, "Can't you give me anything for these shawls?" The old merchant at first says nothing. Then he answers: "Well, young man, you seem to be in hard luck. I will give you $10,000 if you want me to take the damaged goods off your hands." The tears begin to start from the young man's eyes. He is too brave to show them. He goes to the corner of the street and stands there for awhile to think. While he is there the old merchant's eyes sharply follow him. Then the young man comes back at last and says: "I guess I will take your offer. That means I must lose all the money I ever made in my life. That means I will not only throw away six months' hard work, but that now I am utterly ruined. Here is a receipt for the money. Give me the money and let me go to my tent and tell my wife we are both ruined." Hardly has the young man left when King Solomon, for he is the listener, sees the old Hebrew merchant begin to rub together his hands in glee. A broad, sardonic smile overspreads his merciless face.

THE MEANING OF SOLOMON.

While this conversation takes place between the deceitful old merchant and his partner, methinks I can see a troubled look come over the face of the disguised king who is standing near by. Methinks I can hear him soliloquize: "How contemptible and despicable is this wholesale system of swindling depreciation! How deceitful and damning it was for that old merchant to despoil that young merchant. I must embody among my proverbs for the benefit of all my people a warning against this almost universal and sinful habit." That night, while the great king is sitting alone in his palace study, he takes up his pen and adds another sparkling gem to his casket of scintillating jewels of wisdom. I would interpret the lesson of this text not only in the merchant's parlance, but also in reference to the wicked depreciation of every walk in life, no matter where the sinful practice may be found.

Now, my friends, as far as I can understand our social life, the greatest need of the world to-day is not for a few more gigantic factories to run night and day for the manufacturing of scalping knives and swords and daggers and iron tipped clubs or for great kilns, where brickbats can be hardened out of dirty clay to throw at our brothers. The great need of the world is not for a few microscopes and X ray lenses for magnifying and exposing our brother's faults and reminding him of his own imperfections. But the greatest need of the world is for at least 500,000,000 homes to be turned into Christlike pharmaceutic establishments. In these homes every father and mother, brother and sister, ought to be busy all the time trying to compound old fashioned, invigorating allopathic doses of gospel encouragement. They should be quick to recognize and praise one another's good points as well as their faults. They should encourage each other with words of inspiring good cheer as well as caution them with words of trenchant warning against the quicksands and the hidden snares of life.

Discouraging depreciation is often found in the dealings of employers with their employes. Many men and women who are at the head of large establishments do not like to commend their employes. They say if you praise a clerk even a little that clerk will get too good an opinion of himself and will ask for an increase of salary. Or, if you praise an employe, some rival firm will hear of the commendation and come and steal your man away. Thus some men never speak kindly to those who are in their employ. They chronically and systematically growl and find fault with everybody and everything. Their doctrine that when an employe is afraid of losing his position he will work harder and more faithfully than if the head of the firm commended him for everything he did well.

Now, such a course as that is not honest or just. The Bible distinctly says that every laborer is worthy of his hire. If a man is paid what he ought to be paid for doing his work, there is no need to fear that he will not do as good work with a few words of commendation as with the depressing effects of unjust and systematic depreciation. I tell you candidly and earnestly that chronic fault finding has the same effect in a factory or a store as the cold, dark, drizzling days of November have upon the floral world, while words of kindness and appreciation have the same inspiration upon the flagging energies of the employes as the inspiring strains of the regimental bands had upon the despairing spirits of the French soldiers when they were scaling the Alps for their great Italian victories. During the last days of that awful ascent, when the French cannon had to be dragged up by the ropes held in the soldiers' bleeding hands, Napoleon Bonaparte commanded his musicians to keep on playing the most inspiring patriotic airs. So the employers' words of commendation sound in the ears of the worker like the notes of sweetest and most inspiring music, which will make the employes sometimes even double their energies to merit the appreciation which their employers have expressed.

THE SPIRIT OF DEPRECIATION.

