

TRIALS WITH NEW FACES.

Qualities Developed Which We Shall Need in a Better World.

Hamilton of Canada, in the year One Thousand Nine Hundred and Three, by Wm. Bailey, of Toronto, the Department of Agriculture, Ottawa.)

A despatch from Chicago says:—Rev. Frank De Witt Talmage preached from the following text: Matthew xi., 29, "Learn of me."

The school-house is the great reservoir in which are collected the streams of knowledge which have flowed down from the ages. It is upon the broad shoulders of the intellectual giants of the past and the present and so far as they have seen, because those shoulders are lifting those students' heads toward the stars. It is the place in which man is taught how to harness the winds and leso the electricity and tap the oil wells and contribute to the common wealth and development of his brother man, so that all working together may cause the desert to blossom as the rose.

There would be no school-house if it were not for the children called the "school-house." But after all, the "school-house" is merely a representative term. Its true value is not in the intrinsic worth of the bricks and stones and wood which compose its buildings; it is in the spiritual and intellectual worth of the men and the women who stand behind its teachers' desks. Students from far and near come to sit at the feet of Hilal and his famous grandson Camal, although for the most part those teachers had no buildings of any worth. Plato was the disciple of Socrates and the teacher of Aristotle, who is the founder of the academic school famous the world round, yet for the most part these men had the street corners for their classrooms and the hillsides for their laboratories. They were poor in pocket, though rich in brains.

The Divine Teacher is our theme. If we have not yet learned the value of Jesus Christ as an instructor, then let us learn it now in the classroom of my text. Jesus in these three words defined in how simple a way the great fact that from him, and him alone, we can learn the great gospel lessons we ought to learn. Thus to-day I would grasp the ropes of the village school-house and the city church bells as the college sexton holds his bell rope, and as I pull and the church bells swing backward and forward and the silver notes of these bells go echoing down the valleys until they plunge up against the sounding boards of the school, they cry as a gospel minister, "Come to school, come to school! All ye who would learn of Jesus, come to school, come to school!" Is not this the meaning of my text? "Learn of me?"

THE GOSPEL CLASSROOM.
The gospel classroom, in the first place, has in Christ an authoritative teacher. I invite you with confidence to sit at his feet because he has a right to teach. He speaks not only because as a human being he has learned what we ought to learn, but he comes clothed with divine authority. His credentials are higher than those of any human teacher. They proceed from God himself. He is the Son and the co-equal of God the Father. He comes to us a conquering hero in white vesture, "and on his thigh a name written, King of kings and Lord of lords." "For he taught them as one having authority and not as the scribes."

In this age of intellectual progress it is absolutely essential for every true teacher, whether of the higher or the lower grades, to have his or her credentials. For instance: If I wish to educate one of my little girls to be a public school teacher I say to her: "Now, daughter, your future life occupation depends entirely upon yourself and your own aim going to send you through the common public school. I believe every child should go there, be she rich or poor, black or white, Jew or gentile or Catholic. In order to produce the best types of citizens all classes of children should stand shoulder to shoulder and hand in hand at the school desk. Then I will send you to the high school, then to the normal. Then, when you have your different diplomas, you can go before the state board or county board of examiners and have your knowledge tested. If you pass, your teacher's certificates will be given you. But, daughter, you cannot teach in any public school unless you are an authoritative teacher—unless you have your credentials. Without them you cannot even be a cadet or a substitute, for a day."

AN AUTHORITATIVE TEACHER.
Now, my friends, as gospel students, are you ready to accept Jesus Christ as an authoritative teacher? Are you ready to accept him as the Son of God? A few weeks ago a gentleman wrote to a friend of mine a pathetic letter, which went something like this: "Oh, why do the ministers keep on preaching upon useless and impractical subjects? Why do they not preach upon some of the vital questions of the soul? A short time ago the doctors told me that within six months I must die. What I want to know is how I can straighten out a wasted life so as to meet my God." Well, my brother, if these words should ever be seen by your eye or repeated to your ear, the first step for you to take is to accept Jesus as the Divine Teacher. You are not to accept him as did Joseph Ernest Roman, "as a good man." You must not accept him, as do many, as a religious leader like Mohamed or Buddha or Zoroaster or Confucius. You are not to accept him as a seer or prophet, as John the Baptist, an Elias or a

Jeremiah. You are to accept him as did Simon Peter when he turned and said, "Thou art Christ, the Son of the Living God." Alas! you are not to accept the authoritative Jesus as divine.

