

The Scrap Bag

Winter, the purifier, is a ruddy, checked optimist or a gaunt, hollow-eyed pessimist, according as he finds you prepared or unprepared to receive him. He is a fawning servant or a harsh master, as your case may be.

A young doctor commencing practice had among his first patients an uncommonly unclean infant brought to his office in the arms of a mother whose face showed the same abhorrence of soap. Looking down upon the child for a moment, he solemnly remarked: "It seems to be suffering from hydropathic-hydrophobia." "Oh, doctor, is it as bad as that?" cried the mother. "That's a big sickness for such a mite. Whatever shall I do for the child?" "Wash its face, madam; the disease will go off with the dirt." "Wash its face—wash its face, indeed!" exclaimed the mother, losing her temper. "What next, I'd like to know?" "Wash your own, madam—wash your own."—Scottish-American.

Barney.—His Reverence—I can't take your cab, Pat. I see your horse has been on his knees. Pat—Arrah, yer reverence; be easy about that. The last place he had was wid a prate, and faith, he had to keep up a semblance of religion.—Sydney Bulletin.

There is a curious picture of Omar Khayyam Fitzgerald in the recently published reminiscences of his friend, F. H. Groome. The poet, Mr. Groome says, was always perfectly careless as to dress. "I can see him now," he adds, "walking down into Woodbridge, with an old Inverness cape, double-breasted flowered satin waistcoat, slippers on feet, and a handkerchief, very likely, tied over his hat. Yet one always recognized in him the Hidalgo. Never was there a more perfect gentleman. . . . They were eccentric, certainly, the Fitzgeralds. Fitzgerald himself remarked of the family: 'We are all mad, but with this difference, I know that I am.' Mr. Groome says that a former rector of Woodbridge once called on Fitzgerald to express his regret that he never saw him at church. 'Sir,' said Omar, 'you might have conceived that a man has not come to my years of life without thinking of these things. I believe I may say that I have reflected on them fully as much as yourself. You need not repeat this visit.' 'Certain it is,' says his friend, 'that Fitzgerald's was a most reverend mind, and I know that the text on his grave was of his own choosing.' 'It is he that has made us, and not we ourselves.'

Nephew.—Do you know, uncle, I dreamed last night you had loaned me 20. Uncle (generously)—Is that so? Ah! well, you may keep them, Otto.—Exchange.

I have never found a man, says the writer of the "Point of View" in Scribner's Magazine, wholesome and lovable to the core, who had not somewhere in his composition a capacity for wide and smiling idleness. For your over-busy persons needs be of necessity a coward or an egotist. Either he permits himself to be whipped by life into a nervous and flinching energy, because he is not strong enough and courageous enough to offer the necessary resistance, or else he is of that class of self-appointed heroes who have a taste for being at the front and who find no privilege of exemption half so dear as the opportunity for self-expression that comes with participation. A great deal of unnecessary work such as Congresses or Discussions, and Societies or Advancements, and fin-de-siècle literature, gets itself done in this way and by these persons, not because the world is in any way benefited by such performances, but simply because the performers are not able to efface themselves and their opinions. One longs at last for the cool presence of the idler, to whom "life is for itself, and not for a spectacle," and who has no feeling of uneasy resentment that things are not provided a desperate situation for him to redeem. I do not believe that Shakespeare ever thought the better of himself, except perhaps before Anne Hathaway and his debtors, for having written the sonnets, nor am I uncomfortable in the opinion that Shakespeare's peers have lived and died so blessed by Fortune and a high indifference as to be under no temptation to coin their gold and silver for a world's consideration. For in the richest nature its activities distill back into itself, and thereby is knowledge fortified into wisdom, and both ripen into character. Happy and thrice happy is the man whose life to him is a kingdom, and who is of the royal blood to sit down and enjoy it.

DAILY HINTS TO HOUSE-KEEPERS.

Give love the power and it will always help.

BREAKFAST—Grapes and Bananas, Pearl Hominy, Broiled Beefsteak, Butter Toast, Graham Muffins, Coffee.