It is to say as few pleasant things as possible, to pay as little as we can to those who are in our employ and then to spend the rest of our time in boasting how much we have been able to get for little or for practically nothing.

Depressing depreciation is annually driving thousands and hundreds of thousands of poor men women and children into a life of crime and into a quickstep march to a premature grave. The public is guilty of complicity in the evil. It not only encourages the employer in his inadequate remuneration of his employes, but it incites it. Everywhere the universal cry is, "Give us something cheap, cheap, cheap, cheap!" and the heads of the large factories and stores are daily trying to meet this demand, and to meet it the salaries of employes must be cut down. By the laws of social economics some people must be, figuratively, shoved to the wall. It is not the head of the great dry goods emporium who, as a rule, has to suffer. Oh, no. He will get his percentage of profit no matter what comes. But it is the mechanic at the bench, it is the poor female clerk who receives a salary less than she can live on. It is the poor sewing girl who has to work all night. It is not, as a rule, the capitalist who has to be crushed and squeezed by the great crowds which swarm around the "bargain counters" on a Monday morning. It is the small wage earner whose heart and life are being trampled under the feet of men and women who are scouring the stores to find goods which they can purchase at little above, or even less than, cost. It is the poor girl and the young man who on account of the awful struggle for a livelihood, which is daily becoming harder, are throwing themselves into the outstretched arms of temptation, and who are becoming more and more reconciled to lift their thin, pale lips for the polluted, poisonous, cancerous kiss of sin.

Depreciation, when it is unjust, is hypocrisy, and it is in a large measure responsible for the depressed conditions of spiritual life in the church as well as in the home and the store. Some people seem to think that the religion of the Lord Jesus Christ has nothing to do with the weekday. They act as if they had a right to leave their piety at home on a Monday morning, as they would put on or off their Sunday clothes. But I want to tell you that Christ's teachings are utterly at variance with such hypocritical nonsense. If a man is not a Christian during the weekday, he is not a Christian on Sunday. If a woman is not a Christian in her dealings with her groceryman and butcher, her baker and servant girl and on her shopping expeditions, she is not a Christian when she goes to church. A falsehood is just as big and black when uttered over a store counter as when it is told in church. It is as heinous an offense as was that lie told under the shadow of the uplifted hand which the apostle Peter raised when he was preaching to Ananias and Sapphira near the Jerusalem temple. And so, my brother, if you want to consecrate your churches to God, you must also consecrate your stores and factories, your advertising columns, your commercial buyers, your clerks' salaries and your draymen's wages. When some one asked George Whitefield whether a certain man was a Christian or no, the great evangelist answered: "How can I tell? I never lived with him." So God will never declare we are his children unless we resolve, like John Wesley, that during the Monday and Tuesday and Wednesday and Thursday and Friday and Saturday as well as the Sunday we will try "to do all the good we can to as many people as we can as long as we can."

Beginning our sermon with a text selected from the book of Proverbs, we would end with a spirit inspired, pleading peroration from the book of Ecclesiastes. The two indirectly teach practically the same great lesson of our duty toward our fellow men—"Let us hear the conclusion of our duty toward our fellow men—"Let us hear the conclusion of the whole matter." "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Are we one and all ready to obey this inspired injunction? Are we ready to consecrate to the Master's service our dealings with human beings, as well as our direct dealings with Christ? Are we ready to consecrate our whole lives to Christ—not to-morrow or next week or next month, but now—just now? Brother, sister, do you know any better moment to promise to live for Jesus than this moment, which is now ready to fly away?

LIFE OF AN APPLE WOMAN.

For Forty-two Years She Reared the Waifs of the Street.

In his "Investment of Influence" Dr. Hillis tells the story of a London apple woman.

Her life lay among the poorest of the poor. Her only means of living was the peddling of fruit from a basket. She was a daughter of the gutter, the offspring of the London tenement, than which place there is no more sunless or degrading place in the world. Cold and the poverty that means frequent hunger and sometimes eventual despair were the condition of her life. But an English author searched out her career, and, as Dr. Hillis remarks, "her story makes the story of kings and queens contemptible."

