

Domestic Economy.

BREADED CHICKEN.

Cut a tender chicken into seven pieces as if for frying. Roll the pieces in fine bread crumbs, then in the yolks of two eggs beaten with a tablespoonful of milk or water and again roll the chicken in bread crumbs. Season bread crumbs with chopped parsley, pepper and salt. Place in a dripping pan, dot with pieces of butter (one tablespoonful in all), add a little water and bake slowly, basting often. When done, take out the chicken and make some gravy in the pan by adding roux (a mixture of flour and butter creamed together). Add milk to make sufficient liquid; boil up, season and serve.—[Cooking Club.

TO COOK LIVER.

Here is an appetizing way to serve liver for dinner, that may be new to some. Cook or fry about three slices of fresh pork to a pound of liver, have fried onions with it, and also a gravy improves it. Cut all the meat up in quite small pieces, put it all together in a deep dish with the onions and gravy poured over. Don't buy the red liver, it is not nearly as good as the yellow, try it, and you will see; and don't cook the liver the least bit too much, as frequently happens; it will be so different when just cooked through.—[Boston Globe.

DO WE EAT TOO MUCH.

The Japs Would Seem to Afford Us a Valuable Object Lesson.

Physiologists say that the Japanese present the most perfect physique of any race in the world. Most of the diseases common to the Occident are unknown among the subjects of the Mikado, and this happy condition they themselves attribute to the fact that they eat sparingly and only of plain, nourishing food. A Japanese visiting in this country is appalled at the quantity of food consumed by his host in one day. Especially is he impressed with the extravagance of our poorer people, writes Robert Webster Jones in the June Housekeeper. In Japan meat once a day is a luxury even among the well-to-do. It has often been said that to enjoy perfect digestion one should always arise from the table just short of the point of repletion. A Japanese saying which may be cited in confirmation is: "I am happy because I am hungry." Certainly when we remember how small an organ comparatively the human stomach is, the danger of overloading it becomes very apparent.

A distinguished diplomat from Japan was recently the guest of honor at a dinner in Washington. After the first two courses of oysters and soup, as the waiters were bringing in the fish, he exclaimed: "What! Can anyone possibly want more to eat?" During the remaining six courses he opened his mouth for the exclusive purpose of conversation. When his abstemiousness was commented upon, he said: "I am satisfied. I feel bright and wide-awake. If I were to eat as much as you do, I should fall asleep, and then I could not make my speech. Most of the men around this table are fat, because they eat too much. It is a misfortune to be so fat. I am stronger and healthier than any fat man."

It is a popular fallacy that three "hearty" meals a day are necessary to one's physical well-being. Doubtless we should all feel better if we ate less. In this, as in many other matters, self-denial and happiness go hand-in-hand.

"Let Me Hold Them."

Will not our pretty little picture appeal to the children of our farms, or to those of us who can remember our own early days, when we too once longed to take into our own hands and to hug to our breasts the soft, downy chicks just emerged from the egg? "Just let me touch them!—just let me hold them for one moment!—oh! please, please do," we have cried over and over again, and we know that the elder girl, who has lent her hat as a temporary nest, and who is pleading so earnestly to be allowed to take her turn at mothering, will not ask in vain. This picture might also rank in the "Farmyard lesson" series.

H. A. B.

A Business Talk.

"How much owest thou unto my Lord?"—S. Luke xvi. : 5.

"The faithful steward of a sacred charge The Great Employer gave unto his care, Receives the promised joy."

To-day I should like to direct your attention to a purely business matter. Perhaps you think that the Quiet Hour has nothing to do with business, but if it does not deal practically with everyday matters, it is worse than useless.