Oh, the credentials of the teacher, Christ! In the prophecies of Scripture we can read them. In the miracles which he performed we can verify them. In the testimony of John the Baptist and in the Heavenly Father's voice, which sounded over the dripping locks of the Son of God when Christ was baptized, we can prove them. Christ's credentials are of the highest authority. They must be accepted.

The gospel classroom in the next place, has a self-sacrificing teacher. The word "self-sacrificing" can well be applied to all true men and women who follow the noble profession of teaching. I care not whether those men and women are filling conspicuous professional chairs, as did William Graham Sumner, and John Russell Bartlett, and Julius H. Seelye and Joseph Storey, and Theodore W. Dwight, and Mrs. Mary Somerville, and Elizabeth Stewart Phelps, and Alice Freeman Palmer, and Mary Lyon, or whether they are teaching in humble district schools; they are all people who sacrifice themselves for the good of others. There is no business or profession on earth in which there is more wear and tear upon the nervous system than upon those conscientious men and women who, week in and week out, spend their lives expounding and explaining and catechizing behind a teacher's desk.

SCHOOLTEACHERS' TRIALS.
Just think of the fractious human colts. The average public school teacher has to train. A great many parents send their children to school in order to get rid of them as well as to have their brain developed. They cannot stand the boy's racket at home, so they expect the public teacher to supply the neglected material discipline. God pity the young graduates of the normal school, who herself is hardly old enough to be a mother, and yet has to keep in the every day thirty or forty boys and girls, most of whom have not yet learned what the word "obedience" means.

But, oh my brother, what is the sacrifice of an earthly teacher for her pupils compared to that which the Divine Teacher has made for us? Is there any patience like unto his patience? Any forgiveness greater than his forgiveness? Any martyrdom like unto his martyrdom? Is the life of the late Thomas Galaudet, that noble Christ-like teacher sent by God to serve the American deaf mutes, he often spent days and weeks and months over one pupil teaching him how to pronounce a single vowel sound. But great as his patience be compared to the Lord's? As a Divine Teacher has not Christ spent years and years trying to teach us how to speak just two words in the right way, "Our Father?" We read how the missionary teachers have been martyred in China in the defense of their pupils.

But was there ever a death of a teacher like unto that of the martyrdom of Christ? In order to teach us how to attain our life he has not sacrificed for us in his wounded hands and wounded side, into which the Roman soldier thrust his spear? Yes, My Lord and my God is a self-sacrificing teacher. He gave his life for his gospel students. He died that we might live.

CHRIST'S GREATER PURPOSE.
But the Divine Teacher Christ has a far greater purpose than to merely save his gospel students. He teaches his disciples, who sit at his feet in order that they may become like him, how they in turn may carry his message and truth to the farthest most parts of the earth. He looks upon his students with respect to their future, as every true instructor ought to do. I once read of a famous teacher who never entered his classroom but he always took off his hat and bowed before his scholars as though he were coming into the presence of a king. For, he said, "he one knows what future ruler or leader of the people may be developing under my touch. Therefore I wish to show my students proper respect." Christ in the same way is looking at his gospel students through the eyes of prophecy. He says to his disciples, "I have chosen them that they may bring forth much fruit to the glory of the Father."

FOR THE WEAK AND HELPLESS.
We have often read how heroic deeds in martial life have saved an army for an earthly king. Can we not realize how our deeds as the representatives of Christ can draw men to drive them away from the system of credit carried on by the Hudson Bay Company with the trappers. Each family receives an advance of goods to the value of two hundred dollars, with the understanding that the debt is to be paid from the season's catch.