For forty-two years this poor woman had dedicated herself to the rearing of those waifs of the street who have no knowledge of father or mother, and who are blown hither and thither, perhaps to lifelong imprisonment, perhaps to suicide, certainly to starvation and crime.

In her back room, in the cellar of one of the most lawless tenements, she had an ash-box, which was continually in use either as a cradle or as a bed. There a chance visitor might at any time have found one, two, or three wee orphans, whose lot was even harder than her own.

During those long years this woman reared some twenty orphans with as much solicitude as if she had been their mother. She gave them home and bed and food and education.

Her maternal instinct, beautiful as the Madonna's own, and large as womanhood itself, gave to these forsaken little waifs more than she herself knew. She felt that there was another and a purer world beyond the fighting and the filth, the hunger and the crime to which she had become accustomed, and from which she could never hope to escape; and with this feeling she taught them to look for better things, both here and hereafter. She enabled them to attend school, saw that they acquired some knowledge of useful trades, and finally when, one after another, they grew to a more self-dependent age, she helped them off to Canada, and to the United States and to Australia, that they might begin life for themselves.

The life history of this poor London apple woman is an exotic blossom of the slums. With her misshapen face but exquisite smile, with her disfigured body but beautiful soul, she seemed as she lay on her deathbed like one over whom God's loveliest angels bent.

She has gone to her reward, but her example of devotion remains a living essence of good in the midst of evil. It ennobles poverty. It dignifies opportunity. It illustrates Christ.

UNCLIMBED PEAKS.

The mighty peaks of the Himalayas, several of which rise far above the loftiest elevation attained by any other mountains on the globe, have long challenged the mountain-climber with impunity. Sir Martin Conway got to the top of one, 21,000 feet in height, in 1892, but the real giants rise more than a mile above that level. Now Dr. Jacot-Guillemot, with a party of two Austrians and three Englishmen, has started for India to attempt the ascent of Mount Godwin-Austen, formerly known as Mount Dapsang. If he succeeds in this attempt he may try yet higher peaks. The highest climb on record is Fitzgerald's ascent of Aconcagua in the Andes, about 23,000 feet.

M. WITTE KNEW TOO MUCH.

During M. Witte's journey over the Siberian Railway the engineer who accompanied him so arranged that certain sections of the line were to be traveled over by night. M. Witte, suspecting something wrong, stopped the train at a small station and continued his journey the next morning. His suspicions were justified. He found the line badly built, temporary bridges instead of permanent structures, and the stations not yet built.

PRIZES FOR POLITENESS.

An inhabitant of Farmoutiers, France, has left a legacy sufficient to provide prizes of twenty-five francs each yearly to the two most polite scholars — male and female — of the town. The winners are to be elected by a ballot of their schoolfellows.

In the southeast corner of England a jury recently met to inquire into a case of suicide. After sitting through the evidence these twelve good men and true retired, and after cogitation returned with the following verdict: "The jury are all of one mind — temporarily insane."

FOR THE HOME

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

THE BEST WAY.

When baking cake, on removing it from the oven place the tin containing the cake on a damp towel for a moment, and the cake may readily be taken from the tin without sticking.

The successful baking of cake, etc., depends so greatly upon the oven that it is well to test the heat unless one is so experienced as to tell almost by instinct when the temperature is just right.

The following rules are given by a French cook:

"Try the oven every ten minutes with a piece of white paper. If too hot the paper will blaze up or blacken. When the paper becomes dark brown the oven is fit for small pastry—it is ready for tarts. When that is the color for really nice pastry—it is ready for tarts. When the paper turns dark yellow—the color of deal—you can bake bread, large meat, pies or large pound cakes, while if just tinged the oven is right for sponge cake, meringues, etc.

The best kind of fire for baking cake is one of coal or hard wood, and unless it be a cake requiring an extra length of time no more fuel should be added during the process, at least, avoid adding much light fuel, or allowing your fire to "run low."

