AN APPEAL TO YOUNG MEN

Rev. Dr. Talmage Advises Them to Enter the Gospel Pulpit.

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

A despatch from Chicago says: Rev. Frank DeWitt Talmage preached from the following text: Psalms xvi., 6, "The lines are fallen unto me in pleasant places."

Different occupations often imply different enjoyments. All varieties of flowers do not thrive equally well under the same colored glasses. The amusements which would be exhilaration and restful relaxation for the physician may be drudgery and irritation for the merchant. The owls and the bats turn their days into nights and their nights into days. The eagles and the hawks do not circle about in the heavens unless they can heat their feathers by the flaming fires of the sun. The inhabitant of one home may be deaf and blind to the pleasures surrounding another fireside.

THE HAPPIEST LIFE.

The first objection generally made to the occupation of a minister is that it is not a money making profession. That is true, but it does offer something far better in the joy of noble consecration. We have all at some time proved the truth of Christ's words, that it is better to give than to receive. When the bower bird of love builded her home for the first time in our hearts we immediately tried to manifest that love in many different ways. We laid at the feet of our lady love our gifts, as the wise men from the east came to the manger with their presents of gold and frankincense and myrrh. We manifested our love in the little attentions we daily bestowed and in the letters we would write. As time passed on we again manifested that love in the engagement ring which we tremblingly placed upon the finger of our future bride. Has any money we have since earned ever given us such joy as that which came in the happiness of her smile, in the welcome of her voice and in the knowledge that we were winning her affections in return for our affections. My young friend, did you ever stop to consider that the Christian minister has such joys as these, which make the acquisition of a fortune appear in comparison low and sordid? Apart from the rewards that God gives to the faithful minister, there is a joy in the self surrender, in the consecration of our whole lives to Christ, who laid down his life for us.

NOT MEASURED BY MONEY.

The true artist has a deep sense of the inspiring exhilaration when he surrenders his life to his art. Only the other day a young man left my Chicago church to go to Europe and study in the foreign art schools. I said to him: "Why do you follow this profession? In all probability you will only eke out of it a bare living. You will have years and years of financial struggle ahead." "I know it," he answered, with a smiling face, "but though I may not make much money I shall have a higher reward than money. I would be willing to live all my life in poverty if I only could continue to know the joy of trying to interpret the higher message of the soul in the language of colors."

The true soldier does not think of money, the mere question of money, when he surrenders his life to the service of his country. In all probability he will never have anything to live on but a mere pittance of a salary. Yet he willingly dons the soldier's uniform. He willingly promises to suffer and starve and, if need be, to die for his country's good. While promising to make this sacrifice he feels happy in the resolve. Cannot the minister in the same way feel the exhilaration of a noble consecration? I know that the compensations of the gospel minister cannot be estimated by the standard of mere money. I know there are many men preaching week by week in the pulpit who if they had entered the law or a mercantile life would have an annual income of five, ten times the income that they receive as ministers. But does not the joy of giving your whole life to the service of Jesus Christ bring some rewards higher than money? Does not the thought that you are trying to save men and comfort men and bring them to the Saviour, whether you are standing by the opened casket or by the sick bed or on the street or in the pulpit give you transcendent and at times almost overwhelming joys.

THE JOY OF SELF SURRENDER.

But the joy of self surrender is not the only reward. The gospel ministry affords more opportunities for usefulness than any other profession. Every true man wants to make the most of his earthly life. If he has ten talents he wants to use them where they will be most effective; if he has only one talent he wants to make that one talent useful. Like a capitalist, he wants to invest his mental and spiritual talents where the investment is sure and where he can get the most returns for the principal invested. Where can a consecrated, educated young man have more influence for good than in the Christian ministry?

When the young man graduates from the theological seminary he immediately takes his place at the head of a country or city church. What does that mean? Simply this: The young man immediately becomes the leader of a consecrated band of Christian workers, who are ready to work for Christ in any way the young pastor directs. It means that his individual personal influence is doubled, trebled, quadrupled—aye, a hundredfold increased—by the consecrated band of workers who welcome him into his new charge. It means that by the power of his Christian co-laborers working with him and for him he can in time absolutely dominate a whole region for good. Study the history of Jonathan Edwards in Northampton, Mass. Study Lyman Beecher's ministerial career in Litchfield, Conn. After he had been for a short time in his new parsonage a mighty revival swept over that town. When some one congratulated him on the results of his new pastorate this trumpet throated messenger of God answered: "Do not congratulate me. It is not my work, but that of the 250 consecrated praying men and women who are working by my side." Study the life of Mosea Hoge of Richmond and of the late Dr. Palmer of New Orleans.

