

SUNDAY SCHOOL LESSON

Lesson VI. Aug. 11, 1918.
Helping Others.—Luke 10: 25-37;
Gal. 6: 1-10. Print Luke 10: 25-37;
Gal. 6: 1, 2, 9, 10.

Commentary.—I. A questioning lawyer (vs. 25-29). During the latter part of Christ's earthly ministry a Jewish leader, a lawyer, or teacher of the law, approached Jesus with a question that he expected would confuse him; for he thought that Jesus was teaching doctrines contrary to the Jewish faith. His question was: "How eternal life might be attained. Instead of answering his questioner directly, Jesus asked him what the scriptures said upon the subject, for as a teacher and interpreter of the law he ought to understand what its requirements were. The lawyer's answers were entirely correct and received the approval of Jesus. It was to the effect that one should love the Lord with all his powers, and that he should love his neighbor as himself. One who thus loves God and his fellow men is in the kingdom of God. The lawyer's answer was a quotation from Deut. 6: 5, and Lev. 19: 18. It is probable that Jewish teachers were generally familiar with this summary of the law. To love God is the highest duty of which man is capable. To love him implies that one fully and freely acknowledges his authority and obeys him implicitly. To love God in the sense and in the degree that was indicated by the lawyer's answer involved the heart, which is the centre of all spiritual life in man; the soul, which includes the person's individuality, his will, his disposition and character, the strength and the mind. To love one's neighbor as one's self embodies man's duty to man. It is the Golden Rule in action. It is the fulfilling of the law (Rom. 13: 8). The lawyer had a good theoretical understanding of the way of salvation, and gave the answer that any intelligent student of the Jewish law would give, and Jesus commended him for his reply. He told the lawyer to follow the teachings of the law and he would have eternal life. These words of Jesus gave the impression to the lawyer that he was not loving God and his neighbor. The conditions of inheriting eternal life involved faith in God for a renewal of the heart, thus the way was opened to spiritual and eternal life. The lawyer began to act in his own defence, for he saw the trend of Jesus' words, and by them he felt himself condemned.

II. The Good Samaritan (vs. 30-37). Jesus answering—Jesus had commended the lawyer as far as he could, and now He proceeds to show him the futility of the foundation upon which he stands. The answer of Jesus was not for the lawyer alone, but for all who after him should cavil about duty. His answer was convincing and overwhelming. A certain man, undoubtedly a Jew, although that is not specifically stated, but the entire setting of the parable shows that he was a Jew. Went down—The road from Jerusalem to Jericho, about eighteen miles, was mostly down grade. It lay for some distance through a deep ravine, between rough and cavernous hills, where robbers abounded. The road through this wilderness was called by Jeronim "The bloody way."

Thieves—Robbers, those who would use violence to secure booty. Stripped him—The robbers took from him all his belongings. Wounded him—They beat him so severely that he was nearly dead. They would not hesitate to commit murder if by that crime their purpose had been better served. 31. By chance—At the same time the word "chance" does not properly express the idea. Priest—It is said that several thousand priests dwelt at Jericho at that time, and it was a common occurrence for them to pass to and from Jerusalem. Passed by on the other side—The priest neglected his plain duty to the wounded man, because it would require time and labor, and possibly he might become ceremonially defiled. 32. Levite—A member of the tribe of Levi. Levites were employed about the secular work of the temple.

33. Samaritan—An inhabitant of Samaria. The Samaritans were probably in no way related in race to the Jews after the captivity. Their religion was a mixture of Jewish and pagan rites. The two nations had no dealings with each other. Had compassion. 34. Went to him—Instead of shunning him, as the priest and the Levite had done. Oil and wine—These were recognized then as cleansing and healing agents. An inn—A lodging-place for people and beasts. 35. On the morrow—The Samaritan had taken care of the wounded man over night, but he felt his duty was not yet done. He must help him through his trouble. Two pence—About thirty cents. It represented the wages of a laboring man for two days. I will repay thee—The final act that showed that the Samaritan had compassion upon the victim of the robbers. 36. Which... was neighbor—Jesus had minutely and clearly set forth the character and disposition of each, and the lawyer could reasonably give but one answer to Jesus' question. 37. He that shewed on him—The lawyer used this form of expression to avoid speaking the hated word "Samaritan."

III. A spirit of helpfulness (Gal. 6: 1-10). The lesson on helping others has been taught by a simple and impressive incident, or parable, and now the truth is to be emphasized by direct teaching on the subject. I. By the apostle Paul uses an affectionate term in addressing the Christians of Galatia. If a man be overtaken in a fault—A Christian is liable to step aside from righteousness and do wrong, yet he need not. If he keeps his eyes on the Lord and his faith good, he will avoid being "overtaken in a fault." Ye which are spiritual—Those who are saved and walking in the light. Restore such an one—Instead of shunning him and leaving him to himself, help him to get back to the Lord. Entreat him tenderly and pray with him and for him. In the spirit of meekness—The manner of approach is here indicated. The offender is to be dealt with in love and not with harshness. Considering thyself—That which has come upon the offending brother may come upon any other Christian, and it is for