If a cake cracks open when baking, it is either because the oven is too hot and cooks the outside before the inside is heated, or the cake was made too stiff.

Rich cakes, containing much butter, must be baked in a moderate oven with a decreasing temperature. Sponge cake requires a moderate oven; if too hot, the cake will almost always rise too quickly and fall again. The eggs it contains, with no butter to offset them, cause the surface to harden quickly, while the inside is scarcely heated.

Most cakes (sponge cakes especially) are done when they stop "singing." Place your ear close to a half-baked cake and listen, and you will soon detect the sound.

Another way to ascertain whether cake is ready to leave the oven, is to thrust a clean straw into the thickest part. If it comes out clean the cake is done.

Whenever you get a new broom pull out a dozen or more straws to have whenever you want to try a cake.

Cakes with molasses in them are more apt to burn than any other kind.

While the molasses to be used is greatly improved by being first boiled, then skimmed.

Grease your pans either with washed or melted butter that it may be free from salt. If the cake requires long baking or the pans be large, line them with thin white papers, spreading it smoothly on the greased tins.

CHOSOLATA CANDIES.

Chocolate Creams—Mix two cups of sugar with one cup of water; boil until a small portion taken for trial turns white when stirred a minute. Then remove from the fire, add a teaspoonful of either vanilla or lemon extract, stir briskly a few moments and mold into balls.

Grate one-half cake of chocolate and melt it in a tin over the teakettle, or set it in a kettle of boiling water. Drop the balls, one at a time, into the melted chocolate; lift with a fork and spread out on buttered plates to cool.

Chocolate Bonbons—Prepare different nuts and fruits, such as candied cherries, dates, figs and raisins, cut in small pieces and completely cover with plain fondant, made as directed for creams.

Mold in different sizes and shapes, the greater variety the better, and set aside for several hours to harden. Dip in melted chocolate.

Chocolate Caramels—Boil slowly together one pound of brown sugar, one-half cupful of molasses, one-quarter of a pound of grated chocolate, one-half cupful of cream and one tablespoonful of butter, until it is like very thick molasses. Take from the fire, add one teaspoonful of vanilla and pour into straight-sided, buttered pans, marking in squares when partly cold.

Chocolate Peanut Clusters—Melt fondant over hot water, stir into it an equal part of unsweetened grated chocolate, a few drops of vanilla, and when all are blended, stir in the freshly roasted peanut meats. Drop by the spoonful upon oiled paper and set aside to harden.

A MAKE-OVER CAKE.

Sometimes cake will come from the oven in a heavy condition. This was the case with one that was made with 1 egg. It was to be served as a whipped cream pie, for guests were expected who were especially fond of cream. In trying to make the best of the disappointment I decided to make it over into fruit cake. My efforts were crowned with success.

The cake while hot was scraped into the mixing dish and thoroughly dissolved with scant ½ cup sweet milk, ½ teaspoon soda. Into this was stirred ½ teaspoon each all kinds of spice, 1 cup chopped raisins, and 2 cups pastry flour. The mixture was baked in a square tin one hour.

At night it was served as fruit cake. The next day, for Sunday dinner, the remainder was steamed 15 minutes over boiling water, and a sweet sauce was made from 2 cups sugar, 1 beaten egg, 1 tablespoon each of butter and flour, with 1 pt boiling water poured in and cooked five minutes. The cake with sauce was served as pudding, and was so good everybody had to have a second helping.

SHOPPING BAG.

A bag which will take no room in the pocket or muff but will hold half a bushel of bundles, is made as follows: Use strong, black, blue or cream colored twine. Make a chain a yard long and without twisting join with a slip stitch. Chain 5 and join in the 5th stitch of the yard-long chain. Repeat around. For the second and remaining rows catch the 5 chain in each loop. When the bag is the size you desire either chain or sew the bottom across to make a two-sided bag. For draw strings use two pieces each a yard long and ribbons. Run them in the top row of hole. Draw the strings in opposite directions.

