

SUNDAY SCHOOL LESSON

LESSON II. July 8, 917. Ahaz, the Faithless King.—2 Chronicles 28; 1-27.

COMMENTARY.—I. Wickedness of Ahaz (vs. 1-4). 1. Ahaz—the twelfth ruler of the kingdom of Judah. He succeeded his father, Jotham, on the throne. Being twenty years old when he began to reign, he was old enough to have observed the character of his father's administration, and to have profited by it, but evidently he paid no heed to it. He did not that which was right in the sight of the Lord—Ahaz was the most wicked king Judah had up to this time. He seems to have searched out ways in which he might sin against God. Like David—David is referred to as an example of faithfulness and integrity. Although he at one time fell into grievous sins he heartily and deeply repented and was restored to the divine favor. 2. The ways of the kings of Israel.—The character and doings of Ahaz were like those of the kings of Israel, who followed the evil example of Jeroboam. "To his record the author of Kings devotes one chapter (16), and the author of Chronicles one (28), each containing some new matter, and also some matter common to both. Both of his historians give his history in the philosophical order; first, his great sins, and then their legitimate results; defeat, disaster, the destruction of his immense armies, the exhaustion of his treasury by foreign exactions; the bringing of Judah low and making her naked because of his sore transgressions against the Lord. (v. 19)."—Cowles. In his character he belongs in the list of the kings of Judah. Molten images for Baalim—He made representations of the different Baal gods and worshipped them. 3. Burnt incense in the valley of the son of Hinnom—This is the valley south of the walls of Jerusalem. Ahaz performed idolatrous worship there. Burnt his children in the fire—This passage indicates that Ahaz offered his children in sacrifice to Moloch and they were burned. Abominations of the heathen—Ahaz followed the cruel and vile practices of those whom God had dispossessed of Canaan to give the land to Israel. 4. Sacrificed—in the high places—The place for sacrifice was the temple in Jerusalem. Ahaz set up many places of sacrifice and the worship he offered was idolatrous.

II. Distressed by enemies (vs. 5-15). 5. Wherefore—Having enumerated the great sins of Ahaz, the historian proceeds to describe the punishment that came upon him. It was because of his evil course that his enemies were permitted to afflict him and his nation. King of Syria... smote him—The Syrians had waged war with Judah while Jotham was king, but were unsuccessful. They were able to defeat the weak and wicked King of Ahaz, a great multitude of them captives—The number is not given, but it was large, judging by the numbers that were taken by Israel later. Damascus—The capital of Syria. It is situated one hundred and forty miles north-east of Jerusalem. he was also delivered, etc.—Not only was he given over to the power of Syria, but another enemy, Israel, was permitted to wage a successful war against him, a great slaughter—The following verse gives the number of Juda's men that were slain in one day as a hundred and twenty thousand. This destruction was permitted because he had forsaken God (v. 6). 6-15. Besides those slain in battle there were taken as captives two hundred thousand men, sons, and the king's son and his high officers were put to death. When these captives were brought to Samaria, the capital of Israel, the prophet Oded declared that it was because of Judah's sins that they had been taken into captivity. He told the people of Israel to let the captives free, and they were clothed, fed and taken back to Jericho.

III. Seeking help from Assyria (vs. 16-21). 16-19. Because the Edomites had come from the southeast and defeated Judah and taken away captives, and the Philistines had invaded the kingdom from the southwest and occupied a considerable territory. Ahaz sent to Assyria for help. It is to be borne in mind that all these calamities were permitted on account of the sins of Ahaz. 20. Tiglath-pileser—The form of this name in some instances is given as Tiglath-pileser (2 Kings 15:22; 16:7). Assyria—The name comes from Asshur, a grandson of Noah. Assyria was one of the great ancient monarchies. Its territory lay along the Tigris River, distressed him, but strengthened him not—Although the King of Assyria responded to the call of Ahaz many captives, yet he caused him great loss and the alliance was no real advantage to him. 21. Took away a portion—Ahaz plundered the house of a part of their treasures to purchase the assistance of the King of Assyria.

