SUNDAY SCHOOL

THE LESSON FOR OCTOBER 14.

"Crossing the Jordon." Joshua III 5-17-Golden Text 48, 2-Lesson Commentary.

After the Lord had encouraged Joshua, as in our last lession, the people also encouraged him by promising obedience and by praying the Lord to be with him (1, 16-18). Then follows the record of the two spies sent to Jerieho, their reception and protection by Ratab, their promise of deliverance to her and all belonging or related to her and the true token of the scarlet line to be bound in her window. Three days (the resurrection and all belonging or related to her and the true token of the scarlet line to be bound in her window. Three days (the resurrection period) have passed and now they are about to cross the Jordan and enter the land; but ere doing so they are instructed that the ark of the covenant horne by the priests, the Levites, is to go in advance of the host two thousand cubits, and they are not to come near unto it, that they may know the way by which they must go; and the reason is given in these words: "Ye have not passed this way heretofore." How like this is to any new step or undertaking we are about to take, and not only so, is it not true of every day of our life that we have not passed this way heretofore. How the the putteth forth His sheep, goeth before them! 5. "Sanctify yourselves, for to-morrow the Lord will do wonders among you." If we were more separate from sin and unbe-lief, we wall see more of the wonderful works of God. In one place Jesus could not do many mighty works because of their un-belief, and there is no doubt but the unbelief and woradimess of Christians to day hinders His doing wonders among us. If we cannot out at these his here his to doubt but the unbelef and woradimess of Christians to day hinders His doing wonders here and the least

His doing wonders among us. If we cannot rid others of these hindrances, we can at least put away from our own hearts and lives all that grieves Him; and if we willonly let Him manchify us to Himself and His service we

that grioves Him; and if we will only let Him manchify us to Himself and His service we shall as individuals see and know more of the wonders of His love and grace. 6, "Take up the ark of the covenant and pass over before the people." To the people he had sa di. "Sanchify vourselves," and now these are his orders to the priests, who were always supposed to be sanchifled, inasmuch as they were set apart for the special service of the sanctuary. All true believers are priests unto Go1 (Rev. 1. 5; v., 10) and should ever consider themselves set apart to Him service. The Ark of the Covenant was the symbol of the presence of the Lord; for the pervice. The Ark of the Covenant was the symbol of the presence of the Lord, for the incorruptible wood, covered within and without with pure gold, speaks to us of the pure humanity and the divinity of Christ; the proputatory or mercy seat tells us of Christ, our propilitation; the tables of the law in the ark remind us of the saying con-cerning Christ: "Thy law is within my heart, and the Lord dweit above the mercy seat between the cherulau, from whence He seat between the cherulam, from whence He made known His with. When, therefore, we see the priests bearing the ark of the covenant, we are reminded that we as priests are Christ bearers, and are so to put on and b ar about everywhere the Lord Jesus that there shall be seen in us not the self life, but His meekness and love and gentleness and patience.

Patience. 7, "I will begin to magnify thee in the sight of all Israel." God always honors those who honor Him, and yet the honor is all His own and shows forth His glory, for this is the great end of our existence, to glorify God. When the apostles, filled with the spirit, spoke and wought in the name of Jesus, the people wondered, and took knowledge of them that they had been with Jesus. The confidence of Potiphar in Joseph was because he saw that the Lord was with Joseph, and this magnifying of Joshua was that all israel might know that the same Lord who was with Moses was now with Joshun. If we succerely desire above all else that Christ may be magnified in us, He will surely do it and use us for His glory.

8. "Stand still in Jordan." With their feet in the water, they were to stand on the brink of Jordan and see the wonders of the Lord. They were to march right into the river ere the waters would divide; we are to go right forward, even though it seem im-possible, and He will at the right time open the way, not an hour or a day too soon, but sometimes as it seems only when we have gone to the last extremity and cannot take another step. 9. "Hear the words of the Lord your

God." God." What a privilege and what an honor to be permitted to speak or to hear the words of the Lord. As ministers or evangel-ists or teachers we should remember that it is our privilege first to hear the words of the Lord for our own souls and then to speak from our hearts in the power of the spirit the words of the Lord to others. The command to Ezekiel is the command to us, "Speak with My words unto them." (Ez.

