NIMALS ARE SACRIFICED

AIN TO FURNISH EVIDENCE FOR THEIR MASTERS.

Goat Ate Government Stamps —Parrot Stole a Valuable Diamond.

[illegible] on record where the lives [illegible] have been sacrificed in [illegible] or innocence of suspected [illegible] the necessary proofs of [illegible] innocence of suspected [illegible] be established are [illegible], perhaps, than one [illegible] suppose. Only the [illegible] goat belonging to [illegible] of a large public[illegible] allowed to give up his [illegible] master's innocence [illegible] of caution, says [illegible]

[illegible] which was considered [illegible] time, related to [illegible] which were de[illegible] by the whole[illegible] which remained for [illegible] movement outside [illegible] According to his [illegible] goat which the [illegible] for some years [illegible] seeing the barrels [illegible] separately and [illegible] practical protest [illegible] in general, the [illegible] stamps. The [illegible] inspector arrived [illegible] missing com[illegible]

[illegible] him that the [illegible] in his little [illegible] detectable, the [illegible] refused to swal[illegible] As [illegible]

[illegible] would be [illegible] in the note [illegible] be [illegible] proof [illegible] to hunt [illegible] with your [illegible] the crime [illegible]

THE ABUSE OF THE BODY

The Physical Body of Man Is a Temple in Both Senses of the Word

(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 De Witt Talmage preached from the following text: I. Corinthians vi. 19, "Know ye not that your body is the temple of the Holy Ghost?"

More than Westminster abbey is to London, or Notre Dame to Paris or the Vatican to Rome or the mosque of St. Sophia to Constantinople, was Diana's temple was to Ephesus or the shrine of Athene to Athens, or King Solomon's temple was to the Hebrew heart. It was the one place about which national pride and religious fervor centred; it was the place above all others which the Christian wanted to see, as the Mussulman devotee says, "Let me, I pray thee, worship once at Mecca before I die." In it was the Shechinah, the holy of holies, the repository of the covenantal ark. It was God's footstool. It was like a fragment of heaven's manifested glories.

A SACRED TEMPLE.

Not alone in gold and precious stones was the temple of Solomon unique. It was great in its spiritual associations. Its very site had a sanctity of its own. It was so sacred the eyes of king and people when the temple was erected were taken to avoid the ordinary sounds of tools. In the book of Kings we read, "And the house, when it was building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." As the stone for it was sent from the forests with each girder and tree to be marked beforehand for its place, so the temple's stones and beams were cut and fitted miles away from their destination. When the temple walls were reared they rose with an impressive sacredness of silence. Sacred was the place that was the day of the temple's dedication, the day when the ark of God was placed within the holy oracles, "the glory of the Lord filled the house of the Lord." As the house with a bright cloud filled the house with the visible symbol as that which had led the Israelites through the desert, as that which the prophet saw upon the throne of God and as that which overshadowed our Lord when talked with Moses and Elias on the mount of Transfiguration.

THE PHYSICAL BODY.

The physical body, in the first place, should be a strong temple. Its chest should be broad and deep, its limbs firm and sinewy, its nerves steady and like cords of steel, its heart keeping with the regularity of a piece of automation; it should be made as strong as possible because all moral and spiritual happiness depends to a great extent upon the physical body being in a healthy condition.

When the soul laughs the body laughs, when the body weeps the soul is very apt to weep. Thomas Jefferson, the sage of Monticello, knew this when he wrote this very sensible letter to his young kinsman, Randolph Jr.: "Without health there is no happiness. Our attention to health, then, should take precedence of every other object. The time necessary to secure this by active exercise should be devoted to it in preference to every other pursuit. I know the difficulty with which a busy man can tear himself away from his work at any moment of the day, but his business and that of his family depend upon it. The most uninformed with a healthy body, is stronger than the wisest valetudinarian. Good advice for Thomas Jefferson to give 100 years ago; just the advice to give to the young people of the present day.

MORAL CLEANLINESS.