IV. Becoming more idolatrous (vs. 22-27). 22. In the time of his distress by Israel, by Syria and by other nations and was treacherously dealt with by Assyria. Treachery yet more against the Lord—The calamities which the Lord permitted to come upon him to humble him and bring him to repentance had no salutary effect upon him, and he plunged more deeply into sin. This is that king Ahaz—"This same king Ahaz" (R. V.). This is an expression of contempt. "History records nothing about him that is worthy of respect."—Lange. 23. Sacrificed unto the gods of Damascus, which smote him—King Ahaz had been defeated or smitten by the Syrians, and he concluded that their gods had helped them; therefore he decided to sacrifice to the gods of the Syrians that they might help him against his enemies. From 2 Kings 16:10 we learn that Ahaz had an altar made in the temple in Jerusalem after the pattern of one he saw in Damascus, and attempted to gain the favor of the gods of the Syrian by worshipping them in the place where the God of Israel alone should be worshipped. They were the ruin of him, and of all

Israel—The cause of Judah's distress is here attributed to the idolatry of Ahaz. 24. Gathered together the idols of the house of God, etc.—On account of the sacrifice of Ahaz he more particularly given in 2 Kings 16:17. Shut up the doors of the house of the Lord—Ahaz virtually defiled God and forsook his worship, and gave himself up to the practice of idolatry. Altars in every corner of Jerusalem—The king made idolatry prominent. He not only sinned himself, but used his influence to lead his people into gross sins. His early departure from God was succeeded by step after step into anger the Lord God of his fathers—He worshipped idols, he desecrated the temple, he shut up the doors of the house of the Lord, he burnt incense in high places, and he made his sons pass through the fire after the abominations of the heathen. For this the Lord visited sore distress upon him. 26. The rest of his acts—The Lord sent the prophet Isaiah to Ahaz, but Ahaz refused the help he might have received. 27. Ahaz slept with his fathers—So far as the records show, Ahaz died a natural death.

Questions.—Who was Ahaz? How old was he when he began to reign? How long was he king? What was his character? Of what different sins was he guilty? What punishment was sent upon him? What effect did his distresses have upon him? What gods did he worship? What did he do to the temple? Where was he buried? Who was his successor on the throne?

PRACTICAL SURVEY.

Topic.—An idolatrous career.

I. Degraded the king of Judah.

II. Enslaved the people of God.

I. Degraded the king of Judah. In Ahaz we have a conspicuous example of persistent wickedness. He systematically framed mischief through sacrilege and idolatry. He could hardly have gone farther in defying the Lord God of his fathers in his outrageous, fanatical, unreasonable idolatry. He adopted a measure that was full of iniquity, beyond all his predecessors. He renounced the true religion of Jehovah. He adopted the false worship of Baal. He utilized all the idol sanctuaries of the land. He introduced the worship of Moloch. He sacrificed to the gods of Damascus. From the beginning he reversed the policy of his father and threw himself into the arms of the heathen party. Ahaz was one of the worst of the kings of Judah. He revived the worst abominations of the old Canaanitish religion. He took for his pattern the wicked kings of the northern kingdom, whose idolatries were bringing their own realm to ruin. He did not plunge into idolatry for lack of good advice. Isaiah, the greatest of the prophets, stood beside him and addressed to him remonstrances which might have made the most reckless pause. He presented promises which might have kindled hope and courage in the most despairing. Ahaz disregarded warnings written and proclaimed, warnings of conscience, and providences of mercy. Ahaz was literally devoid of true religion. Not one redeeming feature is found that can be placed to his credit. While Ahaz was a very great transgressor, he was also a very great sufferer. He received repeated chastisement from the hand of the Lord.