"The living God is among Jora mah calls Him "the true God, the living God and an everlasting king." (Jer. x., 10.) Darius calls Him "the living God and steadfast forever." (Dan. vi., 26.) Jesus Himself, appearing to John in Patmos, says, "I am the First and the Last and the Living One, alive forevermore." (Rev. I., 17, R. V.) If we lived near to field as Jeremiah or If we lived near to God as Jeremiah or Daniel or John, our lives would testify that the God whom we serve is a living God, a life-giving God, ever present and working in and through us. Elijah told the prophets of Baal to cry alond, perhaps their God was asleep or on a journey. When churches do the strange things that many do in our days, it would be well to ask if their God is asleep or indifferent or meeting, to be monitated or indifferent, or needing to be propitiated, or grown poor, or some such question touch-ing the case in hand. "He will without fail drive out from he-lore you the Canaanites." It is implied here that He will do this through them as His servants and soldiers, they being obedient to Him and He fighting with them and in them against their enemies. Now we find they were not obedient, and consequently Jebusites and Causanites and others were not comand Canaanites and others were not com-pletely driven out, but became thorns and snares to them. (Judges i, ii, iii).) It is written that Jesus shall save His people from their sins, but how few will acklowledge that He saves them from their sins, for they know too well that they are not seved from the very common and be-setting sins of anger, imputience, fret/ulness and the like; and why not? Simply because insteal of yielding themselves to film to be cleansed and kept they, like Israel, make a lengue with the enemy instead of taking a most determined stand against all and every form of sin. 11. "The ark of the covenant of the Lord of all the earth." This is the first time that we find this title in full; it reminds us of the words of Melchizedek, "the most high God, possessor of hereized a, the most fight for, possessor of heaven and earth" (Gen. xiv., 10); and the expression in the prophets, "the Lord of the whole earth" (Isa. liv., 5; Mich. Iv. 15; Zech. iv., 14; vi., 5) and the thought that our Redeemer is the Lord of all the earth $(2^{-1})^{-1}$ the destination of the local of all the earth (v. 13) should make us very joyful in Him, and ready to trust Him under all circum-stances, obey Him at all times and love Him with the whole heart, extolling Him in every possible way. 12. "Take twelve men out of the tribes of Israel." The reason for choosing these twelve is found in the next chapter: They were to take twelve stones from the midst of Jordan, where the priests' feet stood who bore the ark, and set them up for a memorial on the other side of Jordan, so that they could in days to come point their children to those stones and tell them how their fathers had come over Jordan on dry land; Joshua also set up twolve stones in the midst of Jordan where the priests had stood. These two memorials testified to the mighty and of the Lord, that Israel might fear the Lord their God forever, and that all the earth might know the hand of the Lord (iv., 24). 13. "It shall come to pass." How could Joshua speak so positively about this very unlikely event? Why did he not speak more cautiously and say, we trust or hope that it will thus come to pass, or we will try and see what can be done? He believed God; he knew his power; he had not a shalow of a doubt but that it would be just as God had told him. those stones and tell them how their fathers told him.

river, one only when their fact formally should in the water. Who can tell how many vio-tories we lore by being afraid, by holding back because of difficulties, instead of going right to ward into the difficulty in the name of the Lord? 14-10, "And it came to pass," When God speaks it must come to pass, it must always be just as He says, even as when in the be-ginning God said; "Let there be light," and there was light. He only needs to speak and it is done. Blossed are those who believe, for

It is done. Blossed are those who telleve, for there shall be a performance of the things told us from the Lord. 17. "The priests stood firm on dry ground in the midst of Jordan." The midst of a river is not a place to look for dry ground, nor is a wall of such unstable material as water likely to encourage one to stand firm; but the One whose name is Wonderful was

with them and was doing wondrously. Fire, air, earth or water are all the same to Him so far as helps or hinderances are concerned. -Lesson Helper.

TEMPERANCE READING.

Rally Round the Banner.