Temples of the Holy Spirit, in the next place, should be a clean place. There are some men whose bodies are given over to moral filthiness. They are like some of the heathen temples which were dedicated to the deities of uncleanness and debauchery, the worship of which was a national honor. The worship performed in these temples was so vile that I do not describe it in public lest it bring a blush of shame to the modest cheek and a demand for silence from every modest lip. The pictures found on the walls of the ruined city of Pompeii show what these temples were veritable sties, where bats and owls and birds gorged themselves on decaying corpses of truth, purity and love. Let the temple of God be clean, as Christ wanted the Jerusalem temple to be clean when he drove the traders out of it, saying, "Is it not written, My house shall be called of all nations the house of prayer, but ye have made it a den of thieves?" As David wanted his physical nature to be clean when he uttered the prayer, "Wash me thoroughly from my iniquity and cleanse me from my sin," or that other petition, or beseechment, "Cleanse thou me from my secret faults," or clean as Paul wants us to be clean when in his sense better to the Corinthian church he wrote these warning words, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Oh, the terrible condemnation which is to be visited upon those whose bodies are defiled by the indulgence of degrading vices! Oh, the awful doom awaiting the spiritual desecration of the temple of the Holy Ghost!

A CONSUMING FIRE.

Have you ever seen a sanctuary of brick and stone which has been dedicated to God destroyed by earthquake or by fire? Well I have. On a dark, stormy night I was awakened in my Brooklyn home by the rumbling of the fire engines. I heard a quick rap at my door, as my sister called: "Wake up! The Tabernacle is in flames!" I hurriedly dressed and ascended to the cupola of our house, which overlooked the city. There the whole family were gathered. The air seemed charged and surcharged with electricity. Off in the distance the public buildings of the city looked like the great white mansions of a celestial city, making by contrast the scene more dramatic. The church did not burn as other buildings seemed to burn, but its roof in its entirety was a mass of living coals. It looked like an altar, a huge altar upon which was being sacrificed the whole life's ministry of the noble father who stood by my side. Suddenly it swayed and shivered, like unto a dazed and dying man. "There it goes!" said mother. Yes, there it went. With one lurch it was gone, while we stood huddled together in the darkness. My father and I put on our greatcoats and started out in the storm. As we pushed through the crowds outside the guarding ropes, we found the congregation there assembled, not by the church bell, but by the fireman's call. Some of the people were weeping and sobbing as though their hearts would break. Some of them had been baptized as children in that church. Some of them had found God there. Some of them had mourned beside their dead within those walls. Ah, it is a sad sight to see a cathedral or a city church or a little village meeting house destroyed by fire. But it will be infinitely sadder to see a human being, whose body might be a temple of the Holy Ghost, consumed by the fires of hideous passions and appetites. Beware, O man, that you never desecrate that temple of your body or sacrifice on the altar of your heart which should be consecrated to God offerings to the demons of perdition.

THE TEMPLE OF CHRIST.

The temple of the holy Spirit should have a beautiful body—beautiful in reference to the glance of its eye, beautiful in the tone of its voice, beautiful as far as possible in reference to its apparel; beautiful as Sarah was beautiful, whose husband gave to her one of the sweetest and yet courtliest of compliments when he turned and in the quaint language of the east said, "Thou art a fair woman to look upon." If God Almighty demanded that the children of Israel should give of their gold and silver and precious stones to beautify his Jerusalem sanctuary surely then we ought to try to beautify his temple of the Holy Ghost.

"But," says some man, "how can I beautify my physical body? I grant that I need not be slovenly or unkempt in apparel, but I do not grant that I can change my looks. I cannot, in the language of Nicodemus, for the second time be born of the flesh." Oh, yes, my brother, you can. You can start to-day to obtain from God that grace which will make you physically a new being. It is a physiological law that every seven years the body goes through a complete change. Seven years from now there will not be any part of a bone, finger or atom of flesh in your physical existence which is part of you to-day. Like the old Constitution, more commonly called Old Ironsides, once the pride of the American navy, whose hull was made over so many times that there have been many Constitutions instead of one, so you, my brother, have had many different physical bodies. You are always putting off an old body; you are always putting on a new. Galen was converted from atheism by studying the wonderful construction of a human skeleton. But the movement of a joint in a skeleton is not nearly so wonderful to me as the fact that the skeleton of a man who died when he was seventy years of age represents at least ten distinct skeletons, which at different periods of his existence walked around under the same man's personality.