II. Enslaved the people of God. The lengths to which Ahaz went without public opposition showed how far the nation had departed from God. They were pleased with changes adapted to their corrupt tastes. Since the division of the kingdom, Judah had been unfaithful to Jehovah in various respects. More than two centuries had elapsed since Judah began "to do evil in the sight of the Lord." With the introduction of Baal-worship luxury and effeminacy had crept in. Injustice and oppression had become rife. During all that time Judah had maintained her independence and had fallen under no crushing affliction. There had even been seasons of prosperity. God's long-suffering mercy was extended to them. The prosperity which the country had enjoyed under Uzziah continued and increased under the righteous reign of his son Jotham. Before Ahaz died all was changed. Enemies invaded the country until the land became desolate. Ahaz entered more and more into alliance with heathen powers. With him religion was a matter of diplomacy. He was ready to worship anything that was called a god except Jehovah. He had not been in sympathy with the worship of God from his earliest days. The great brazen altar, upon which the nation had offered sacrifices for centuries, was removed and another of its own making was put in its place. He improvised new sacrificial arrangements. Ahaz directed first of all that his own offerings should be made upon the new altar. His sacrifices only added to the magnitude of his hypocrisy. Having erected a heathen altar in the sanctuary of the Lord God of Israel, other things naturally followed. For the wickedness of himself and people they were weakened in the power and humbled in spirit by foreign foes. God's people passed formally under the yoke of a Gentile conqueror. Ahaz committed robbery and sacrilege in order to secure the help of a man who deceived and defrauded him. Instead of helping Ahaz to become an independent sovereign, Tiglath-pileser made him a tributary to the Assyrian crown. Ahaz found that he had only exchanged one oppressor for another. Being weakened by his own questionable ways and not supported by the power of God, Ahaz fell into the hands of the foreigner. Through his dark career of sin God had often sent warnings, reproof and trouble, yet Ahaz pushed on in the face of many barriers to his own ruin and that of the nation. There was a point beyond which justice did not demand that penalty should go, and Judah was spared.—T. R. A.

Chic Combinings. Linen and voile. Organdie and tussah. Poulard and silk rep. Gingham and batiste. Crash linen and Georgette. Georgette and crepe de chine.

SEEDS AND FERTILIZERS

The Latest in Science, The Best in Practice

CHEMICAL ANALYSIS OF SOIL NOT A SURE GUIDE TO FERTILIZER REQUIREMENTS.

Contrary to the common opinion that chemical analysis of a soil reveals facts leading to its immediate treatment with respect to the use of fertilizers, such a test is not a sufficient guide to land treatment. When a chemist tells how much nitrogen, phosphorus and potassium a soil contains, nothing definite is offered the landowner the will aid him in fertilizing the soil, because no chemical compound has the same capacity to extract plant food from the soil as that of living plant tissues. The soil is like a storage battery, in which plant food is locked up in unavailable form, and then is gradually and slowly made soluble as plants need it. Waste of plant food is prevented in this way, for if all of it were available it would have been leached out of the soil ages ago.

Granite rocks by chemical test show a high content of potassium, but the element is so firmly held in complex combination that plants cannot utilize it. Beds of phosphate rock contain immense quantities of phosphate, but before such rock is of immediate use in crop production it must be treated with sulphuric acid or added to decaying organic matter, the acids of which make this otherwise worthless material a valuable fertilizer. Muck and peat are rich in nitrogen, but here again the fertility element is gripped so firmly that it is beyond the reach of plants.

The production of staple crops is unprofitable on many farms, although analysis shows that the chemical elements are present in sufficient abundance to make these soils productive. The addition of organic matter, as manure, crop residues and green manuring crops, is necessary before such land can be most productive. Total plant food in a soil is shown by chemical test, but the amount available is not so determined. Soils differ in their degree of availability of fertility elements, and plants vary in their needs and in their ability to use plant food in the soil. A field test is necessary to determine fertilizer needs of a soil and crop. The previous treatment of the land has more to do with its present condition than its chemical composition.

PRICES ARE GOOD—WHY NOT RAISE A FALL LITTER OF PIGS?

The present high prices for pigs should be an inducement to farmers to raise two litters of pigs this year. Many farmers, we know, claim that they cannot profitably raise two litters of pigs a year; that the fall litter is more trouble than it is worth, and that it is a heavy drain upon the sow. Be this as it may, the fact remains that if pigs are given reasonable care and attention at farrowing time and well cared for during the first few weeks of their existence, they can be raised successfully with little loss and with profit to their owners. The pigs should come early in the fall—September or October—so that they may be weaned and have attained a fair growth before the cold weather sets in. The earlier the pigs come in the fall they can run out on pasture for a time and they will be stronger to withstand the winter. The period of gestation for a sow is approximately 112 days, so that a sow bred somewhere about the first week in June would farrow about the end of September. While in normal years most hog raisers do not care to breed their sows before they are eight months old, this year with the prospect of high prices—and especially on account of food shortages—we think it good policy to breed young sows earlier than this, but the sows must be given good care. There are thousands of young girls farrowed last fall which might well be bred in June. By breeding them early this summer, the feed given will be more completely utilized than if they are not bred until they had become more fully matured. Breeding young girls should have no bad effects, providing they are fed properly. Experiments have shown that the young pregnant sow continues to grow under proper feeding and that the size of the litter is not appreciably reduced. Suckling the pigs retards the growth of the young sow but this permanent retardation of growth is small and of minor importance when the sow will produce a good litter of pigs. Large litters can usually be obtained by flushing the sows before breeding. This is done by feeding in such a way as to have sows putting on weight at the time they are bred. The suckling sow should have her pigs weaned before being bred. Her udder should be completely dried up by a systematic reduction of feed. She should then be flushed and in a short time is ready to be bred. After breeding the sow should be watched to be sure she has caught. If she has not twenty-one days later she will again show indications of heat and can again be bred.