Rally round the temperance banner. Wake the echoes with your song. Shake the hills with your hosannas. the chorus loud and long. Onward stall the cause is speeding. Soon

will dawn a brighter day. Where humanity lies bleeding. Temperance soon shall win the sway.

Rally round the temperance standard. In

- the war against this foe. Who will lead the glorious vanguard! Who will deal the conquering blow! Strike now in and out of season. Dash aside

the poison bowl. Bave immortal man h s reason. Strike the fetters from his soul.

Rally ropnd the temperance banner. On the hiltops let it wave. Young and old, with loud hosannas. Cheer

Wives and children join your praises. Fill the air with glad retrain.
As the daifodils and daisies breathe their performe after rain.
G. W.Cook, in "Battle Axe of Temperance."

Dr. B. W. Richardson on Alcohol. In 1863, and for a year or two before. I had been making some original researches into the properties of a rare chemical sub-tance manned nitrite of amyl. Then I went on to inquire into the methyl series, and so step by step continued, reporting every year until, in 1886, I began with the alcohola. It was at one time supposed that there was only one of these, but there are now known to be sevthese, but there are now known to be sev-eral. Now, the first great fact that startled me when examining into the alcohois was that they unque-tionably lowered the tem-perature of the body. i did not then know that any one else had noticed this before me; but I know now that two or three others-Dr. John Davy (brother of Sir Humpbrey), Dr. Rae, the Arctic explorer, and Dr. Lees, of Leeds, had all severally suspected this fact; but they had not proved it by experimental research. My great point was a de-monstration by scientific instrumenta-by the perfect thermometers now made.

That was the first step-the startling fact that alcohol lowers temparature. Now for the second. This came from the stady of an esthetics. In watching the action of alco-hol, I found there were just the same four de-grees or stages as in the action of an esthetics, viz, simple excitement without insensibility; excitement with commencing insensibility; insensibility absolute; and lastly, death-like insensibility. I came, therefore, to the con-clusion that alcohol does not act after the manner of a food but of a chemical substance like an anasthetic. This, then, was the second step. This was followed up by tracing the changes and the modifications which take place in the body from the continued use of alcohol. I reached thut the third step or third conclusion, viz., that alcohol is a proline cause of death and of great harm to the internal organs of the body; it is, in fact.

In its ordinary use, a slow perion. I can no more accept the alcohols as foods than I can chloroform, or ether, or methyial. That they produce a temporary excitement is true; but as their general action is quickly to reduce animal heat, I cannot see how they are smally animal form. to relate a mark how, it can be see the weak of the second throw force into tissues supplied by other material-must be an error as solemn as it is widespread. The true character of the alcohols is that they are agreeable temporary shronds. The savage, with the mansions of his soul unfurnished, buries his restless energy inder their shadow. The civilized man, overburdened with mental labor or with en-grossing care, seeks the same shade; but it is shade, after all, in which, in exact propor-tion as he seeks it, the seeker retires from perfect natural life.-Cassell's Magazine.

RELIGIOUS READING.

The Mills of the Gods.

Hark! How the mills are grinding, How the busy burns go round. With a low and harmonic humming, Where the harvest grat, is ground. See! how the coaff is wond rous might How the millsto e's wond rous might Sends forth on the floor Lefore us The wheat in its robe of white,

So the powers of the Fate are grinding,

- With a motion and plan -ublime, Our mortal acts and motives. In the wonderful mills of time, The mills of the gods are grinding-
- Steadily, surely and slow-he wheat and the chaff dividing To the place where each should go. The

And the hapless chaff is winnowed; But lives that are lived a light, Like the grain on the floor before un, Come forth all pure and white. So the rolling hours are grinding, And the pitiless years go round, with a slow and solemn motion Where the mortal grain is ground. With a slo

The Divine System of Saving Truth Amid all the mutations which eighteen centuries have witnessed, the divine system centuries have witnessed, the divine system of saving truth revealed in the New Testa-ment has proved to be entirely immutable. Not a line has been added, not a syllable taken away. The waves of time which have swept away empires and systems of philososwept away empires and systems of philoso-phy, dysh in vain against the adamant of the gospel. God, who is its author, is un-changeable; He is the same yesterday, today and forover. Hisboliness, which abhorreth sin, is a part of himself; so is his justice, which pumishes sin; and so is his love, which partons and saves avery sines which to which punishes sin; and so is his love, which partons and saves every sinner who re-pents and believes on his Son Jesus Christ. To all these attributes this gespel is essential; while they live, it must live. Light is com-posed of the seven different colors blended together, and in like manner the different attributes of God, when blended harmon-jously, produce the light which beams from Calvary with Cavlar. Calvary. -[Dr. Caylor.