A WONDERFUL STRUCTURE.

The physical body is continually being changed. This fact being then granted, if you will only let the Holy Ghost dwell within the temple which ought to be his, then he will make you physically over anew. Your voice will become softer in tone, because then it will only speak the language of love. Your face will change in looks, for then your gentler spirit will mold it. Your hand will change its conformation, for then, instead of being the knotted muscles of a human brute or the close fist of a miser, looking in its vindictiveness like the grinning gargoyles of Notre Dame, ready to spring upon their prey below, it will be the opened palm of succor and have the warm grasp of a sympathetic touch. Yes, my brother, you can artistically and aesthetically as well as spiritually beautify your physical body. You can surrender it, in the name of Jesus Christ, to be made over entirely anew to his service.

A strong temple! A clean temple! A beautiful temple! We have been describing them all. But, after all, what is a temple? A temple is a building dedicated to the worship of a deity. Its four walls inclose a holy place in which that deity is supposed to dwell. Each temple is supposed to be the personal property of an individual divinity in the same sense as a man's house belongs to him when the title deed is not only put in the family safe, but also recorded among the country records.

If this be true what is the next step? Why, each temple should have a day when it is publicly dedicated to the Deity for whom it is built. When the Solomonic temple was to be at last dedicated the king made the service one of national import. He assembled in one place all the officers and men of state, and on that occasion he sacrificed 120,000 sheep and 22,000 oxen. The rivers of blood which flowed from that altar signify to us how great an occasion that dedication must have been.

THE DEDICATION.

Now, my brother, it is right and proper that every temple should be publicly dedicated. When are you going to publicly dedicate your temple, your physical body, to the service of Jesus Christ? This body is a priceless treasure which we should offer him. How precious it is but few can fully appreciate unless they lose part of their physical anatomy. I never wish to hear a man make a slighting remark about his physical body. Never say, as do so many, "Oh, I do not care what becomes of my body after I am dead!" You should care, my brother. You should care, in the first place, because that body has been a good friend to you, and, secondly, because that body, if it be Christ's now, is to be "sown in corruption and raised in incorruption," a glorified, immortal spiritual body, fit for the companionship of the angels and the redeemed.

Speak no ill about your body. Remember also, my brother, you should not compel your loved ones to do with your body what they do not want to do, "I shall be cremated," I heard a man and some time ago. I turned to him and said "Fried, you have not any right to demand that your loved ones shall cremate your body. If they wish to do it all right. But if they do not wish to do it then let them have the sweet yet sad comfort of going out of your grave to plant a few forgetmenots where sleeps the mortal part of one whom they have dearly loved." The body is more than flesh, though it crumble into dust. At the end of an earthly life it shall be raised, a new and heavenly body for the life eternal. Trifle not with it! Abuse it not! Despise it not! It is the temple of the Holy Ghost!

AUSTRALIA'S CAPITAL.

Tumut's Situation in the Mountains of New South Wales.

The Federal House of Representatives at Melbourne has selected Tumut for the capital of the Commonwealth of Australia. The Senate, on the other hand, has selected Bombala. The question is not settled yet, and probably very few persons in our country or Europe have heard of either place.

Tumut is only a little village, and its name appears on very few maps. Some years ago the best foreign map of Australia showed where the town is situated, but curiously enough the latest edition of this map, issued early this year, omits the town. The able geographer who supervised the revision of the map had no idea of the distinction that was to be conferred upon the little hamlet, and apparently omitted the name in order to make the topography of that region clearer.

A large town or city will, of course arise at Tumut if it wins. Splendid federal buildings will be reared, and Tumut will owe its greatness to its political prominence.