A good pure bred boar should be used preferably of the same breed as the sow, but excellent results are obtained by using a Yorkshire boar on a Berkshire sow. The pregnant sow should be fed a grain ration consisting of bone-making and muscle making feeds. She should gain in weight; but not be made fat. A good pasture with a small supplementary grain ration is ideal for pregnant sows.

FEEDING DAIRY CALVES. The quality of and the profit from the future herd depend upon the breeding and quality of the calves and even more on the method of rearing. The best of calves both as to type and breeding may by poor rearing develop into small stunted and unprofitable cows while poorer calves by good rearing may develop into very useful animals. Hence the subject of calf rearing is one of great economic importance. Remove the dairy calves from the cow at birth. Do not allow them to suck, unless weak or unable to drink, or unless the cow's udder is severely caked. Mother's milk for the first four days, at the rate of 8 to 10 pounds divided into three or four feeds, is essential. Feed whole milk for the first ten days, then start replacing part of the same milk with skim milk so that when the calf is one month of age, it may be receiving in two feeds daily, 12 pounds of skim milk plus a table-spoonful of finely ground scalded flaxseed jelly. At three weeks of age feed a small quantity of whole oats in the manger. Fine clover hay and clean water might profitably be kept before them from this time on. During the next fifteen weeks gradually increase the skim milk to 15 to 20 pounds daily. Add to the flaxseed jelly other constituents to make a cream substitute as follows: Fine ground flax 1 part, fine ground oats 2 parts, ground corn 2 parts. Feed in the milk divided into two feeds daily at the rate of one-eighth pound at the start and increase to 1 pound. Replace the whole oats at four weeks of age with a grain mixture of equal parts bran, rolled oats and ground corn. Start the calves on one-eighth pound per day and increase gradually to 1 1/2 pounds daily at twenty weeks of age when the skim-milk may be gradually cut off and this grain ration increased proportionately. Do not expose your calves to heat and flies, but during extreme heat keep them in a cool dark box until four months of age, after which they may have a night paddock. If fall-dropped calves kept in a clean, bright comfortable warm box stall. Feed a limited amount of roots or a mixture of roots and ensilage. Feed salt in limited quantities regularly and water as required.

VALUE OF MANURE FROM 24 STEERS.

(Experimental Farm Note.) The manure from twenty-four steers averaging in weight close to 1,000 pounds each and running loose in two box stalls at the Experimental Station, Kentville, N. S., covering a period of 120 days, or four months, weighed 112 tons, 640 pounds. The average for each day was 1,872 pounds, or 78 pounds for each steer. Straw bedding amounting to 10 pounds per steer per day was used and all liquids as well as the solids were saved. Chemists tell us that this fresh manure from fairly well-fed steers contains in each ton 7 3/4 pounds nitrogen, 3 1/2 pounds of phosphoric acid and 9 1/2 pounds of potash. When buying commercial fertilizer we pay 25 cents per pound for nitrogen and 7 to 8 cents for phosphoric acid. Potash cannot be bought at any price, but in order to get at a fair valuation for the manure we should allow at least 5 cents per pound, the price of potash before the war. A ton of the above manure at these prices would, therefore, have a value of \$2.63. At the valuation of \$2.63 per ton, 112 tons, 140 pounds would be worth \$295.40, or \$12.31 per steer, a little over \$3.00 per steer per month. Considering that potash will each year become a greater factor in economical agricultural production, the value is even greater than that given above. Nothing has been allowed in the above calculation for the value of the manure. It is estimated that humus value of manures is 50 to 100 per cent. of the value of the chemical ingredients, depending upon the soil on which the manure is used and the manner of application. It is a well known fact that half the total value of the excrement from live stock is in the urine. If the liquid is allowed to drain away through holes in the stable floor, or otherwise, over one half of the value of the manure will be lost, therefore every effort should be made to conserve all the excrement voided by animals. The water retained after twenty-four hours by 100 pounds of material used for absorbents in the stable is estimated to be as follows: Wheat straw, 220 pounds; Oat straw, 285 pounds; well dried peat, 600 pounds; dry sawdust, 435 pounds; dried leaves, 162 pounds.—The Canadian Countryman.