Music as a Daily Help.

The sound of piano, flute, violin, or hanjo is essentially a cheerful home sound, indicat-ing the absence of illness or affliction. In seasons of bereavement the voice of music is hushed. Whether or not the daughter shall ever play so ski ifully that her performances ever play so ski ifully that her performances can satisfy artistic critics, it is worth while for her to practice if she plays well enough only to please her father or mother. The household group in the evening, with Elfa at the piano and the big brother by her side, singing and turning her leaves, the younger ones joining in the chorus, papa supplying a deep base like the rumble of a wave, is pleas-ant to the eye as to the ear. Music is a daily help over hord places, a sweet-mer of toil, a southing influence when there are sizes of southing influence when there are signs of rough weather in the dom sale sky. On the Sabbath evening, when the little ones are allowed to sit up a half hour later than one had do show the short later

than on other days, how charming it is to sing over the dear hymns familiar through many and varied experiences, linked in thought with stories of other days and with memories of dear ones whose voices new join in the chorus beside the crystal sea. home concerts on Sabbath evening are full of tender sweetness, and do much to halow the home and make the home life blessed -[Christian Intelligencer.

Mirrors

We are mirrors. We can not help being relice ors. We reflect in our characters every influence that touches our lives. I am introduced to you. You speak one sentence -1 know that you are an Englishman or an American or a Spaniard. You are a combi-nation of reflections. We become like those with whom we associate. Two boys in a uni-versity in England roomed together for eight years. Toward the end of that time eight years. Toward the end of that time these (w) boys were so much alike that it be-came remarkable. They had reflected and reflected until one was the image of the other. If you called on one and found the other one instead, you might talk to him on the same subjects and expect to receive the same answers that you would from the other. I once knew a girl who was growing so saintly that every one wondered. No one guessed her secret. She became very ill and a dear friend of hers became very ill and a dear friend of hers obtained permission to open a locket which she wore constantly about her nock. There a volcano, she saw engraved on the inside of the locket the clue to the secret: "Whom having not seen we love," If we reflect the glory of Carie we shall be changed from glory of Carie we shall be changed from glory to glory-that is fr an character to character. How this is I cannot tell. Had Paul written in these times he would probably have

Natural gas is being used for a great

variety of purposes. A Spanish astronomer thinks he has

TOPULAR SCIENCE.

scen it snow in the moon. It is very injurious to eat cologne on

sugar to brighten the eyes. M. Babiana, a French scientist, claims to have discovered organs of sight in the

vegetable growth called pandorina. James Wallack, an Australian engineer, is at work upon a steamship which he says will make sixty miles an hour.

England claims the largest electric light in the world. It is in the lighthouse at St. Catherine's, and its capacity is 60,000 candle power.

Some people are inquiring why M. Pasteur, the originator of innoculation for rabies, does not devote his attention to studying yellow fever germs.

A late invention of Thomas A. Edison is an electrical meter by which the flow of electricity can be measured with as much case as gas now is by a gas meter.

The editor of the Dis Bevolkerug, German, estimates the population of the world to be 1,434,000,000. M. Levasseur, French, puts it at 1,483,000,000, a difference of 42,000,000.

Tobacco, being a narcotic, naturally benumbs the nerves. When the nerves are thus benumbed people do not see as distinctly, and this defectiveness of vision tends to increase and become permanent. French physicians are reporting great

success with the prompt internal use of antiseptics in cases of typhoid fever. After disinfection of the intestines, ancording to this method, the disease runs a short course.

Dr. Younger's plan of implanting natural teeth in place of those lost has proven less successful than was hoped as the roots gradually undergo absorption, causing the teeth to loosen and fall out after a year or two.