There is a great deal of talk nowadays about the question of giving, and that is a matter which ought to be of interest to everybody, for surely even the very poorest would like to give something. But I am not talking to-day about "giving,"—this is a straight business talk, a discussion of the necessity laid on every honest man, of paying his debts. Our first debt, then, is to God, and this is a debt which many people ignore altogether. They are willing to "give" a certain portion—too often an "uncertain" portion—of their money to Him; but have we any right to imagine that we can give to God when we are not attempting to pay what He claims as a right—the tribute due from a subject to his rightful King? If we don't pay this debt, we can hardly claim to be honest; nor does God consider us honest, for He says, through the prophet, Malachi: "Will a man rob

that he received. It doesn't seem as though we had any right to make conditions with our Creator and King, but He has certainly the right to make conditions with us, and He has done so over and over again. We can't evade our duty by saying that the paying of tithes was part of the law of Moses, and, therefore, only binding on the Jews, for Abraham and Jacob paid tithes hundreds of years before Moses was born. And they found tithing a good investment too, for Abraham grew very rich, and Jacob steadily prospered, in spite of the fact that Laban deceived him, and, as he says, changed his wages ten times. It is still true that "the blessing of the Lord it maketh rich, and He addeth sorrow with it." The richest people are not always millionaires, for many a millionaire is terribly poor in everything that makes life happy.

If the Jews owed a tenth to God, surely we owe Him at least as much; and even as a matter of business, quite apart from religious feeling, it doesn't pay to "rob God," for we are helpless in His hands. Farmers especially ought to know that prosperity or failure comes directly from Him, and no one can read the Old Testament without seeing how often a failure of crops was sent as a direct punishment for disobedience. Take the warning given through the prophet, Amos, for instance: "I have withholden the rain from you, when there were yet three months to harvest: and I

judgments were sent in love, to bring the people to their senses, and teach them that disobedience was utter folly, for they could not prosper and be happy without God's blessing. Of course, we do not often see such a direct punishment as is described here, for that would soon do away with all necessity for faith, and sharp-sighted people would obey God only from policy, as they put seed into the ground, knowing that scattering it is the only way of increasing it. But at least one case is recorded of a Canadian farmer, who made a practice of paying his tenth to God, and in 1863 his crops were scarcely touched by the weevil, while the crops of his neighbors were hardly worth cutting.

As I said before, God has a right to make a bargain with us, and He has condescended to do so. Whether He keeps His side of the bargain, let all who are accustomed to pay the tenth testify. I have heard of many tithepayers who prospered, but never yet heard of one who found that a hundred per cent. without God's blessing went as far as ninety per cent. with it. It stands to reason that it "pays," even as regards worldly prosperity, to make God a partner in our business. Try it for a few years, and see if it is not so.

Of course, the rule of paying a tenth may have exceptions under certain circumstances. This, like the Sabbath law, was "made for man," not man for it. God does not need our money, but we are sure to grow narrow and stunted in our souls if we try to grasp everything we can possibly get hold of. But sometimes it may be impossible or even wrong to pay a tenth, for, as S. Paul says: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." In such a case God may be trusted to accept the will for the deed, for S. Paul says again, in connection with the collection for the poor at Jerusalem: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." But let us be careful how we make the excuse that we can't give anything, remembering that God knows quite well whether we are really telling the truth, and knows, too, whether we would give if we could.

A THOUGHT FOR THE COMING WEEK.

This is a business talk, and yet tithe-paying needs some faith, for it doesn't always appear to "pay," at first. But the best and safest investments very seldom bring in a return immediately. For instance, money spent on education does not bring in a quick return, but it is money well laid out, all the same. This is God's promise, and we may safely trust Him to make that promise good: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed."—Mal. iii. : 10-12.

If the Jews owed a tenth, and were warned that God considered they were robbing Him if they neglected to pay it whenever possible, surely we Christians owe Him at least as much. Is that debt still unpaid?

Every up-to-date business man knows that the plan of trying to succeed in life by ignoring just debts is very poor policy, and sure to fail in the long run. "Render to Caesar the things that are Caesar's, and to God the things that are God's."—S. Mark xii. : 16. HOPE.

A Pretty Custom.

When a Japanese baby is born a tree is planted, which must remain untouched until the marriage day of the child. When the nuptial hour arrives, the tree is cut down, and a skilled cabinetmaker transforms the wood into furniture, which is considered by the young people as the most beautiful of all ornaments of the house.

Wm. Weld Co. :

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THOS. CORM.

Renfrew, Ont., August 8th, 1904.



"Let Me Hold Them."

God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." I am not telling you my own ideas on this subject, you see, but simply passing on God's message. Many have objected to Jacob's plan of making a bargain with God, and saying that if God would provide for his needs, then he would pay back a tenth of all

caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered." Again he says: "I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto Me, saith the Lord." You see, he explains that these