It would not have been possible to select a centrally situated site for the federal capital convenient to all the States of the Commonwealth. Such a situation would have been in the middle of the Australian desert. Tumut, however, may be conveniently reached, after a railroad is built to it, from the entire eastern and southeast coast regions of the continent, where most of the population and the industrial development are centred.

The town is in the southeastern part of New South Wales, in the mountains. At present there is no railroad within

FIFTY MILES OF THE PLACE.

The railroad from Sydney to Melbourne passes north of it.

The hamlet stands on the right bank of the Tumut River, which flows north to the Murrumbidgee. To the east of the village, which is on the western edge of Buccleuch county rise the mountains of the Tumut range, a northern outlyer of the great Australian Alps. To the west, across the river, rises another secondary range. Tumut is therefore in a valley in the western part of the great mountain system of eastern Australia. About thirty miles to the north and seventy-five miles to the west begin the great plains of inner New South Wales, where millions of sheep are grazing.

There will be no question about the healthfulness of the federal district and the capital. The whole district stands on a high plateau, above which rise groups and spurs of mountains sprinkled among parallel and lateral regions.

In many of the upland valleys, like that in which Tumut stands, the ground is covered all winter with snow; the summer temperature is bracing and the air is always pure. The slopes of most of the mountains are so gentle in incline that they may be ascended even on horseback.

The situation of the proposed capital is most picturesque; and the political and social interests which would centre there would make many thousands of Australians who might visit or settle in the place far better acquainted with the beauties of the mountain regions of southeastern Australia than they have ever been before.

But the Federal Senate wants Bombala for the capital. It is eighty miles southwest of Sydney, in New South Wales, on the southern or shorter railroad between that city and Melbourne. Neither place at present amounts to a hill of beans. May the better one win!

FOR THE HOME

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

WAYS OF COOKING EGGS.

It may sound somewhat old to speak of the "season" of eggs, since they are in evidence all the year round, but assuredly they have their season in common with all other animal and vegetable products. When eggs are cheapest and most plentiful, they are also most wholesome. A housewife is wise to seek for as many ways of using them as she possibly can. Most people take an egg for breakfast, but a new way of poaching one for an invalid's tray is to butter the inside of a cup, separate the white from the yolk of a new laid egg, whisk the former to a stiff froth and put this into a cup, making a cavity in the middle wherein to slip carefully the yolk. Squeeze a drop or two of lemon juice on the top, then set the cup in a small saucepan of boiling water, and let it poach thus until the white is set firm. In the cooking the froth will rise so as nearly to fill the cup and turn out the egg, sprinkle a pinch of chopped parsley on the top, serve at once.

Another equally delicate mode of making a sweet dish for dessert is to poach the whipped whites in sweetened milk by dropping small spoonfuls in, when it is near the boiling point. When all the whites have been poached and lifted out, the beaten yolks are added to the milk and stirred over the fire until a thickened custard is obtained; this can be flavored according to taste. Pour the custard into a compote dish and set the poached whites on the top.

Boil till hard three or four eggs; throw immediately into cold water to prevent discoloration, then strip off the shells. Divide the eggs in halves, and cut off the points so that they will stand firmly on a dish; remove the yolks from each half, and to them add a spoonful of white breadcrumbs soaked in milk, the same amount of soft butter, some chives and sweet herbs minced, also salt and pepper, or, instead of pepper, a few drops of tobacco or tomato chutney will be an improvement. Mix these ingredients and then refill the eggs. Butter a fireproof china dish, sprinkle the bottom with fine herbs and crumbs, set the eggs thereupon and heat in a quick oven for just five minutes.

A puree is cooked separately by stewing well washed and picked sorrel in a little butter until it is so reduced that it can be beaten with a spoon. Season this with salt and pepper, and heat in a couple of spoonfuls of thick cream. The eggs are in the meantime baked in buttered cups, and when just set they are turned out on the puree, a sprinkling of finely minced fresh onion on the top of each. This dish should also be served hot as soon as cooked. It goes without saying that eggs baked in this way might be served on any other kind of puree, or surrounded with stewed fresh peas or a savory brown sauce might be substituted for the vegetable.