A curious fact revealed by the phonograph is that people generally do not know their own voices. The husband will recognize his wife's voice in a phonogram, and the wife will recognize the husband's, but neither will recognize their own speech.

The Brazilian pottery tree contains so large an amount of silica that the back is much used for pottery-making. The ashes of the bark are mixed with ciny in varying proportion, producing a superior and very durable ware. The fresh bark cuts like soft griad-tone.

Professor Pickering, of the Harvard College observatory, regards the so called canals of Mars as areas of vegetationpossibly immense cultivated tracts. The canals are usually some 30 to 150 miles. broad by 2000 to 3000 miles lyng, and most of them appear in parallel pairs,

At the Conneil of Electricians, an essayist stated that an alternating current is more likely to destroy life than a direct current of double or triple the trength. The number of volts by which the alternating current is usually measured is no criterion in regard to its dangerousness.

A specimen of volcanic ash collected recently on the coast of Ecuador, South America, 120 miles from Cotopaxi, has been analyzed. The ash fell in July, 1885, and formad a deposit to the depth of several inches. The interesting feature in the composition of the material was the presence of a small amount of silver, probably as silver chloride; the result of several experiments showed that silver was present to the extent of one part in 83,000 of ash. This is believed to be the first instance in which silver has been identified in material ejected from

Tricks of the Cafe Waiters,

"The other night when during rather liberally at one of the uptown hotels," said a man about town to a New York

HOUSEHOLD MATTERS.

Food for Feathered Pets. To make food for singing birds, knead together three pounds or split peas, ground or beaten to flour, one and a half pounds of fine crumbs of bread, the same quantity of coarse sugar, the raw yolks of six eggs and six ounces of fresh butter. Put obcut a third of the mixture at a time in a frying pan over a gentle fire, and stift until a little browned, but not burned. When the other two parts are done and all cold, add to the whole six ounces of maw seed and six pounds of bruised hemp seed, separated from the husks. Mix together, and it will be found excellent food for thrushes, robins, larks, linnets, canaries, finches and most other singing birds, preserving them in both song and feather.

Cheese Straws-

There are various recipes for making cheese straws, but an Engl sh authority on culinary matters claims that the following is the genuine original way of making this now fashionable del cacy :

Take two onnces of best pastry flour and mix with it a little pepper and salt, together with just a dust of cayenne. Rub in two ounces of butter as for piecrust, and when these are thoroughly incorporated add two ounces of grated choese (Parmesan preferable, but any dry, strong sort will do,) Work the mixture to a smooth paste with the yolk of an egg. Should there not be suitcient moisture in the yolk of one egg, use part of another, or a very little lemon-suice, but on no account add water, which has a tendency to make the crust tough. Work the paste till it is smooth and stiff, and roll it out till about one-eighth of an inch thick. Then cut into straws about five inches long and one quarter of an inch wide. - Ne v York World.

To Wash Blankets,

Put a pant of household ammonia in the bottom of your tub, having had the blankets well beaten to remove all clinging dust before you get the tuby out Then lay the blanket lightly on over the ammonia, and pour upon it a sufficient quantity of warm water to cover the blanket entirely. Then with a stick or the hand, flop the blanket about in the solution, pressing all the water that will come out of it against the side of the tub, without wringing as you remove it to the rinse water. You will be amazed to see the dissolved dirt coming out through the fibres, as no washing or rubthrough the fibres, as no washing or rub-bing with scap suds will bring it out, hinse in the same way, in the same molerately warm water (not bolling water), and by simply pushing the blankets about in the tab. I rest through the wringer and hang out to dry in a windy place not in the sun. As the blanket hangs there drying, a little water will collect in the four corners, which it is rather an amusement to squeeze out to help the drying process. you do not care to put another blanket in the first ammoniated water, which must be done promptly, as the amnon a evaporates quickly, divide the quantity, taking half a pint for each one of the two tubs, and wash two blankers at once. The evaporating ammonia, released by he warmth of the water, can only escape through the blanket which is laid over t in the tub before the water is applied Hence you get the value of every drop of it. In ordinary cleaning with ammonia, for paint, brasses, alver, etc., mix it with cold water first, and then add a little warm water to the pail.-Ledger.