A HAPPY FELLOWSHIP.

The gospel ministry is a profession whose members are treated with respect and universal kindness. How with respect? The very lowest and most depraved are generally silenced at their approach. When the minister comes around the blasphemer's lips are closed, the lewd story is untold, the evil thought is unexpressed. When the Catholic priest on an errand of mercy enters the lowest dive every head uncovers and every cursing tongue is stilled.

How with kindness? Because from the very moment you step into it there are scores and hundreds of people who will do everything in their power to make your life happy. When installed in a charge the church reception will show you how many friends you have and how welcome you are. When your baby is sick there are always many sympathizers to come around and bring the flowers, and, if necessary, help in nursing. When the autumnal fruits arrive there are the tokens of love in gifts of jellies and apples. There are the Christmas presents of chairs and other knickknacks. These gifts may not have much money value, but they show the true beatings of the hearts of a loving and sympathetic people. An aged reformer od England when dying was asked what was the greatest want of this world. He answered, "Sympathy." The true gospel minister rarely feels the need of this gift. He has the sympathy of his people in his church work. He finds sympathy, heartfelt sympathy, wherever he goes. I know that there are certain churches which were started in fiendish rows and are now contemptible churches and have ill treated their ministers for generations. But these mean churches are the exceptions—the rare exceptions. The vast majority are filled with good men and women who are doing all they can for their ministers. At great personal sacrifice they are denying themselves in many ways to show their pastors love and kindness. It is into such a happy fellowship of pulpit and pew that I welcome the consecrated young men of this day by welcoming you into the gospel ministry.

NOBLE INFLUENCES.

The gospel minister has the same take such a medical course, would temptations as other men. Why, that is absurd. I do not believe I am what I am because I am stronger than other men. I believe I am what I am because God has surrounded me with praying men and women and hemmed me in with noble influences, and bound me hand and foot with the golden manacles of their petitions. If these holy associates should be taken away from my life I would tremble for what the results might be. Suppose I were a poor farmer elected to the state legislature. Suppose the lobbyists wanted to purchase the right of way for a railroad franchise and offered me a $5,000 bribe. Would I take it? I do not say I would, but I thank God Satan has never been able to tempt me with the chance. Suppose I were a Chicago police captain on a small salary, living every day in fear that my official head would be decapitated. Suppose that by shutting my eyes upon a few houses of evil resort I could have an income of $10,000 a year. Would I take it? I do not say that I would, but I thank God I have never been placed in such a position of temptation where I had the chance. Suppose I wanted to become a physician. Suppose I had to enter one of our modern medical schools in which are crowded among many students the infidel, the blasphemous and the lewd. If I should come out as pure morally as I did after I had lived for three years in a Christian seminary? My, young friend, if God calls you to be a lawyer or doctor or legislator or police captain or merchant go ahead and be what he intends you to be. He will give you strength to resist any temptations that may come in your way if you will only ask him. But if he calls you to be a Christian minister and you deliberately turn a deaf ear to that call I tremble in reference to your future. I tremble for your spiritual life when you have to face the temptations that beset the average man in the outside world. I tremble when you shall not have the guarding, guiding, protecting influence of praying men about you, such as surrounds the average life of the Christian minister.

AN APPEAL TO YOUNG MEN.

I have preached this sermon, showing the joys, the spiritual safeguards and the infinite usefulness of the gospel ministry, for two distinct reasons: The first, there never was a greater need than at the present time for young men to enter the gospel pulpit. A few years ago the capitalist, the statesman, the merchant prince and leading lawyers considered it an honor to sit in the aldermanic chairs of our great cities. Now, for the most part, these positions are despised by the intellectual and financial leaders and are filled with professional politicians and men who are weaklings and often dishonest. Once there was a time when the greatest honor that could come to a family was the honor of a son dedicating his life to the gospel ministry. Now the current of popular opinion is running counter to this line of noble service. Our strong young men, instead of entering the pulpit, are giving their lives to law, to merchandise, to railroads, to electrical sciences.