Another favorite dish of baked eggs is also easily prepared. Butter the bottom of a shallow enamelled dish or a pie dish, sprinkle in a few breadcrumbs; break into this as many eggs as the dish will reasonably hold without their running into one another, cover these thickly with grated cheese, a sprinkling of salt and pepper, pour in the greater part of a small jugful of cream and add one or two bits of salt butter. Set this dish in a moderate oven to brown the surface slightly and cook the eggs; then serve at once.

USEFUL HINTS.

An eminent authority on nerves recommends for insomnia a cup of hot milk, to be taken after getting into bed. A well known statesman, among others, is said to have taken this cure with complete success.

Cranberries are said to be a powerful tonic. Eaten freely after typhoid fever, they clear the system and some dyspeptics carry them in their pockets and eat them raw.

Vaseline and cocoanut butter, mixed in equal proportions, are recommended for stimulating the growth of the eyebrows. The preparation should be rubbed in carefully, but thoroughly, every night. Care is essential in doing anything with the eyebrows because the hairs are not as a rule, very numerous, and the unnecessary loss of one is a matter of importance, especially when one is doing her best to cultivate them.

This ointment is very fine for softening the finger nails: One ounce of petrolatum, sixty grains of powdered white castile soap, five drops of oil of bergamot. It should be applied at night.

When frying oysters add a little baking powder to the cracker dust or cornmeal in which they are rolled. It improves both texture and flavor.

A cornmeal bath is helpful both for hands and complexion, when they get rough and harsh looking. Wash first in warm, soapy water, made with an olive oil soap, then dry with a soft towel and rub in cornmeal. Let it remain on all night, wearing gloves on the hands, in order to keep the meal from rubbing off. A few baths of this sort will generally whiten and soften the skin appreciably.

TESTED RECIPES.

Molasses Cakes.—Beat one egg light add one-half cup of brown sugar and continue beating add one-half cup of shortening softened in one-half cup of hot water (using half lard and half butter), then add one of molasses, one teaspoon of soda, one teaspoon of ginger, one teaspoon of salt, one tablespoon of lemon juice, one-half teaspoon of grated nutmeg and about five cups of flour or enough to drop it from the spoon in small cakes, some distance apart on a greased pan. Bake quickly.

Rice and Blackberry Cream.—Pick over and wash one cup of rice; cook in three pints of boiling water until it is very soft and the water all absorbed. Stir into it one teaspoon of salt, one cup of sugar and the juice and a little of the grated rind of one lemon. When the sugar is dissolved fold in one-half of cream whipped stiff and one cup of stewed and sifted blackberries. Put into moulds and when cold turn out and garnish with some of the largest of the berries.

Date or Prune Pies.—A delicious pie can be made from dates or prunes. To make a date pie remove the stones from a large cupful of dates and stew in a little water until soft enough to beat to a pulp. There should be a cup and a half of pulp. Add a beaten egg, and a half cup of milk and a dust of cinnamon or mixed spice and bake with an undercrust only. If prunes are used they must be stewed soft before attempting to remove the stones, then proceed in the same way.

Cereals, as a rule, make a good breakfast dish, the Medical Journal says, but it warns people against placing any belief whatever in the contention that they are in any special way brain foods. Good digestion, says this Journal, such digestion as the ordinary man possesses, is quite equal to the task of providing the system with all the nutritive elements that any portion of it may require from the miscellaneous diet that most of us subsist on. The idea that a perfectly healthy person may be made healthier by a particular diet seems to have taken a strong hold upon many members of the community, but medical men recognize the absurdity of and omit no occasion to combat it, though it must be admitted that it is hardly likely to do harm. Not only are the cereals not brain foods, in the technical sense, but there is reason to suppose that some of the highly lauded and widely advertised preparations are actually harmful in their action.

AN OLD SCOTS LAW.

It Was One of the First Fruits of the Reformation.

An illustration of the dependence of modern law in English-speaking countries on ancient law, and also an example of the quaint old legal phrasing, appears in a case recently before an English court. The case hung on the question, amusing to a layman but very grave to the lawyers, whether with reference to a certain money right a man was "legally dead."