Marmalades. *

Fruits that are too ripe for preserves or canning may be used to make mar malades, which will be found delicious. anly very ripe fruit is good for mar-maiade. It should be cut in pieces and put in a preserve kettle with a layer of sugar at the bottom.

For marmalades made of peaches, pears, grapes, quinces, pine apples or plums, three-quarters of a pound of sugar should be allowed to a pound and a crepancy as between the account pre-sented and the change returned from the be added if the fruit is juicy, as it should be. Care is necessary in order to prevent the marmalade from burning while cooking. Different fruits require a different length of time in builing, but whenever the fruit begins to look clean

and thick it is done, and may be taken



Under Full Sall,

Japanese Philosophy.

We are getting to know a good deal of the mysterious empire of Japan. There has appeared in Paris a translation of a Japanese Manual of Philosophy, a little book that is used in all the schools of Japan, and is made as familiar to a Japanese youth as the catechism is to the boys and girls of this country. It is, in fact, a kind of Japanese "Whole Duty of Man." The following sentences may serve as specimensi

Heaven and Earth are the father and mother of all things. Man is the most honorable creature: he is more particularly the son of Heaven and Earth. Therefore he ought always to worship Heaven and Earth, and to acknowledge by all means the infinite bleasings of Heaven and Earth.

A child without filial piety will never prosper; much less man, the sonof Heaven and Earth, if he does not obey them.

In order to arrive at perfection, we should devote ourselves altogether to our business, like the cat watching the mouse, or the hen hatching her eggs.

True knowledge is that which is acquired in order to govern ourselves, not in order to be known by the world, Every evening we examine the faults of the day in order to correct them tomorrow; every day our work pro-gresses; in a month there will be the work of thirty days; every year will have 360 complete days; in this manner we advance in virtue and knowledge, and we have delights not to be described.

Of all precious things, none is more precious for men than time.

Do not rest even while taking breath. After death we shall rest,

A Witty Violinist,

Von Bulow doesn't allow greedy hosts and hostesses to use his services gratis to entertain their guests. He always makes it a proviso before entering a strange house that he shall not be asked to play. It is related of the celebrated violinist Ernst that upon being asked to dinner and invited to bring his violin with him,

"As soon as the soles of the feet of the priests shall rest in the waters." Not as they drew high, nor before they came into the

A Plea for Moral Sussion.

In Canada, as in the United States, great and increasing attention is being given to the legislative and political aspects of the tem-perance reform. The *Canada Cirizen*, of oronto, is moved to say: "We plead with our friends to not lose

sight of the great importance of the moral suasion side of the temperance reform. Law is very good, but law is only the crystalized form of public sentiment, without which legislation can never be attained, and with out which legislation would be comparatively worthlesseven if attained

"The extent of the out and out totally abstaining section of any community is the fair measure of its sound temperance and prohibition sentiment.

Temperance News and Notes.

Louisville, Ky., has six saloons to each

Temperance instruction is given to every grade of the public schools of Hannibal, Mo. A determined warfare against Sabbath descenation is being waged by the W. C. T. U. of Rochester, N. Y.

The Church of Ireland Temperance Society comprises one hundred local associations with over 24,000 members,

John Reynolds, of Clinton, Iowa, has been committed to jail for keeping his saloon open after having been ordered to close it.

Lonisville (Ky.) Young Woman's Christian Temperance Union is making arrangements to open a ladies' gymnasium this winter.

In response to the request sent out some weeks since, liberal donations of books and other literature have been received for the temperance reading room lately opened in Sitka, Alaska.

Judge Ney. of Iowa, decides that a man cannot lawfully manufacture cider for use in his own family, and has instructed the grand jury to indict if they find such a thing has been done.