DINNER—Baked Ham, Mashed Potatoes, Cabbage, Hot Shawl, Lima Beans in Cream, Cucumber Pickles, White and Golden Bread, Baked Apples, Salted Almonds.

SUPPER—Cream Toast, Chipped Fried Beef, Graham Bread, Prunes, Cakes, Tea.

SALTED ALMONDS. Shell, pour boiling water over and let stand two or three minutes, when the skin slips off, and they are blanched. Place on flat dishes in the oven until they are a light brown, stirring to keep them evenly heated, and taking care not to let them get too dark. Cool, then put with an unbeaten egg white into a large dish and stir the almonds until they are covered with the egg. Spread upon the plates, sift the salt over and dry in the oven. Stir frequently until nearly dry.

THE VALUE OF MONEY.

It Is Well to Be Posted When in Foreign Countries.

As soon as the traveler goes on board the Cunarder at New York he finds all prices set down in pounds, shillings and pence.

One of the first things for him to do, says a writer in the Chicago Record, is to go to the purser and exchange his American money for English "quids" and "bobs." Having parted with his American currency and silver is probable he will not handle any again until the returning steamer draws near Sandy Hook, and the obliging purser gathers up whatever small change the traveler neglected to spend in Europe and gives back the equivalent in "pennies" and "nickels."

It is always interesting to see the embarked traveler get his first handful of English money.

Suppose it be in the smoking room, the traveler takes a bottle of Belfast ginger ale to warm up and reassure a stomach that is none too courageous.

He gives the waiter an English sovereign, which he has reason to believe is worth about 25 cents.

The waiter returns with a number of assorted coins, which the traveler rummages about in the palm of his hand and attempts to count.

The gold half-sovereign he computes as being worth \$2.50.

The silver pieces are not so easy. There are three about the size of half-dollars, but one of them is slightly smaller than the others. There are also three shillings and sixpences. He roughly estimates the total value at \$4.60, and believes the waiter has taken advantage of his ignorance. The waiter usually comes to the rescue.

The gold piece is a sovereign, says he. The half-crown is 2 shillings and 6 pence. The two-shilling piece makes 17, the one-shilling piece makes 19, and the sixpence is 18 and 6.

He wants to reduce everything to dollars and cents. He wants to count the shillings as 5 cents, but this won't do, because a sovereign is worth 20 shillings. It was about \$4.60.

The half-crown piece would be 21-2 cents, and any count would result in broken fractions.

For the last few days he takes it for granted that he is receiving the correct change.

It dawns upon him that he can get along very simply remembering that 12 pence make a shilling, 20 shillings make a crown, and 20 shillings make a sovereign.

But he still must learn to distinguish at sight the value of a florin, a 2-shilling piece, and the half-crown, worth 2 shillings and 6 pence.

He comes to learn that there is a 4-shilling piece, which he is liable to mistake for a crown, or 5 shillings.

The guinea, of 21 shillings, although used in calculations, is not used by any coin, and he may never come to learn its exact usefulness in the world.

There are some men coming home on the Lucania who have been in England for weeks without learning the coins.

When one of these men paid for a cigar he would ask the waiter: "Is this a 2-shilling piece or a half-crown?"

The English money is a puzzle to any one who has become accustomed to the decimal system. An American learns to use the coins finds himself constantly trying to reduce them to their equivalents in cents and dollars.

If he asks the price of something and learns that it is "37 and 9," he may need a pencil before he has figured it out. "37 and 9" amounts to about \$3.79.

An old traveler on the returning steamer advanced the original theory that people spent more money in London than they did on the continent because the English money, on its face, does not appear to represent high value. He said that a man would hesitate to pay \$1.00 because the latter "sounded" large. A 10 pence note seems to be as large as \$1.00.

"When a man's in London," said the traveler, "he breaks a 5 note and spends it the same as he would a \$5 bill at home."

In Holland it is only necessary to remember that a guilder is equal to 40 cents in United States money and the value of all the small coins can readily be estimated.