The Court of Session in Scotland had decided that the man was legally living, and the case was appealed to a higher court in London.

During the progress of the case an old Scots law was cited. It was enacted in 1573, and was one of the first fruits of the Reformation in Scotland. This is the way the law begins in sixteenth century Scotch:

"It is fundit and declarit be our Soverane Lord, my Lord Regentis Grace, the three Estatis and haill (whole) bodie of this present Parliament, that in all times bypast sen (since) the trew and Christiane religioun was publictlie preicht, awowit, and establischit within this realme, namelie, sen the moneth of August the yeir of God ane thousand fue hudreth threescoir yeiris, it hes bene, is and in all tyme cuming salbe lauchful (lawful), That quatsumever (whatsoever) persoun or persounis joynit in lauchful matrimonia, husband or wife, diuertis ("diverts" or departs) fra otheris companie without ane ressonabill caus alledgit or deduclt before ane judge, and remainis in thair malicious obstinacie for the space of four yeiris"—such obstinate person may be sued "befoir the judge ordinar for adherence."

Truly a strong warning to married folk to "adhere" and not to "divert."

NAVIGATION EXPLOIT.

Exploits in navigation by small boat are extending to Eastern Europe. Simon Strabrovsky, a hardy Russian fisherman of Odessa, has just accomplished the feat of navigating alone a small sailing boat from that port across the Black Sea to Constantinople and back, putting in at Constanza and Salina on the return voyage. One peculiarity of the adventure is that Strabrovsky navigated without a compass, declaring that the stars were enough. He received a sum of $1,000 for his exploit.

FAST TRAVELLING.

Herr Heintz Ziegler, a Bavarian aeronaut, has traversed 765 miles in twenty hours in a balloon, going with the wind and crossing the Carpathians on his journey. He attained a height of 4,918 yards, finding currents with a velocity of sixty miles an hour.

BLOWS BUBBLES.

Two naturalists have discovered an insect which has the power of blowing little balloons like soap bubbles, which it employs for the purpose of making aerial voyages. The insect clings to the minature balloon by its feet.

LONG COURTSHIPS.

Bohemia is the country of long courtships. In no other part of the world are they so abnormally drawn out. Engagements quite commonly last from fifteen to twenty years. An old man died recently at the age of ninety-nine who had been courting for seventy-five years.

"Never was glad for this impediment in my speech but once," said the man from the country. "When was that?" "He-fe-fellow asked me h-h-how much I would take for a-a horse, and while I-I-I was t-trying to tell him f-forty dollars he offered me fifty."

THE S. S. LESSON

INTERNATIONAL LESSON NOV. 5.

Text of the Lesson, Ps. xxiii., 1-6. Golden Text, Ps. [illegible]

The title of this [illegible] trust in God," tells [illegible] subject matter of this [illegible] portion of Scripture [illegible] does tell of David's [illegible] first of Him of whom [illegible] second and Twenty[illegible] tell so fully, Him who [illegible] because of our sins, [illegible] in for us, whom all [illegible] the nations shall serve [illegible] King of Glory, the [illegible] (xxii., 1, 27; xxiv., [illegible]) true that in these [illegible] haps in every psalm [illegible] David's spake of the [illegible] xxiii., 2; Acts ii., 26) [illegible] ans in his "Christ [illegible] says: "The spirit [illegible] spake of the mystery [illegible] tion of the Son of God [illegible] ferings, His death, His [illegible] His ascension into [illegible] termediate work [illegible] His resurrection and [illegible] power and great glory [illegible] kingdom which shall [illegible] stroyed (Dan. ii., 44) [illegible] and foretold the [illegible] world from the bondage [illegible] tion of the glorious [illegible] the Son of God" [illegible] 21).