Not long since Rev. George E. Fuller, of Emmettsburg, Iowa was prosecuting witness against a saloon keeper. His right to enter complaint was denied by the defense on the ground that being an itinerant under episcopa authority he was not a citizen. The State Su-preme Court, to which the case was taken, decides that "all ministers under the episco-pal polity are citizens," and therefore proper persons to prostcute where they choose

At a recent sitting of the French Academy of Medicine the subject of alcoholism, and the best methods of combuting it, was under consideration, and after one member. M. Desbouvrie, had demanded, as one precau-tionary expedient, that "only glasses of minimum size" should be used in drink-shops, it is gratifying to note that M. Lanceraux It is gratifying to note that M. Lanceraux declared that the best means to get rid of "the plague of alcoholism," is "to drive from all classes of society the prejudice which con-sists in believing that wines and alcoholis liquors are necessary to nutrition—that they give strength, and that it is impossible to do without them." Light is spreading even in France! France!

The Maori foot ball players who will soon visit England, are bound by a written con-tract with their conductor net to take strong drink under any circumstances during their visit to that country.

used the photograph instead of the mirror as a symbol. I cannot tell how the shadow which appears on the plate is fast ened there. No one can. And I can not tell how character is changed. We reflect Christ for a time, and then we are changed again and then again, and so on from glory to glory. First the blade, then the ear, and glory. First the blade, men the ter that then the full corn in the ear, and after that it doth not yet appear what we shall be. Do it doth not yet appear what we shall be. Do you not see the infinite possibilities of this? We are to go on and on. We are to be God's reflectors in this world.-(Prof. H. Drum-mond in Christian Mirror.

A Monkey's Temperance Lesson. In my yoath, says a writer to an exchange, I had a friend who had a monkey. We al-ways took him out on our chestnut parties. He shook all our chestnuts for us. One day my friend stopped at a tavern, and gave Jack about half a glass of whiskey. Jack took the glass and drank its contents, the effects of which soon set him skipping, hopping and daning. Jack was drunk. We agreed to dan ing. Jack was drunk. We agreed to come to the tavern next day, and see if Jack

eome to the latent again. L called in the morning at my friend's but instead of being as usual on his box. Jack was not to be seen. We looked inside, and was not to be seen. We looked inside, and there he was, crouched up in a heap. "Come," said his master. Jack came out on three legs. applying his fore paw to his head. Jack had the headache. He was sick and couldn't go. So we put it off three days. We then met again at the tavern and provided a glass for Jack. But where was het Skulking behind chairs. "Come here, Jack," said his master,

holding the glass out to him. Jack retreated, and as the door opened he slipped out and is a moment was on the top of the house. His master called him down. Jack refused to obey. My friend got a whip and shook it at him. The monkey continued on the ridgepole. His master got a gun and pointed it at him. Jack slipped over to the back of the building. He then got two guns and had one pointed on each side of the house, when the monkey jumped upon the chimney and got down in one of the flues chimney and got down in one of the flues and held on by his four-paws. My friend kept that monkey twelve years afterwards, but never asked him again to take whisky.

The Real Despots.

At a liquor dealers' banquet at Delmonico's one evening last week, one of the after-dinner speakers is reported as saying that the world was too much governed and "not least by its own dear domestic despots, by its homes and firesides." The speaker, of course, omitted to say how much the world was gov omitted to say how much the world was gov-erned by those other despots, the rum bottle-and the beer keg. When it comes to a choice of governments we are inclined to the belief that the world will prefer the "dear domes-tic despots" to the grog-shops every time. There are many, at least, who believe that it would be well to give the "dear domestic despots" a fair chance for a while.—New York Observer. York Observer.

Mrs. Lucy A. Elkins, widow of a well-known Chicago artist, Henry A. Elkins, has received a verdict of \$5000 in her case against William Cadney and others. The suit was brought under the Dramshop act to recover \$25,000. Mrs. Elkins claiming that despite her repeated protests defendants sold her husband liquor, thereby hastening his death.

Telegram reporter, "I remarked a disbill I gave the waiter.

"It was only fifty cents short, but I alled the waiter's attention to the fact, He seemed astonished and counted the change twice, then lifting the bill of items from the plate where it rested with the change, his features were spread with | up and put in jurs at once. a satisfied smile as two quarters of a dollar appeared thereunder. His hilari-

ty di-appeared, though, when I told him that I had spent time and money enough in Paris to know that trick well, and always rewarded them there, as I proposed hour, stirring, and pour into glasses or to do with him, by omiting his accustomed fee.