"I should think you would lose a good deal," I said. "Nothing could be easier than for an Indian to take his two hundred dollars' worth and disappear in the woods. You'd never be able to find him."

Mr. MacDonald's reply struck me for the man had twenty years' experience. "I have never," said he, "in a long woods life, known but one Indian liar."

and lay down and slept. In the morning he awoke, arose and departed to his own quarters. A well man. That power of a personal example inspired his men. They took heart. The French army was saved. My friends, our examples as representatives of Jesus Christ must exert the same kind of a good or bad influence that Colonel Gardener had over his men. As gospel students we must duplicate Christ's life or we must misrepresent him. We shall lead sinful men and women to his altar or drive them farther away. We are the light of the world. We are the salt of the earth. We are the cities set up on a hill which cannot be hid. As gospel students we are Christ's representatives. Christ's witnesses, and we cannot help it.

A MESSAGE TO THE WORLD.
What a message it is that the students in Christ's school are commissioned to deliver to the world! It transforms the whole aspect of life. This world, in the light of our Lord's teaching, is no longer the scene of meaningless suffering, of useless struggle and inevitable disappointment. It is a scene of preparation, of discipline, of education, in the highest sense of the word, for a larger, fuller life. As the children who are now assembling in our school-houses are being prepared for a manhood and womanhood of useful service, so the men and women in Christ's school have reached a higher grade. They, too, are being educated and trained for a grander career. The lessons are hard to learn, the discipline is often painful. But we go to our tasks with a brave heart when we discover that there is purpose in it all. We can bear hardship and persecution and affliction when we know that they are developing in us qualities which we shall need in a better world than this. Thus come to us with new faces. We can understand now our Divine Teacher's inaugural message: "Blessed are they that mourn."

"Blessed are they that hunger and thirst," for under his blessed teaching we have learned that all things work together for good to them that love God.

The second purpose of this text is to send you forth as gospel evangelists. You are to go up and down the street and preach everywhere the sweet story of Jesus. You are to do this because if you are true gospel students you will as naturally talk about your Divine Teacher as a bird chirps under a songstress' wing while singing, as a seed dropped from a rosetree will develop into a rose; as a dewdrop first touched of the morning sun will sparkle like a diamond; as a dying sunset will gild the overhanging clouds with passerines of gold. May this sermon be the means under the power of the Holy Spirit to lead you into the gospel classroom. May it also be the means of sending you forth, one and all, as gospel teachers.

THE HONEST INDIAN.
Valuable Utensils Are Safe in the Woods.

The honesty of the woods Indian—that is, the Indian of northern Canada—is of a very high order. Mr. Stewart Edward White is strongly favored by the exigencies of the North Woods life. A man is always on the move. It is impossible for him to transport all his goods. The implements of winter are a burden in summer. The return journey from distant shores must be provided for by food stations. The solution of this problem is the cache. And the cache is not a literal term at all. It conceals nothing. Rather, it holds aloft in long-legged prominence, for the inspection of all who pass, what the owner has planned to leave behind. A heavy plank, firm high enough from the ground to frustrate the investigations of animals is all that is required. Visual concealment is unnecessary, because in the North Country a cache is sacred. On it may depend the life of a man. He who leaves provisions must find them on his return, for he may reach them staying, and the length of his out-journey may depend on his certainty of relief. At this point on his in-journey. So men passing touch not his hoard, for some day they may be in the same case, and precedent is a had thing. Thus in parts of the wildest corners of northern Canada I have unexpectedly come upon a birch canoe hanging upside down between two trees; or a whole bunch of snowshoes depending beneath the fans of a spruce; or a tangle of steel traps thrust into the crevice of a tree; or a supply of pork and flour swathed like an Egyptian mummy lying in state on a high pier. These things we have passed by reverently as symbols of a people's trust in its kind.

The same sort of honesty holds in regard to smaller things. I have never hesitated to leave in my camp firearms, fishing-rods, utensils valuable from a woods point of view, alone a watch or money. Not only have I never lost anything in that manner, but once an Indian had followed me some miles after the morning's start to restore to me a half-dozen trout. I had accidentally left behind.