DIRTY WHITE KID GLOVES.

When these are so bad that even when cleaned they look a dirty white put them on your hands and paint over two or three times with saffron water, letting them dry throughout between each application. Be careful to paint them over very lightly as if made very wet they will be completely spoiled. To make the saffron water, boil a little saffron in water for about ten minutes and let it stand twelve hours before using.

TO POLISH SILVER.

When silver has been lying away for some little time it is often difficult to clean. Try the following plan: Dip a cloth in sweet oil first, and then in prepared chalk or whiting. Rub the silver with this until the stains disappear, and then polish it with dry whiting, using a final rub with a clean chamois leather.

WARM BED SHOES.

Lay a stocking foot on a piece of cider down cloth for a pattern. Cut long enough to come up well round the ankle. Crochet a narrow edge round the top and run in an elastic or narrow ribbon. These shoes can also be made from two thicknesses of outing flannel with an interlining of cotton wadding.

SWIMMING BLADDERS.

Girls inhabiting the Island of Himla, near Rhodes, are not allowed to marry until they have brought up a specified number of sponges, each taken from a certain depth. The people of the island earn their living by the sponge fishery.

SOME PITHY SAYINGS.

Some Apt Observations of the Late R. M. Kerr.

In a sketch of the career of the late ex-Commissioner R. M. Kerr, for many years Judge of the City of London Court, the Daily Graphic says:—The learned Commissioner had not been long in office before he began to make his mark. He laid down a few guiding principles, and to those he stuck from first to last. His decisions were based on common sense and good judgment, and although his manner was sometimes a little harsh, he was greatly appreciated by the people who had recourse to his court. Fearless as they did, that he quickly grasped the point which had to be adjudicated upon. His Scotch accent added a piquancy to his obiter dicta which greatly increased his popularity. Among his well remembered phrases are the following:—"Never go to law under any circumstances. You had much better lose your money than go to law. As a rule it only puts money into the pockets of the lawyers—the very worst possible form in which money can be spent." "The moment that you get a foreigner land at Dover, you are supposed to know the whole law of England—which nobody I knew ever knew." "King David said in his haste, 'All men are liars.' If he had been sitting here for forty years, as I have done, he would have said it in his leisure." "Never give credit. Always deal for cash. Always put your bargains into writing. Pens are cheap, ink is cheap, and paper is cheap. People contradict each other so much that by-and-bye every commercial transaction will have to be reduced to writing. When you go to buy a penny loaf, even, you will have to take an order for it in writing to prevent a contradiction arising."

Mr. Kerr retired from the City of London Court on September 21st of last year, after nearly fifty years of service. It was reported at the time that he was offered a knighthood, but that he declined to accept the honor.

HARD ON THE DOCTOR.

One dark, foggy night there was a knock at the door of a physician.

"Who's there?"

"Oh, doctor, make haste! My wife is dangerously ill!"

The doctor uttered a suppressed growl of impatience, for the village to which he was summoned was about six miles out of town. He ordered out his carriage, and the two drove on through the damp, cold night.

Just before they reached the village in question, the husband of the sick woman alighted on some pretext or other, but did not return, and, after driving into the village, the physician found nobody who needed his assistance.

A week later he received a note, without signature, explaining the mystery:

"Dear Doctor — I am exceedingly obliged to you for giving me a lift in your carriage, for I found it impossible to procure another conveyance, and it was a dreadful night. I hope you will forgive me this once."

The raccoon has the peculiar habit of plunging all its food into water before eating it.

THE S. S. LESSON.

INTERNATIONAL LESSON, JAN. 4.

Text of the Lesson, Acts xvi., 22-34. Golden Text, Acts xvi, 31.

22-24. And the multitude rose up together against them, and the magistrates rent off their clothes and commanded to beat them.