The second reason for preaching this sermon is that I would appeal to those young men to enter the gospel ministry who many years ago heard the call and who have stifled it by an indifferent wayward life. When my uncle, the devoted missionary, Rev. John Talmage of Amoy, China, was a boy of twelve he read the life of David Brainerd. After closing the book he went to my grandmother and said, "Mother, I am going to be a missionary." Time passed on, and he entered college. He lost his high ideal and led an indifferent life. He never mentioned the word minister from that day until toward the end of his college career. Then the old pledge came back. Then and there on the night before his graduation from Rutger's college, he gave himself up anew to his glorious life promise. Young men, you who have heard this call to the Christian ministry years ago, will you not hear the call now? Will you not be brave enough, noble enough, Christian enough, to do what Christ bids you do? The church needs you. Christ calls you. Come, offer your life and consecrate it at the altar of Christian ministry.

THE S. S. LESSON.

INTERNATIONAL LESSON, JUNE 28.

Text of the Lesson, Quarterly Review. Golden Text, II. Tim. iv., 18.

Lesson I.—Paul's farewell to Ephesus (Acts xx, 28-38.) Golden Text, Acts xx, 35, Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." In this farewell address he emphasizes the supremacy of the Holy Spirit in all church affairs, that all believers constitute the church of God purchased with His blood, that God only by His word is able to build up and establish His redeemed and that with the earnestness that Paul himself manifested we are to seek not only our own upbuilding, but that of all others with watchfulness and prayer.

Lesson II.—The Resurrection (I. Cor. xv., 20, 21, 50-58). Golden Text, I. Cor. xv., 20, "Now is Christ risen from the dead and become the first fruits of them that slept." Not merely a good man and a great teacher, who died at the hands of cruel men, but an absolutely perfect man, who, having no sin of his own, became a substitute for all sinners, having the sins of the world laid upon Him, died, the just for the unjust, bearing our sins in His own body, and rose again from the dead, to be the Saviour of all who will accept Him, and the judge of all mankind—this is the Christ whom we receive and preach.

Lesson III.—The law of love (Rom. xiii., 7-14). Golden Text, Rom. xiii, 10, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." The redeemed of the Lord are expected to magnify Him in their bodies by manifesting His life in them (Phil. i, 20; II. Cor. iv., 10, 11) and as His love was manifested in laying down His life for us, so we are to lay down our lives for others (I. John iii., 16); not simply working no ill, but working positive good, manifesting Christ, the Saviour of sinners.

Lesson IV.—Paul's journey to Jerusalem (Acts xxi, 3-12). Golden Text, Acts xxi., 14, "The will of the Lord be done." Paul is on his way to Jerusalem, ready to be bound as a prisoner if it please God, or even to die for the name of the Lord Jesus, therefore he cannot be persuaded to stop or turn back, though twice on the journey he is warned that trouble awaits him and is forbidden by the spirit to go on.

Lesson V.—Paul arrested. (Acts xxi., 30-39). Golden Text, I, Pet. iv., 16, "If any man suffer as a Christian, let him not be ashamed." He was welcomed by the brethren at Jerusalem, and he declared to them the things that God had wrought through him (verses 17, 19). At the suggestion of the brethren he did what they hoped might appease the Jews, who were zealous of the law, but it was of no avail, and they would have killed him if the chief captain had not rescued him from them.

Lesson VI.—The plot against Paul (Acts xxiii., 12-22). Golden Text, Acts xxiii., 11, "The Lord stood by him and said, Be of good cheer." Chapter xxii gives his speech in Hebrew from the stairs to the people, which caused such an outburst of anger that the captain, not understanding Hebrew, was about to examine Paul by scourging when he was startled by Paul's assertion that he was a Roman citizen.

Lesson VII.—Paul before Felix (Acts xxiv., 10-16, 24-26). Golden Text, Ps. xxiii., 4, "I will fear no evil, for Thou art with me." While a prisoner at Caesarea Paul not only testified before Felix, the governor, in the presence of his enemies, who came up from Jerusalem to witness against him and seek his death, but Felix often sent for him and communed with him (verse 26).

Lesson VIII.—Paul before Agrippa Acts xxvi., 19-29). Golden Text, Acts xxvi., 22, "Having therefore obtained help of God, I continue unto this day." Festus having succeeded Felix after two years found Paul still a prisoner, and again the Jews from Jerusalem testify against him.