On this psalm which [illegible] to-day he says: "We [illegible] Jesus as the Lamb [illegible] His Father as His Shepherd, whose care and protection committed Himself" [illegible] in every word of God [illegible] as the sheep on the [illegible] tender herb, refusing [illegible] of men as sheep [illegible] coarse, rank grass [illegible] proach not a [illegible] the quiet stream, so [illegible] the peaceable influence [illegible] spirit. He fulfilled [illegible] and glorified His Father [illegible] Father was ever His [illegible] comfort in life and [illegible] the hour of His temptation [illegible] the wilderness and [illegible] the angels ministered unto Elijah. A [illegible] and communion. [illegible] ever filled Him, and [illegible] measure. He was anointed [illegible] Holy Ghost and with [illegible] the days of His [illegible] He lived in the consciousness [illegible] Father's goodness and [illegible] "The Father sent Me, [illegible] the Father; I do always those [illegible] that please Him" [illegible] viii., 29). Even when [illegible] dwelt in Heaven and [illegible] self as "the Son of [illegible] heaven" (John iii., [illegible]).

Having seen some [illegible] ence of the psalm to [illegible] liever can the latter [illegible] himself, for by faith [illegible] come identified with [illegible] sufferings and His glory [illegible] fed His flock like a [illegible] He says, "Ye, my flock, [illegible] my pasture, are men, [illegible] God" (Isa. xl., 11; Ezek. [illegible] 31). He is the Good Shepherd [illegible] gave His life for the [illegible] Shepherd, risen from [illegible] in everlasting covenant [illegible] ther concerning the great [illegible] chief Shepherd who will [illegible] faithful at His appearing [illegible] 11; Heb. xiii, 20, 21). [illegible] On the authority of [illegible] and Phil. iv, 19, the [illegible] Lord can never lack [illegible] they really need, but [illegible] to give us all we need [illegible] because we often ask [illegible] iv, 3).

Rest and peace [illegible] are His if they will [illegible] give you rest," "My [illegible] unto you," are [illegible] (Matt. xi, 28-30). [illegible] even though outward [illegible] may be our portion, [illegible] can always have peace [illegible] 33). When sheep [illegible] pastures they have [illegible] enough; they and satisfieth [illegible] eth and satisfieth as [illegible] the 5,000 and the [illegible] 9; xxxvi, 8).

While His sheep [illegible] (John x, 28, 29), they [illegible] away from His kind [illegible] to be sought out and [illegible] xxxiv, 12); so David [illegible] store unto me the joy [illegible] tion" (Ps. li, 12). [illegible] fellowship with Him [illegible] way of righteousness, [illegible] right in His sight, but [illegible] He delights to lead [illegible]

He is ever with us [illegible] night and day, caring [illegible] moment, the Father [illegible] the God of all comfort [illegible] us that we may comfort [illegible] while our whole spirit [illegible] the mortal body may [illegible] to be in the valley of [illegible] death, all the journey [illegible] by His presence, and [illegible] should touch us and [illegible] the mortal body He [illegible] us, and we should find [illegible] into His immediate presence [illegible] from the body, present [illegible] (Gen. xxviii, 15; Matt. [illegible] Isa. xxvii, 3; II Cor. [illegible]).

While the psalm refers [illegible] Christ, its secondary [illegible] bably to Israel in [illegible] and yet each believer [illegible] portion. All the ones [illegible] shall yet see how [illegible] honor Him. He shall [illegible] nations, and kings shall [illegible] fore Him, and all nations [illegible] and be glad to share [illegible] Israel which He will [illegible] (Isa. iii, 15; lx, 1-3). [illegible] the believer has only [illegible] cause to God, and [illegible] enemies shall see that [illegible] power has cared for [illegible] ered Him. The Spirit [illegible] and reveal Christ [illegible] overflow of blessing [illegible] bless others (Gen. xii, 2, 3).

THE KHEDIVE AT HOME.

Interesting Gossip About the Ruler of Egypt.

The visit to Great Britain of Abbas Hilmi, Khedive of Egypt, inspired a good deal of literature about him and his interesting country—naturally, since England has a larger stake in Egypt than has any other nation. According to one book, "Cairo and the Khedive," by Mr. G. M. Fenn, this ruler, who was born in 1874 and came to his throne in 1892, is an open-minded man of high culture and intelligence.