and in his pity he redeemed them. I will not leave you comfortless (marg. orphans): I will come to you.—Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

AN EXCURSION.

(By the late Rev. H. T. Miller.) Come, sleep, and keep mine eyelids down; thy wings are soft, thy lips are softer still. Cry hush to this subliminary strife, and let me take the hand of the chosen one—chosen not by me, but accepted with that secret impulse of approval which asks for nothing more, and no one else. We will sail the sea of dreams, hoist our sail to the favoring gale, and for no hidden rocks, no treacherous shoal, or silent hint which slips into the mind like a reptile moving on the sand.

With a pure caress I embark with my sister spirit. How lofty the air; how wide the horizon; how large the vision; how sublime the aim. Oh, the conscious bond that binds us to the One Absolute, sustaining Life! This life paints the flower, gives song to the bird; it nerves the spirit, sustains the climb of great ones, whose humility is measured only by their loftiness, majesty and meekness, bringing mountain peaks and fruitful valleys into sublime relationship.

Here we reach the fountain-head of life, and drink and are enlarged; here we are in touch with the energy of the angel's wing, the springs of thought, of life, of soul, of being, without measurement and without end.

Sweet spirit, pure and free, let us leave behind the authority of man and his ways and traditions. Let the morning light enlarge us; let the felt presence enrich, ennoble us, add to our youthful virtue; claims that do not hinder, honors that do not depress, studies that do no confuse. Oh, the light that does not blind, oh, gleam that leads not astray; company that exalts, employments that enlarge; vistas that give mountain tops, clad in the purest snow, warm with life, and beautiful with love. Fairer than the fairest creation we are joyed in the grey paths of time.

Oceans, archipelagos, coastlines, star on star, millions of worlds piled on millions, yet throbbing with common energy governed by the one central mind, design, air, and end, all comprehended within the circle of the all sustaining, illimitable, unnameable One!

Here is grandeur in repose, the sleep of infants, the rest of God! His service is life; His smile is liberty; His joy is boundless. We will inhale the air of the intuitional, eat more than angels' food, have delicacies delightful, exquisitely complete. We will grasp truths at first hand, and tremble with emotions that throb from the very heart of God.

What touch is that? Is it the herald of the dawn. Awake, thou that sleepest! Watchman, what of the night? The morning cometh!

A RUNAWAY HORSE.

The observer of people and events wonders how many people have the slightest notion as to how to stop a runaway horse. An old farmer in an adjacent state was coming home the other morning when he heard a terrific commotion behind him, and when he turned, saw a horse racing toward him in a frenzy of fear. In the spring wagon was a little boy of six or seven, and behind the swaying vehicle was a gray haired man—evidently the child's grandfather—chasing the runaway. In an instant the farmer was out in the middle of the road with his hat whisked off his head, both arms grating in wide circles. The hat did the work, for the farmer told folks afterward that his mother had told him that a horse would always stop at the sight of a hat being whirled directly in front of it. The animal came to a stop within a few inches of the farmer, who stood his ground. It was the work of a few seconds to calm the quivering animal, and soon the grandfather came up. He threw his arms around the rescuer and fairly wept for joy.

Next time you see a runaway Dobbin coming your way, don't forget to use your hat—and your head.—Columbus Dispatch.

The Elusive Rhyme.

I sought a word I hoped to rhyme With childhood's happy laughter, I followed on an endless time Pursuing closely after.

I searched my books by day and night, And lexicons I treasure, But there I found no word that might Attune the dainty measure.

'Til, wearied of my fruitless quest, I stole away to wander Where Nature sings, and songbirds nest, By lanes and woodlands yonder.

Ah, lexicons and books are chaff! 'Twas there my quarry found me—The rhymes for Childhood's slivery laugh Were singing all around me! —John D. Weil.