Mr. MacDonald, of Brunswick House, once discussed with me the Hudson Bay Company with the trappers. Each family receives an advance of goods to the value of two hundred dollars, with the understanding that the debt is to be paid from the season's catch.

"I should think you would lose a good deal," I said. "Nothing could be easier than for an Indian to take his two hundred dollars' worth and disappear in the woods. You'd never be able to find him."

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FOR THE HOME

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

GOOD THINGS TO EAT.
Frosted Lemon Pie.—Line a perforated tin pie plate with a good crust and bake. Make a filling from one cup of sugar, one cup of boiling water, the yolks of two eggs, two level tablespoons of corn starch and half the grated rind and all the juice of one lemon. Cook one minute and pour into the baked crust. Beat the whites of the two eggs to a stiff froth and fold level tablespoons of powdered sugar and cover the pie. Brown slightly in the oven.

Cabbage Salad.—Cut off the outside leaves of a red cabbage and cut out the stalk. Shred the best portion of one-half the cabbage fine. Cut the stalks of one head of celery into inch pieces, mix with the cabbage and fill the salad dish. Garnish with the celery tips. Make a dressing of one beaten egg, one tablespoon each of oil and vinegar, a pinch of mustard, a few grains of salt and pepper and salt spoon of salt. Let stand a few minutes before serving.

Letuce Sandwich.—Boil as many eggs as needed until dry and it will take about half an hour to reach this stage. Chop the eggs after they are cooled and season with salt and pepper. Shred the inner crisp leaves of letuce with the fingers and mix with the egg. Spread thin buttered slices of bread with the mixture, and cover with any good salad dressing; lay on a second slice of buttered bread and press together.

Canned Grape Juice.—Wash Concord grapes and pick them from the stem, add one pint of water to each quart of grapes and heat very slowly. Pour into a colander and strain out the juice without pressing; strain again through a cheese cloth. Measure the juice as it is put back into the kettle and add one cup of sugar to each quart. Heat and skin, bottle and seal tight, air tight.

Baked Ham.—Soak a ham in cold water over night, change and scald. Cook in boiling water for two hours and remove the skin. Place the ham in a large dripping pan and set in a slow oven for three hours. Mix a cup of vinegar with a rounding tablespoon of brown sugar and baste the ham with a few spoonfuls at a time. When all the vinegar is used baste with the drippings in the pan. If directions are followed the ham will be tender and of excellent flavor.

Pickled Beets.—Cut small boiled beets into thin slices and pack in a jar with a tablespoon of grated horseradish, six cloves and vinegar to cover and let stand twelve hours before using.

Tomato Salad.—Select round, ripe tomatoes of uniform shape, drop into boiling water a few minutes, then peel and chill. Arrange letuce leaves like cups on small plates. Slice the tomatoes across the top and keep together like a whole tomato. Set the sliced tomatoes one on each bed of letuce and garnish with a spoonful of unseasoned more dressing may be added to suit individual taste at the table.

Steamed Raisin Pudding.—Cream a rounding tablespoon of butter with one-half cup of sugar, add one egg, three-quarters cup of milk and two cups of flour with two level teaspoons of baking powder sifted in. Add one cup of seeded raisins and turn into a buttered mold. Steam one hour and a quarter, serve with either a liquid or hard sauce.

Fruit Doughnuts.—Make a sponge with two cups of milk, one-half yeast cake dissolved in a little lukewarm water, one-half level teaspoon of salt and sufficient flour to make a drop batter. Beat hard for five minutes, then cover and let rise until foamy. Add three beaten eggs and one-half cup of butter creamed with one cup of sugar. After mixing well set aside to rise a second time. When light and airy add flour to make a soft dough that can be kneaded. Knead five minutes and let rise again. Roll out on a floured board and cut in rounds. The dough should be about a quarter of an inch thick. Put a teaspoon of chopped raisins in the centre of one round, wet the edges with cold water and place a second round on top and press together. After all are prepared let them stand twenty minutes to half an hour and then fry in deep hot fat. Drain and roll in powdered sugar.