Lesson IX.—The life giving Spirit (Rom. viii., 1-14). Golden Text, Rom. viii., 14, "For as many as are led by the spirit of God they are the sons of God." In the Acts we have but brief accounts of Paul's discourses, but in his epistles we learn fully all he taught and that he insisted on the sinfulness and utter helplessness of man by nature, but that without works, through Christ's work, any sinner receiving Him becomes righteous before God and indwelt by the Spirit, who will control the whole being if allowed to do so.

Lesson X.—Paul's voyage and shipwreck (Acts xxvii., 33-44). Golden Text, Ps. cvii, 28, "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses." From the day that the Lord Jesus appeared to Saul on the way to Damascus He is to him the greatest of all realities, He is ever before him, and again and again He appears to him or sends him a special message by an angel.

Lesson XI.—Paul at Rome (Acts xxviii., 16-24, 30, 31). Golden Text, Rom. i. 16, "I am not ashamed of the gospel of Christ." This man knew nothing but Christ, and Him crucified and risen and ascended and returning to establish His kingdom with Israel as the earthly centre, but his special mission was to preach the gospel to the Jews and Gentiles to complete the mystery, the elect church, the body of Christ.

Lesson XII.—Paul's charge to Timothy (II Tim. iii., 14 to iv. 8). Golden Text, II. Tim. iv., 8, "There is laid up for me a crown of righteousness." As we part with Paul for the present we hear him say: Preach the word, for the Spirit wrote it all, and it is all profitable; remember the judgment and the judge, and however you may be opposed, fight the good fight.

NO MORE TRUNK TROUBLES.

Some Valuable Hints About Packing.

Before commencing the actual packing of a trunk it is a very good plan to collect in one room, and in plain view, everything that is to be placed in thr trunk. You will then see exactly what you have to find accommodation for, and nothing will be forgotten for.

Something soft and flat should pave the trunk—a warm petticoat, which you may or may not require, is suitable for this purpose. On this anything flat and heavy should be laid, remembering that only necessaries should be taken if weight is a consideration. The writing case also occupies this layer, and any small spaces can be filled up with rolled stockings and other small objects.

The boots and shoes, each in a holland bag, may come next, and form a layer of their own, which can be shared with the brush and comb and sponge bag.

Then linen and woollen underwear, between which any jewelry you may be taking can be placed; also your hand-glass, scent bottles, or anything else of a breakable nature.

The dress skirts come next, and should be folded at the hips, so as to get as much length as they can. Do not turn them inside out. Jackets and capes follow, the former lying flat on their backs, with the sleeves laid across their fronts. Capes should be spread out as much as possible.

The tray is reserved for hats, dress bodices, and shirts, and light, small things, such as veils.

The bodices will repay any trouble spent upon them in the way of stuffing with crumpled paper by emerging uncrushed at the end of the journey.

MINING WITH DRIED FISH.

The difficulties under which coal mining operations were carried on before the scientist Davy had invented his safety lamp were very great. In many cases the only alternative the mediaeval miner had to pitch darkness was the phosphorescent gleam from dried fish. The miner's implements, originally of stone or hard oak, gradually improved, but he was forced to work in almost complete darkness until Sir Humphry Davy, by his remarkable invention, enabled him to light his way through the tunnels he had excavated with comparative safety. Agricola, an author who wrote about the middle of the sixteenth century, has left an elaborate treatise on coal mining as it was practiced during the middle ages. From this we learn that the horse-gin, which serves to the present day in some of the mining districts of Great Britain and northern Europe, was the engine chiefly employed both for lifting the coal and for getting rid of the water. The latter object was also sometimes effected by means of pumps turned by windmills or by tunnels driven with great labor to an outlet at a lower level.

WOMEN WITH MOUSTACHES.

The Ainus, the original inhabitants of Japan, live in the Island of Yezzo. The race has become so reduced that there are now not more than sixteen or seventeen thousand of them left in the country. The most noticeable peculiarity about Ainu women is that they have tattooed upon their upper and lower lips what resembles a moustache. The women are not considered attractive and their matrimonial prospects are quite injured without this curious decoration.

AERIAL DINNERS.

Aerial dinners are now the fashion in Paris. M. Santos-Dumont has just given one at which the table and chairs were suspended from the ceiling by wires, the waiters walked on stilts, and the plates and dishes were raised on lifts. The guests got into their seats by means of step-ladders.

FOR THE HOME

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

CUSTARDS.