When receiving the diplomatists in audience, he can converse in English with the British or United States ministers, and in French with the representative of that republic; and he is as much at home in German as in the language spoken by the representative of the Ottoman Empire, or in that most difficult of Oriental languages, Arabic, in which he is frequently obliged to discuss intricate details of policy.

The khedive's advanced ideas are not confined to political affairs. Although he is a devout son of Islam, he has chosen to renounce some of the customs of his race. Thus his wife, the khedivah, to whom he is devotedly attached, is the sole partner of his life, and the Oriental love of ease, luxury and display finds little expression in his habits.

He is an early riser, and indulges in the afternoon siesta. He scrupulously abstains from wines or spirits, as the Koran commands. What is more, he is a total abstainer from tobacco,—probably for the purpose of setting an example to the youth among his people, and it is in and where everybody smokes cigarettes from morning til night.

Like many other men who "shun delights and live laborious days," Abbas Pasha finds time for a variety of employments. Not only is he a statesman, a linguist and a reader he practises farming and stock-raising, and takes a keen interest in mechanics. One of his favorite pursuits is to purchase and reclaim waste and desert lands, transforming them by drainage and irrigation into rich and fertile fields.

By way of pastime the khedive will mount the engine and drive the train which runs through Montaza to Ras-el-Tin; or on other occasions he will descend into the engine room of his steam-yacht, Mahroussa, and regulate the levers during one of the voyages that he often makes.

It would be too much to expect that even so liberal-minded a Moslem as the khedive should set aside all the prejudices of his race, and so, although the many court scandals of his palace are thrown well within the vistas and guests of both sexes are the occasion of hot gossip, the khedivah is never present. However, she is not entirely cut off from the gaiety of such occasions.

One of the windows of the grand ballroom opens into the concerts portion, so to speak, of the palace. A heavily cushioned, three-seated chair occupies the recess behind the window. This is the khedivah's chair, from which she and the ladies of her other can witness a ball themselves unseen because of the lattice-work with which the window is covered. Seldom does a Mohammedan woman come and dance to taking a part in a public assembly, and the khedive's subjects would bitterly resent any suggestion that she should.

BUSINESS AND PLEASURE.

An Old Custom Survives in the Shape of a Hiring Fair.

There was a picturesque survival of old times at the hiring fair at High Wycombe recently. In Buckinghamshire, England, old customs die hard, and the fair is now as popular as ever among agricultural laborers and farm servants seeking employment.

Early in the morning the old market-place here an animated appearance. From various parts of Buckinghamshire, Berkshire, Oxfordshire and Middlesex farm waggons and brakes, containing men and women candidates, attired in their Sunday clothes, drove up and a scene of bustle that may have been modern type rode bicycles.

There were youths of both sexes trying to improve their position or their wages, and even aged toilers of sixty strove—and with considerable success, too—to prove that they were more valuable as farm hands than the more youthful of their competitors and worth more to other masters and their present masters imagined.

A large number continued the ancient practice of indicating their calling by wearing a distinctive badge or ornament in their caps. For instance, ploughmen and others who understood horses wore little knots of plaited whipcord, cowmen displayed tufts of hair, and tenders of sheep wore bunches of wool and carried in their pockets their record of the percentage of lambs from ewes under their care last season.

Masters and man bargained during most of the morning, and as each man was engaged he adorned himself with streamers of ribbon and proceeded to the pleasure fair to spend the rest of the day amid the swings and roundabouts.

The servant lasses were accommodated in a room at the town hall, where they were interviewed by mistresses; but the number of female servants was decidedly small.

Landlord—"I'm very sorry, Mrs. Snoddy, but I am afraid I shall not be able to let you have the house after all." House Hunter—"But it was understood that we were to have it." Landlord—"I know, but it has come to me since that your little boy is considered an angel by you and Mr. Snoddy. I've had one angel in that house, and I don't think I could stand another. My nerves are not so strong as they were once, and I've got tired of paying out for repairs three-quarters of what I receive in rent."