Ginger Snaps.—Put two cups of molasses and one-half cup of butter in a pan and bring to the boiling point. Set aside to cool, then add two level teaspoons of ginger, one level teaspoon of cinnamon and one-half level teaspoon of allspice. Mix with flour enough to roll out, but be more than is needed to handle, with two level teaspoons of baking powder sifted in one cup of the amount used. Chill the dough before rolling out. Roll very thin and cut in rounds; bake in a quick oven. Watch carefully, as the ginger-cakes burn easily on account of the molasses used.

Letuce Dressing.—Beat one egg slightly, add three-quarters cup of sweet cream, two rounding teaspoons of sugar, two level teaspoons of salt, and one level teaspoon of mustard. Stir all together in a small saucepan, set in another boiling water and when well mixed add a tablespoon of melted butter and one-half cup of vinegar. Add the vinegar a little at a time. When the mixture becomes boiling hot add made smooth in a little cold water. Strain and bottle when cold.

REMARKABLE TREE.
In the public square of Nassau, the capital of the Bahama Islands, there is only one tree, but that tree literally fills the square and spreads its shade over all the public buildings in the neighborhood, for it is the largest tree in the world at its base although it is hardly taller than a three-story house. It is usually known as a coiba or a silk-cotton tree, but the people of the Low Islands of the West Indies call it the herve in the island cannot remember when it was a bit smaller than it is at present.

ENORMOUS STOCKYARDS.
The largest stockyards in the world are in Chicago. The combined plants represent an investment of over \$15,000,000. The yards contain twenty miles of streets, twenty miles of water troughs, fifty miles of feeding water, and seventy-five miles of water and drainage troughs. The yards are capable of receiving and accommodating daily 20,000 cattle, 20,000 sheep, and 120,000 hogs.

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The English language—according to a German statistician who has made a study of the comparative wealth of languages—heads the list with the enormous vocabulary of 260,000 words. German comes next, with 80,000 words, then Italian, with 75,000; French, with 60,000; Turkish, with 22,000; and Spanish, with 20,000.

HINTS TO HOUSEKEEPERS.
Every one knows the comfort of a couch placed against the foot of the bed. Couches to match are now sold with brass and iron beds. They have head and foot pieces of brass

or iron in the design of the bed, and a wire-woven spring and mattress. Their cleanliness is a recommendation.

Never frame a black and white picture, not even photography, in high colored mats. Black, white or gray are the only suitable colors. A variation of cold colored beef is welcomed for the luncheon or supper table. Eat the beef into rather small even pieces, and sprinkle lightly with freshly grated horseradish. Mix with about one-third the quantity of cold, boiled potatoes cut into cubes, and toss with a French dressing. Serve on lettuce leaves.

Creep cheese mixed with olives makes a savory sandwich mixture with brown or entire wheat bread. Stone, then chop the olives, blending them and the cheese with a silver spoon.

A sure cure for indigestion, is to lie on the left side for fifteen or twenty minutes. The explanation is that lying on the left side "crowds the stomach." This lessens the capacity of the stomach and forces the gas up through the esophagus. This will frequently bring relief. After the gas has been all forced out of the stomach, one can generally roll over on his back or right side, the journal continues, and go to sleep.

Don't close the oven door with a bang when cake is baking. The jar has spoiled many a fine loaf. A few lumps of gum camphor in the box or drawer where silver is kept, will, it is said prevent tarnishing.

Household Ammonia.—Hot water—1 gallon; sal soda 2 pounds; water of ammonia 2 pints. When the sal soda is dissolved and the solution is cold, add water of ammonia. If you want the mixture perfectly clear add a small quantity of alcohol. Bottle, using rubber stoppers.

Lemon juice and salt will remove rust stains from linen without injury to the fabric if you wet the stains with the mixture several times while it is bleaching in sunshine. Two or three applications may be necessary if the stain be an old one.

