

## HEALTH AND HOME HINTS.

## PUTTING UP SMALL FRUITS.

Raspberries, blackberries, gooseberries and currants are all desirable fruits to preserve for future use. If one objects to the seeds, especially of the raspberry and blackberry, they can be easily removed by running them through a sieve or fruit press. The red, black and yellow raspberries are excellent for preserving purposes. The white currant is a favorite for the table, but the red currant is generally preferred for putting up, and some like the black currants, which are not as tart as the others. Red currants and red raspberries are good canned together, and are fine for pies. A cupful of sugar to a quart of fruit is about the right proportion to use when canning, except in the case of gooseberries and currants, which are more tart; but some even do not care for this much sugar.

To make raspberry or blackberry preserves, take for each pint of fruit a cupful of sugar. Put the sugar and fruit in alternate layers in a preserving kettle and let stand for at least an hour. Place over a slow fire at a boil for five or six minutes; then pour into glass jars and seal. Do not add any water. In making raspberry or blackberry jam, allow for each pint of fruit a pint of sugar; if you wish more of a fruit flavor, do not use quite so much sugar, but boil longer. Place the fruit and sugar in the kettle in layers about as you would in making preserves, and let stand two or three hours. Boil slowly for at least twenty minutes, or until a drop on a cold plate will retain its shape and not spread. Gooseberry jam usually requires longer boiling than raspberry or blackberry.

Black currant jam can be made as follows: Place three pints of black currants in a sauce pan and add one pint of sugar. Add just enough water to start the juice flowing. Most people like to remove the seeds of black currants; in that case put on the currants without the sugar and boil slowly until the fruit is well broken. Then remove from fire and run through sieve or fruit press; then put the pulp back on the stove and add the sugar and cook until of the proper consistency, which is easily tested on a plate or saucer.

In making currant or any other jelly, the general rule is to use one pound of fruit for each pint of juice. Put the fruit in a preserving kettle and do not add any water, but crush the fruit and cook slowly; use granulated or loaf sugar in proportions of a pound to each pint of juice, some only three-fourths of a pound, except for red currants. Do not squeeze the juice through a cloth, but let drain; this will give a clear jelly. Heat the sugar in the oven, then bring to a boiling point and it will be ready to pour into glasses. Currants jelly very quickly, and for this reason are used in combination with other fruit.

Gooseberry catsup is made by allowing two pounds of light brown sugar to about two quarts of gooseberries. Add one cupful of vinegar, one ounce each of ground cloves and cinnamon put in a bag. Boil slowly together for about three hours and pour into bottles or small jars.—Ex.

Like our Master, we should always be giving out cheer. He who makes it harder for a brother to live nobly and do his work well has sinned against one of Christ's little ones. We dare not go about among our fellows saying discouraging things, dispiriting things, for if we do we are imperiling those whose burdens are already as heavy as they can bear. One disheartening word may cause them to sink down and perish. The law of love bids us bear one another's burdens, and there is no other way in which we can do this so effectively as by living a life of joy.—Selected.

## SPARKLES.

Farmer Barker—I want to get a present to take back to my wife on the farm.  
Elegant Clerk—How would you like a pie knife?

Farmer Barker—Good land, young man! Ain't you never been told you mustn't eat pie with a knife?

"But that umbrella looks so awfully cheap and common," said the customer.  
"The price you ask for it is preposterous."  
"My dear sir," replied the dealer, "that's the beauty of that umbrella. It's really the very best quality, but it is made to appear cheap and common so no one will steal it."

When Bobby returned in a drenching rain from the children's party, to which he had gone with reluctance, he was wet to the skin, but in high spirits. "O Bobby," said his mother, "you'll catch an awful cold, I'm afraid. I heard your father tell you to telephone for a cab if it rained hard—and you with your very best clothes on! Why didn't you do as he told you?"

"I did," said Bobby stoutly, "and I sat on the box with the driver, same as I've always wanted to, and I had such a good time I'm almost glad I went to the party."

An ancient villager, during an illness, refused to see a doctor, relying instead upon a certain quack medicine. The vicar urged upon the man's wife that the conduct was almost equivalent to suicide.

"Yes, sir," replied the wife, "I know it; and many a time I have prayed against it in the church service."

"I don't quite follow you," remarked the clergyman; "are you talking about the prayers for the sick?"

"O, no, sir; I mean when we say in the litany, 'From all false doctoring, good Lord deliver us.'"

"Here!" shouted the railway official. "What do you mean by throwing those trunks around like that?" The porter gasped in astonishment, and several travelers pinched themselves to make sure that it was real. Then the official spoke again: "Don't you see that you're making big dents in this concrete platform?"

Stranger (after an examination)—Well, doctor, what do you think. Have I the gout?

Great Physician—Hem! Er—what is your income?

Stranger—Two hundred a year.  
Great Physician—No. You have a sore foot.

"Can your bride cook?"

"No, uncle, but she's an excellent swimmer. That is what attracted me."

"I see. Well, I was going to give you a house, but I guess a glass tank would be a more suitable present."

Mrs. Biggs—"My husband seems to be lost in thought half the time." Mrs. Diggs—"I suppose his ideas are so far apart that he can't help getting lost on the way from the one to the other."

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## TEMPTATION AND TRIAL.

By the Rev. Frederick B. Pullan.

The feet of Jesus cannot rest long on Jordan's banks, nor bathe in Jordan's waters continuously, while His soul glows with Heavenly visions. They must follow where the heavenly Spirit urges, even into the wilderness away and into the lone- some places of want and suffering. Yes, even when in trading after the Spirit's promptings He must encounter the evil one, and must need fight the fight of faith in His Heavenly Father against fearful odds. Jesus did not lag when the Spirit led. So those wonderful feet went before to make the tracks through the dark land of temptation and safely out of it. "Lead us not into temptation, but deliver us from the evil." So Jesus urges us to pray, because He knows how fierce temptation is. (Matt. 4 1.)

Wilderness paths are never flowery nor soft for the Christian's feet. Yet if the Spirit sends one thither he need not shrink back, for he goes not alone. Jesus has left the traces of His presence along every pathway of difficulty that any soul must explore. (Isaiah 43 2.)

This was a lonely walk for the feet of Jesus. "He must tread the wilderness alone." And so too each one who walks along His way of trial has to meet temptation alone in one sense. No substitute can fight the fight with the tempter, nor "resist the devil" in your stead.

"To be tried." The walking toward trial is a hard walk to take joyfully. What Abraham thought as he walked slowly up the slope of Mt. Moriah, with the talkative youth he loved, his only son, and upon whom his hope was set, who can judge? It was a walk in the sublime faith. "God will provide Himself a lamb, my child." Our facing the trial we foresee shows us the wood and the fire, and blessed are we if we can repose on God to provide the acceptable sacrifice.

What surprises await us when God demonstrates by actual test that we can walk worthy of the vocation wherewith we are called: "Jehovah Jireh." God will provide, is the watchword for such walks that all of us must take.—Christian Intelligence.

## HOW JAPANESE BABIES ARE NAMED.

In Japan a curious custom is now with respect to the naming of babies. The newborn is taken to temple when it has attained the age of two weeks, and to the priest who receives him the father of the little one suggests three names deemed to be appropriate. The priest writes these three names on slips of paper. He holds these slips of paper for a few moments, and then throws them over his shoulder, sending them as high in the air as possible. The slip that reaches the ground last contains the name that is conferred on the waiting baby.

The next step in the process is for the priest to copy the name on a piece of silk or fine paper, which is handed to the proud parent with these words:

"So shall the child be named."—Harper's Weekly.

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