In Germany the mark is worth an American quarter, and a pfennig is, therefore, one-fourth of a cent. In France, Switzerland, Belgium or Italy, where the franc is the standard, it is equally easy to know at a glance what a coin is worth.

Anyone who is attempting to gauge traveling expenses and keep them within a reasonable limit will be compelled to translate all values to his own standard.

Wherever he goes he will receive his money on a basis of English pounds sterling, and can take sovereigns if he wishes. He takes native money anywhere on the continent he always gets a premium, which gives him a comfortable feeling that he is actually receiving more money than he paid for his.

In Italy the premium often amounts to a considerable sum, sometimes during last summer being as high as 5 per cent. The banks and the tourist offices pay the current premiums, but English gold is simply counted at the shops or hotels, is simply counted on a basis of 25 francs to the pound.

At present there is absolutely no silver money in circulation in Italy, and gold is very scarce. The copper and nickel coins serve. The counts less than 1 lire (1 franc, 20 cents), but the 1 franc, 2 franc and 5 franc silver pieces have been entirely replaced by "shillings" of these denominations.

The same is true of the gold pieces. This flimsy paper money has about as much suggestion of value as a bundle of milk tickets would have. The bills are somewhat smaller than those of the United States fractional currency in use just after the war.

Instead of being made of tough parchment material, they seem to be rag paper, for they become dog-eared, and a few times they have been patched together a few times.

They are too small to be rolled up and too large to be put into a coin purse. It required a stretch of the imagination to accept them as money, and it always seemed a good joke to offer this flimsy, insignificant little scrap in payment.

If the bill is torn in two it does not affect its value, providing the numbers agree. The number is printed on each end of the bill.

At a theater in Venice one night, the man in the box office was receiving all sorts of tattered fragments in payment for tickets. He scanned the numbers, and, as it were, aside, and an assistant with a paste pot was putting the money together again.

CHILDREN LIKE USING ODOR. MA, that forming habits that will insure good sound teeth the rest of their lives.

THE SUNDAY SCHOOL.

LESSON VI, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 10.

Text of the Lesson, I Sam. x, 17-27.—Memory Verses, 24, 25.—Golden Text, Ps. xvi, 1.—Commentary by the Rev. D. M. Stearns.

17. "And Samuel called the people together unto the Lord to Mizpah." Israel was chosen to be a special people unto God above all people on the earth; separated from all others unto the Lord, that He might shew through them who and what He was, that thus all nations might know Him for their good (Ex. xix, 5, 6; Deut. vii, 6; II Sam. vii, 23). When therefore they desired to be like other nations (I Sam. viii, 5, 20), they went right contrary to the will of the Lord for them. Samuel told them just how the king they desired would treat them (viii, 11-19), but they insisted on having their own way. The steps by which the Lord brought Saul to Samuel are fully recorded in chapter ix, and the first part of this chapter x, and form one of the most interesting, instructive and practical of all Bible stories. A precious nugget which I enjoy and love to pass on is found in x, 7. "Do as occasion serve thee, for God is with thee."

18. "Thus saith the Lord God of Israel, I brought up Israel out of Egypt." The suggestiveness of Mizpah was seen in our last lesson, and there the people saw the power of the Lord on their behalf. Now they are again before the Lord, but turning their backs upon Him deliberately in order to be like other nations. He reasons with them concerning their conduct, reminding them of His love to them when they were slaves in Egypt and how He delivered them from all their oppressors. They should therefore consider that they were His property, a people for His own possession (Titus ii, 14, R. V.), and that He and not they should have the right of deciding in all things concerning their welfare.

19. "Ye have this day rejected your God, who Himself saved you out of all your adversities and your tribulations." Samuel at first felt that they had rejected Him, but the Lord said, "They have not rejected thee, but they have rejected Me," and He added that in doing as they had done they were only treating Samuel (chapter viii, 7, 8). When Israel murmured, it was not against Moses and Aaron, but against the Lord (Ex. xvi, 8). See the application to us in Luke x, 16, and let us consider well that all that touches the Lord's people touches the Lord Himself (Zechar. ii, 8; Acts ix, 4, 6), and all rebellion or complaining on the part of His people is against Him.