Lamps should be filled every morning, wicks trimmed, chimneys washed, and the lamps dusted. If metal or brass they should be polished. A wick should be cut but once a week. Trim a wick by taking a piece of tissue paper and pinching the burnt part off; then once a week cut it, and be sure to trim it round, not straight across; round the ends slightly. Wash the chimneys in hot water and soap-suds, and dry while hot with thoroughly dry cloths. See that the lamp has not a drop of oil on the exterior. Wipe the chimney before turning the lamp up to its full blaze, to save it from cracking.

To sprinkle clothes evenly and evenly, use a small whisk broom, which should be reserved for that purpose. Dip the broom in a bowl of clear water, and shake it lightly over the garment to be moistened. It is a far quicker and neater way than using fingers.

TREE DWELLERS ON SHOW.
There will be horses in the tops of trees at the St. Louis Exhibition next summer. They are intended for a tribe of Filipinos, who are to live in St. Louis just as they do in the Island of Luzon. Horses of the type which Robinson Crusoe built are found in several jungle-lands in the south-east of Asia, in Java and on the Malay peninsula. Now and then a returned traveller tells of these aerial abodes, perched on the limbs of trees, sheltered from the sun and rain by thickets of leaves and twigs, and connected at times with the earth by a bamboo ladder.

WELSH LADY VILLAGERS.
There is a village in Wales, by name Landryllin, which possesses a lady barber, a lady doctor, and a lady lamp-lighter. The lady barber has served the clings of men for forty years, and is an expert. Her adept at her vocation. Yet this Welsh lady is modest, unassuming and thinks little of her achievements. The lady lamp-lighter has lit lamps enough in her time to attract the inhabitants of Mars—if all the lights could have been condensed into one simultaneous bonfire—and no one has ever complained about her. She never missed a lamp, never overslept when the lamps had to be extinguished, and never failed to light a lamp at night at the precise time of her instructions.

REMARKABLE TREE.
In the public square of Nassau, the capital of the Bahama Islands, there is only one tree, but that tree literally fills the square and spreads its shade over all the public buildings in the neighborhood, for it is the largest tree in the world at its base although it is hardly taller than a three-story house. It is usually known as a coiba or a silk-cotton tree, but the people of the Low Islands of the West Indies call it the herve in the island cannot remember when it was a bit smaller than it is at present.

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S. S. LESSON

INTERNATIONAL LESSON, OCT. 11, 1901.

The Lesson, II. Sam. vii. Golden Text, II. Sam. vii., 16.

remarkable chapter, the which, we are asked to have three sections—verses 1 to 17, the Lord's message through Nathan; 18 David's communion with God, says in verse 21, "Israd any, other nation, on such as God had redeemed, to make them a special people? Thus, to do great things, that through them, they made known to other nations, 'That the world may know' that the world is the Lord's." This is the doctrine revealed in all Scripture, as Abul, Eruch, Noah, Joseph, Daniel, Noah, King, priest, or prophet, or prophet, as a nation, or the body of Christ, God reveals Himself in some way. The fully did in Christ, they have a question ever service they day into the?" (I Chron. xvii., 5.)

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THE WORLD'S MARKETS

REPORTS FROM THE LEADING TRADE CENTRES.

Prices of Cattle, Grain, Cheese and Other Dairy Produce at Home and Abroad.

Wheat—Spring at 60 to 70c, winter at 65 to 75c. Corn—No. 1 at 40 to 45c, No. 2 at 35 to 40c. Oats—No. 1 at 25 to 30c, No. 2 at 20 to 25c. Rye—No. 1 at 35 to 40c, No. 2 at 30 to 35c. Barley—No. 1 at 30 to 35c, No. 2 at 25 to 30c.

Cattle—Market is quiet, with moderate supplies. Beef at 10 to 11c, veal at 12 to 13c. Pork at 14 to 15c, lard at 18 to 19c.

Butter—Market is quiet, with moderate supplies. Cream at 18 to 19c, sweet cream at 16 to 17c.

Pastry—Market is quiet, with moderate supplies. Pastry at 12 to 13c, pie crust at 10 to 11c.

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