The direction for baking custards is the same way. Pour the mixture into cups, set them to a pan of hot water and bake a rather moderate oven about twenty minutes, or until the custard is set in the centre. Custards are best served cold. Sponge cake or angel's food is a delicious accompaniment to custard. Each of the following recipes will make enough to fill four custard cups. Take care in making custards in regard to the ingredients thoroughly.

Maple Custard.—Beat three eggs until a full spoonful can be taken up. Add a pinch of salt, half a cupful of maple syrup, and when these are well mixed, add two cupfuls of milk. Strain and bake as directed.

Nut Custard.—Rub four tablespoonfuls of nut butter smooth with one cupful of water, add two eggs light, with about two tablespoonfuls of sugar and a piece of the butter with a pinch of salt, stir well with another cup of water and cook in a double boiler till creamy. Then bake as directed. You can make this of different flavors by using different kinds of nut butter.

Caramel Custard.—Let one cupful of brown sugar melt and brown in a saucepan over a moderate fire, stirring constantly to prevent burning. When well browned pour over it one-quarter of a cupful of boiling water, and let it simmer slowly. Beat two eggs with a pinch of salt and one cupful of milk. When the caramel is smooth add to it the milk and eggs. Bake as directed.

Chocolate Custard.—Heat to the boiling point in a double boiler one cupful of milk and one cupful of water, or preferably two cupfuls of milk. Put in a small sauce pan or cup over a moderate fire one-half square of Baker's chocolate, shaved up, four tablespoonfuls of granulated sugar and a half tablespoonful of water. Stir this constantly until it is smooth and glossy. Add the hot milk slowly, beating thoroughly. When this is tepid add it to two eggs beaten thoroughly. Add a pinch of salt and one-half teaspoonful of vanilla. Beat all together thoroughly and bake as directed.

Cocoa Custard.—Heat one cupful of milk and one cupful of water, or preferable, two cupfuls of milk, to the boiling point in a double boiler. Mix together thoroughly two teaspoonfuls of Baker's cocoa, four tablespoonfuls of granulated sugar. To this add the hot milk slowly. When this is tepid add slowly to two eggs beaten light. Add a pinch of salt and one teaspoonful of vanilla. Bake thoroughly and bake as directed.

Coffee Custard.—Beat together two eggs, a pinch of salt and two tablespoonfuls of sugar. Add slowly two-thirds of a cupful of milk and 1½ cupfuls of clear, cold coffee. Beat up thoroughly and bake as directed.

Pumpkin Custard.—This is made the custard part of pumpkin pie, for which it is an excellent substitute. Mix well one-half cupful of sugar, one even teaspoonful of ginger and two even teaspoonfuls of cinnamon. With these, beat up one egg till light. Add two-thirds of a cupful strained pumpkin, then two cupfuls milk. Beat till thoroughly mixed and bake as directed.

SIMPLIFIED LIVING.

A simpler style of living would relieve the burdens of many housekeepers. A great deal of time is wasted on the trimming and laundering of clothing and household linen draperies. A ruffled garment requires at least double the time to iron that would be required for a plain garment. Make up the clothing, children's clothing, window draperies, etc., plain and without flat trimmings. But you say they are so dainty. So they are, but with all the extra work they involve are they worth while?

In some houses rooms are filled with things that have no reason for being there. The moving and dusting of these ornaments (?) means an expenditure of a great deal of time and strength in the course of a month. Do they add enough to the pleasure and culture of the family to make it worth while?

We think some good photographs or other pictures on the walls, a few good plaster casts; bookshelves filled with books; and comfortable plain furniture would be infinitely more artistic and educational, while the care of such a room would not be burdensome. Plain finished furniture and wood work of all homes would mean less labor in their care. In cooking where good material made in a simple smooth form would mean a saving of time. Fewer dishes at a meal but each dish simply and perfectly cooked, would reduce the work in the kitchen one-half.

Now these suggestions for simplified living do not mean careless housekeeping nor the elimination of any one thing that is essential to the happiness or the growth of the family. On the contrary, they should lead to a more honest and larger life for all.

DOMESTIC RECEIPTS.

Vanilla Sauce for Puddings.—Beat one egg and stir half a pint of milk into it. Add sugar to taste and five or six drops of vanilla. Put it to a saucepan over the fire and stir one way till it begins to thicken. Do not let it boil.