20. "When they sought him, he could not be found." All Israel presented themselves before the Lord by their tribes, and the lot was cast for the tribe, and for the family, and for the man, and the result was that Saul, the son of Kish, of the tribe of Benjamin was taken, but he could not be found. God knew the man whom they would like and had chosen such a one for them, and now He guided the lot to bring him before them, for "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. xvi, 33).

21. "The Lord answered, Behold he hath hid himself among the stuff." The word translated "stuff" has nine different meanings given to it in this book alone. It is translated furniture, armor, carriage, artillery, weapons, vessels, things, etc. Somewhere and somehow, and for some reason, Saul hid himself. He knew through Samuel that God had selected him (chapter x, 1), and knowing this it was a becoming thing not to put himself forward, but let all see that he had no hand in the election. It did not cost him a penny for votes; the place sought him, not he the place. What a contrast to many elections in our day!

22. "When he stood among the people, he was higher than any of the people from his shoulders and upward." In addition to this statement we find in chapter ix, 2, that he was a choice young man, and that there was not a goodlier person in all Israel. Size is not everything, however, else Goliath and other giants might be envied, neither outward appearance, as Samuel afterward learned when he appointed a man after God's heart instead of one to please the people (chapter xvi, 6, 7). Contrast the youth and probable slight figure of David (xvii, 23); also what is written of Saul of Tarsus (II Cor. x, 10).

23. "See ye him whom the Lord hath chosen, that there is none like him among the people? And all the people shouted and said, God save the king." As we said in a previous verse, Saul was the Lord's choice that He might please the people and for the time being satisfy them, and so in due time humble them. As on another occasion, "He gave them their request, but sent leanness into their soul" (Ps. cxi, 18). The people have now a visible king, a choice man and a noble looking one; they are like other nations in the matter of a king, but the invisible one, their Redeemer, is rejected and they prefer to walk by sight.

24. "Then Samuel told the people the manner of the kingdom and wrote it in a book and laid it up before the Lord." All this state of affairs had been foreseen by the Lord and fully written about in Deut. xvi, 14-20. This was, probably, with perhaps additions, that Samuel wrote in the book. Now if the king would consider himself the Lord's representative, and act for the Lord toward the people, in all things consulting Him and obeying Him and honoring Him, all might yet be well, but to please self or the people or to rely on human wisdom or strength will spoil all.

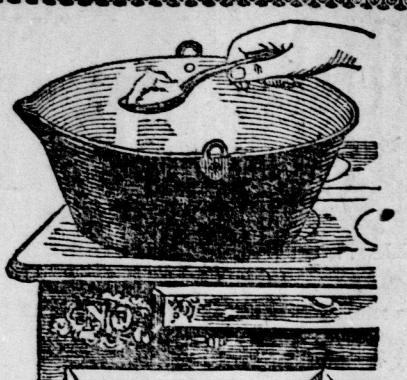
25. "And Saul also went home to Gibeah, and there went with him a band of men, whose hearts God had touched." God would help him by giving him helpers and friends. He does everything to make it easy for us to do right if we are only willing to serve Him in sincerity and truth. He is the same God who saw that it was not good for Adam to be alone (Gen. ii, 18); who also sent the disciples out by twos (Luke ix, 1), and He always, in due time, provides helpers for such as are willing to dwell with Him for His work.

26. "But the children of Belial said, How shall this man save us? And they despised him and brought him no presents. But he held his peace." Saul was in the place of God's representative and as such had his friends and his enemies. It has been said that he was a good man, but he will be ever so. See John xv, 18. As King of Israel he is a sense typified Christ, the true King of Israel (John i, 49), and before His enemies held his peace, or, as in the margin, "was as though he had been deaf." See also Ps. xxxviii, 18. The wise men from the east brought Jesus gold and frankincense and myrrh, but many who bear His Name today bring Him no presents. See Rom. xii, 1, 2.

The bones of Judas Iscariot are said to be preserved among the relics in the cathedral at Milan.

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