Our last lesson in this book, six months ago, left the messengers of the Lord rejoicing in their welcome to the home of Lydia, who had just opened her heart to receive the Lord Jesus. The public confession by baptism of herself and her household caused joy in heaven as well as on earth (Luke xv, 7, 10). This was too much for the adversary, so he begins a special work of opposition through the damsel and the rulers of the city, which resulted in the beating and imprisonment of Paul and Silas.

25. And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them.

When Saul of Tarsus first became a disciple of the Lord Jesus, he was told that he must suffer for His sake, even as the Lord taught His disciples while with them that the world would hate them and they must not be offended if the religious Jews should put them out of the synagogue and kill them (Acts ix 16; John xv, 18; xvi, 1, 2). Their bleeding bodies, their feet in the stocks and the darkness and loathsomeness of the inner prison do not separate them from the love of God nor break their communion with Him. They are filled with prayer and praise according to Ps. xxxiv, 1, and, like Daniel and his friends, they are victors through the presence of Christ with them.

26. Immediately all the doors were opened, and every one's bands were loosed.

Their songs were heard in heaven as well as on earth and, though they had no influence in the city see the power they had in heaven—a quaking earth, foundation walls shaking, prison doors open, prisoners' bonds loosed by the Master of these men who felt all that was done to them as done to Himself and part of whose mission was to give deliverance to captives and opened prisons to those who were bound (Isa. lxi, 1).

27, 28. Paul cried with a loud voice, saying, Do thyself no harm for we are all here.

While the righteous were suffering the ungodly were in health and asleep, but if the ungodly had slept into eternity how fearful their condition! See and believe Luke xvi 22, 23; Rev. xiv, 9-11; Job. xxxvi 18. What a mercy to awaken such ere it be too late. The jailer, in his blindness, not knowing of the hereafter, would have madly rushed into it and have found himself in hopeless despair had not Paul returned good for evil and kindly cried to him.

29,30. Then he called for a light and sprang in and came trembling and fell down before Paul and Silas and brought them out and said, Sirs what must I do to be saved?

This is the work of the Holy Spirit whom Jesus sent from the Father and of whom he said, When He is come, He will convince you of sin, of righteousness and of judgment (John xvi, 18). The jailer had never had to do with prisoners like these nor had he ever met with kindness in return for such treatment as he had given to these two men. He saw in them those who had power that was not of earth; he saw that they were his friends for men whom he had treated as he had these might naturally have let him take his life and been glad of it, but they had begged him not to harm himself. He has been powerfully wrought upon for his soul's good; he sees his danger and turns to those in whom he had seen the supernatural. See in Job xxxiii, 18, 29, 30, and the context how much God does to save a soul and consider the sorrows of Jesus and what it cost Him to save us.

31, 32. And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they spake unto him the word of the Lord and to all that were in his house.

God's way of salvation is, believe, receive, behold, take—it is all fully prepared and provided in Christ, and the invitation to all is, Come—come now, with the assurance that no one who comes shall ever be turned away (Isa. i, 18; lv. 1; Matt. xxii, 4; John i, 12, 29; vi, 37; Rev. xxii, 4; John i, 12, 29; vi, 37; Rev. xxii, 17). Without anything whatever on our part but a sense of our need, He asks us to accept the gift of eternal life, this life being in His Son, His unspeakable gift (Rom. vi, 23; I John v, 11; II Cor. ix, 15). The sinner is not asked to do a single thing but confess himself a sinner and accept that which God has provided.

33, 34. When he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house.

Being saved by grace, he at once begins to work, for we are saved in order to work. See carefully Eph. ii, 8-10; Tit. iii, 5, 8. Having become a child of God, he begins at once to confess it by baptism and manifest it by kindness. The same hour he washed their stripes, took them into his own house and cared for them. He became at once a member of the church, the body of Christ a temple of the Holy Ghost, and, having turned to God from idols, he began to serve the living and true God and to wait for His Son from heaven (I Thess. i, 9, 10). Faith in Christ, receiving Christ, brings salvation, and then the love of Christ constrains to good works. He is at once filled with joy and peace in believing (Rom. xv, 13), and notice that his household is with him in this. God loves to save households.