Fruit Sauce for Puddings.—Boil any kind of fruit with a little water until it is quite soft, then rub through a fine sieve with the back of a wooden spoon. Sweeten to taste, heat it and pour over the pudding. Nice for boiled or steamed puddings.

Hard Sauce for Puddings.—Cream half a cup of butter until light and white; then stir in gradually the same weight of pulverized sugar. Make up in the form of a pyramid and grate nutmeg over it. For rice or cabinet puddings.

Cream Sauce for Puddings.—Two cups rich milk, half cream is best; four tablespoonfuls of sugar, whites of two eggs beaten stiff, one, even tablespoonful of cornstarch wet up with cold water, and any flavoring you prefer. Heat the milk to the scalding point, add the sugar, then the cornstarch, and when it thickens beat in the whites of the eggs. Take from the fire and set in a dish of boiling water to keep hot, not to cook more.

PROPER WAY TO AIR BEDS.

The directions for airing beds given in a domestic training school are worth noting. Place two chairs with seats together near an open window. Fold the counterpane neatly the long way, and lay over the backs of the chairs, allowing the middle to sag down to the seats. Fold the blankets next and place over the counterpane, allowing a space between each for the circulation of air. Proceed in the same way with the rest of the bed clothing. Beat up the pillows and place them where they will get the air.

WHEN TO BE BORN.

The Three Most Lucky Months to Be Born In.

Old saws and superstitions associate precious stones with the signs of nativity. According to the old astrologers, the import of the different precious stones is altered somewhat when they are considered with reference to the planets, and only certain of the vast array of stones have potent influences. Thus classified, May, June and December are the months most lucky to be born in—lucky, that is, so far as material benefits are considered. But other months augur good character influences, and no month of the 12 but offers some inducement to the mortal born within its orbit. Even October, with whose governing influences the opal is interwoven, endows her children with hope and strong optimistic leanings.

Birthday stones are fashionable just now. January's child has the garnet for a birthstone. With it go the attributes of integrity, generosity, and the power to attract many friends. February's hesitant must wear amethysts. The birth augury is a mild, pacific disposition, refined tastes, and a smoothly uneventful course through life. The bloodstone is identified with the career of the person born in March, it signifies wisdom, courage self-control—all the dominating qualities.

April's child has for birthstone the diamond, typical of innocence and high-mindedness. The emerald has to do with the child born in May. It is a most favorable natal stone, signifying a future abounding in

LOVE AND HAPPINESS.

June has the agate as keystone to long life, wealth, and felicity, with no modifying augaries to cloud the horoscope. July has for guiding star the ruby, imparting a good temper, calmness, patience, the temperament that is content with a small share of life's vanities. August is coupled with the sardonyx and implies for that person born within its sphere strong love of family and many of the domestic virtues. Price is indicated, but not assurance. The sapphire, for September, imparts its pattern a fine sense of justice and a philosophic temperament.

October has the opal for birthstone. Its wards are born optimists, looking ever on the bright side, and comfortable companions to live with. It is believed that most of the indomitable enthusiasts and visionaries come into the world in October. The child born in November is by nature royal. The topaz is his ruling influence, giving him warm heartedness and a [illegible] to put sentiment before business. December has the turquoise for a talisman. Children born within the 31 days are endowed with ability for getting on in the world. Success is their manifest destiny, not to be avoided. The old treatises on birthstones and their meanings are set forth in the involved, old-fashioned language that has gathered currency as it has changed tongues in many translations.

DRIVEN TO BAY.

Willie—"Father, what does 'cleave' mean?"

Father—"It means to unite, or stick together."

Willie—"Then, if the butcher cleaves a bone, does he stick it together, pa?"

Father—"Why—e—I think it means to separate, my son."

Willie—"And when a man separates from his wife, does he cleave to her, father?"

Father—"Young man, it's time you were in bed."

COSTLY SKIPPING ROPE.

A skipping rope has been presented by a fond Pittsburg millionaire to his six-year-old daughter. The handles are gold, studded with an odd jewel, while the cord, the finest procurable, cost more than a dollar per inch. When the child grows a little older she will be able to fully appreciate her papa's gift. At present she treats it as if it were an ordinary ten-cent rope.

(They say young Foley has been wandering in his mind lately," said one man to another. "Well," was the heartless reply, "from what I've seen and heard of him he's sane enough; he can't wander very far."