Spanish at Saloniki.

Saloniki contains a large number of Spanish speaking inhabitants, not very surprising perhaps in a mongrel city of the near east, but explained by the fact that large numbers of Spanish Jews exiled some centuries ago, took refuge there and carried their language. Another part of the world in which the Spanish Jew type is outstanding is the high plateau of Colombia. Its inhabitants are a vigorous people, noticeably of Semitic stamp, and successful commercially.

MARKET REPORTS

TORONTO MARKET.

Table with 2 columns: Commodity and Price. Includes Dairy Produce, Eggs, Poultry, Fruits, and various vegetables.

MEATS—WHOLESALE.

Table with 2 columns: Commodity and Price. Includes Beef, Pork, Mutton, Veal, and other meats.

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Table with 2 columns: Commodity and Price. Includes Wheat, Barley, Oats, and other grains.

MINNEAPOLIS GRAIN MARKET.

Table with 2 columns: Commodity and Price. Includes Wheat, Corn, and other grains.

DULUTH GRAIN MARKET.

Table with 2 columns: Commodity and Price. Includes Wheat, Corn, and other grains.

THE CHEESE MARKET.

Table with 2 columns: Commodity and Price. Includes various types of cheese.

CHICAGO LIVE STOCK.

Table with 2 columns: Commodity and Price. Includes Cattle, Hogs, and other livestock.

NEW VICTORY.

Kaiser.—Thank Heaven, Bethmann, we have won another great victory—over the Social-Democrats.—Hvepsen, Christiania.

STRANGE FORESTS.

Australia's Flora Contains Unique Relics of Jurassic Times. One readily understands why the Australian loves his trees. The groves of giant eucalyptus form pictures never forgotten, and the scent of the wattle brings a homesick feeling like the smell of sage to the Westerner.

The flora is not only beautiful, it is unique, and has no counterpart in other lands. Of the 10,000 species of plants most of them are purely Australian, and are unknown elsewhere. The great forests of timber trees are not clump and shaded and all of one species, but are well lighted and fully diversified. The groves of shorter trees, in places the woods consists of large widely spaced trees surrounded only by bunch grass, and even in areas where water is not to be found on the surface for hundreds of square miles true forests of low trees are present.

Forms which may be recognized as tulip, lily, honeysuckle and fern take on a surprising aspect. They are not given flowers, but trees, and the landscape of Mesozoic time, a period antedating our own by millions of years. The trees are indeed those of a younger age. In America and Europe shaggy forms of fossil leaves of strange plant species are gathered from the rock and studied with interest. In Australia many of these ancient trees are living. The impression that one is looking at a landscape which has never disappeared from other parts of the world is so vivid that the elms and maples and oaks in some of the city streets strike a jarring note. The transition from Jurassic to modern times is painfully abrupt.—National Geographical Magazine.

Fat.

Save it. It is good. It means economy. Use it for seasoning. Clarify it before setting away. To do this pour boiling water over it. Boil through, then set it away to cool. When cold the fat may be removed in a solid piece.

By repeating this several times some fine white fat will be achieved. Should there be a burned taste it may be removed by heating with a thick slice of raw potato.

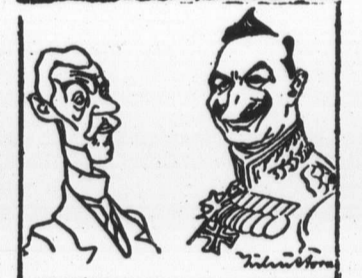
SUNDAY AT HOME

Love and home. No place, house or cot can make a home; Home must be made by love, and love alone. Love can build sanctuaries in deserts bare, Raise homes of peace and hope and loving care; Sweet homes of freedom, where the worn may rest, Safe as a babe upon its mother's breast. Love is the mainspring; love, and love alone, Supplies the sweets of life, the joyful tone.

Which joys in living each and every day. Love is the light which lightens all the way. Until at last, when earthly love is o'er— And then, behold, 'tis love for evermore! —Phoebe A. Naylor.

LEANING ON JESUS' BOSOM.

As one whom his mother comforteth, so will I comfort you.—They brought young children to him, that he should touch them. And he took them up in his arms, put his hands upon them, and blessed them. Jesus called his disciples unto him, and said I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way.—A high Priest.—Teached with the feeling of our infirmities.—In his love



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