"What is the trick?" queried the porter.

"Don't you see that by hiding two or three consunder the list in that way when returning the change to a carcless man, who does not count his change, he would receive his tip and the hidden coin also, but when serving a more careful person, myself for instance, and a recount was called for, the missing coin could be found and no suspicion of dishonesty attach to the waiter, unless a fellow got tired of having the same old chestuut played too often. There are other tricks beside that for capturing the carcless," said the tourist. "One that is practised in France, where gold louis and half louis are the most common coins

in circulation, is when the waiter receives a louis he puts it between his teeth or seems so to do. You see the gold right there in plan sight all the time, but he gives you change for a half louis only.

"You immediately call his attention to the fact and remark that it was a louis you gave him. 'But no sir' he says, 'see there,' and takes the coin from be-

tween his teeth and behold it is only a half louis. You are puzzled, for you were confident that it came from the little spring case that a half louis would not fit, and cannot account for it until you learn that he has had the half louis waiting in his mouth for just such an occasion. The only safe way, therefore, is the moment you see your louis going toward his mouth, let the battle begin, and tell him to let it remain on the table until the change is given. That is not all, for in the supper rooms at the various cafes in Paris the number of the room is

placed right over the column of figures and added in with the total amount. I suppose if the room were not numbered they would add in the date; anything, in fact, to make the amount bigger."

There is madness in the royal family of Germany. The mother of the present quarter of a century before.-New York Empress is in the madhouse now.

Quiace Marmalade.-Peel the onlines, weigh and put in a very little water. Boil tender, work and add three-quarters of a pound of sugar to each pound and a quarter of fruit, boil about one small elly molds, cover with waxed paper and turn out on a plate when meeded.

Peach Marmalade, -- Peel and quarter ten pounds of soit peaches, put in a kettle with ten pounds of sugar, boil and a until thick and clear.

Plum Marmalade .- Boll ripe plums in a very little water, run through a colander, add half a pound of sugar to a pound of the pulp, and boil until c. at and hick.

Orange Marmalade,-Take ten pounds of sour oranges, wash and peel, put the peelings in a kettle with a little water and holl several hours, cut the oranges and squeeze out all the ju ce and pulp When the peel is tender, drain from the water and pound very line, Put the whole, with seven pounds of loaf sugar, in a preserve kettle and boil one hour. When it jellies, put in small glasses and cover with paper.

Lemon Marmalade. - Take large, per fect lemons, and extract the seed. Roil the peel until very soft, much, add the juice and pulp with a pound of sugar to a pound of lemon. Boil until thick, put in glasses and cover. - Courier-Journal.

An Old Warrant Cast Up by the Sea.

A peculiar case is about to interest the Washington Treasury Department officers. Thirty years ago Samuel G. Bailey, who at the time was Assistant Keeper of the Montauk (Long Island) Light, lost the warrant issued by the Governor for his salary for the quarter. A diligent earch was made for it, but without suc-The supposition was that the wind had blown it out to sea.

It was found the other day by William Henry Cook, of Bridgehampton, under peculiar circumstances. For the purpose of letting oyster spawn cling to them Mr. Cook was throwing into Macox Bay a number of rusty old cans. One would not sink, and an examination revealed the fact that it was sealed up. When opened it was found to contain the order which Mr. Bailey had lost over a





"Why, Rollo, I'se 'sprised. Don't yer know it's werry wicked for kill chickuns: What yer s'pose is gwinen ter become of yer?"-Life.

Strained Relations,

Brown (to Robinson)-"Why, I thought you knew Dumley, that gentle-

man I just bowed to " Kobinson-"I've known him for years: but he never speaks to me now as we

pass by." Brown-"Had a quarrel?" Robinson-"No; he owes me a little borrowed money."- Epoch.

Oncer Fancies.

Tea her-"What does see spell?" Boy-"Dunno." Teacher-"Why, what do I do with my eves?

Boy-"Squint."- Young People.

Daseball Phrase Illustrated.