us to deal with him as we would be dealt with under like conditions. He tempted—One who is harsh toward a brother who has yielded to temptation is liable to be severely tempted on a point and is liable also to fall. 2. Bear ye one another's burdens—Mutual helpfulness is enjoined upon all, and is especially required of those who belong to Christ. Human sympathy is of value and should not be disregarded. Kind words and loving deeds go far to help others who are in distress, and the helper is himself helped by the act. Fulfill the law of Christ—The law of Christ is love, and it finds its expression in the Golden Rule. "As ye would that men should do to you, do ye also to them like-wise" (Luke 6: 31). 2-8. We must bear our burdens in faith and patience and seek to be helpful to others. One will reap what he sows. 9. Let us not be weary in well doing—When times of depression or temptation come, we are to be on our guard and not give way to a spirit of discouragement. Whether our efforts are appreciated or not, we are to continue in our service for Christ and for our fellow men. We shall reap, if we faint not. The good that God has promised to us will be bestowed if we continue faithful to the end. 10. As we have... opportunity—There will come to every Christian opportunities for serving others. To some more will come than to others.

Questions.—In what spirit did the lawyer approach Jesus? What was the office of a lawyer among the Jews? How were the conditions upon which one might inherit eternal life set forth? How is all the law summed up? By what question did the lawyer elicit a disposition to cavil? Describe the acts and dispositions of the three men who saw the wounded man. What is the teaching of the parable? In what ways did the lawyer condemn himself? To whom should the Christian be helpful?

PRACTICAL SURVEY.
Topic.—Who needs our help, and how can we best give it?

1. Helpfulness.
11.—How we can get it.
1. Helpfulness. "It is not good that the man should be alone." A primary demand of his nature and circumstance is the association and assistance of his fellows. His social nature craves companionship, and the conditions of his present existence establish a mutual dependence. The infinite variety of talent and temperament is the expression of great design. It discloses great possibilities, imposes great responsibilities and fits every individual for some sphere of usefulness in the moral and material activities of the world. Human life is not a dissociated individualism, but a relationship rendered incoherently complex by advancing civilization. An isolated life is impossible. Mutual dependence establishes mutual obligation. "None of us liveth to himself, and no man dieth to himself." The church is not an organization, but an organism, of which Christ is the head, and his followers the members, vitally related to himself, and mutually dependent upon one another. The obligation to helpfulness is universal. It oversteps the boundaries of creed or color. The Bible recognizes but two brotherhoods, that of a common humanity and the higher brotherhoods of Christian faith. "Let us do good unto all men, especially unto them who are of the household of faith." "The world would love his own." There are special obligations toward those who are weak either in faith or physique. Weakness is not necessarily a crime, but it always has a cause.

11. How we can best give it. 1. By kindly service in common things. Opportunity is the measure of obligation. The Samaritan was neighbor to the man, presumably a Jew, who was robbed and beaten. Earthly possessions are talents entrusted for service, not for hoarding. The "brother in need" is God's challenge, and his relief a test of true piety. (1 John 3: 17). The material of the parable is the heart of the lesson. The poor always ye have with you." The desolations of war-wrecked regions is a magnificent challenge to a wealth-burdened nation.

Even a small service may be ennobled by a magnificent motive. "A cup of cold water... because ye belong to Christ." 2. By encouragement, sympathy and kindly admonition. A kind hand laid on his shoulder, and a word of cheer afforded the inspiration which lifted John B. Gough from inebriety to manhood and usefulness. A faltering purpose may be strengthened, and a fainting soul revived by the "word in season." "The heartiness in the heart of man maketh it stoop; but a good word maketh it glad." There are experiences in which all men crave the sympathy of their fellows. Jesus longed for companionship in the hour of his desolation. A sorrow shared is a sorrow soothed. We are to "warn them that are unruly." The ceremonial law said, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." The unfaithful watchman is guilty of the blood of his unwarned fellows. "Am I any brother's keeper?" 3. By the power of right example. Every man owes his best not only to himself, but to those about him. Each can rightfully claim, and none can justly withhold, the helpfulness of the best example. A living argument is unanswerable. W.H.C.

The Terror of Asthma comes like a thief in the night with its dreadful throttling, robbing its victim of breath. It seems beyond the power of human aid to relieve until one trial is made of that remarkable preparation, Dr. J. D. Kellogg's Asthma Remedy. Then relief comes with a rush. Life becomes worth living, and if the remedy be used persistently, the disease is put permanently to rout. Take no substitute.

Knots Not Interesting.
In one educational museum of Japan is a great frame of the most beautiful knots, tied in silken and golden thread. This had formed a part of Japan's exhibit at a certain world's fair. For six months this wonderful collection had hung upon the wall, and only two visitors had noticed and inquired about it.

FARM GARDEN

THINNING FRUIT CROP PAYS.

A farmer would never expect to harvest a good crop of mangels or turnips unless they had been well thinned when the plants were small; the boy with his prize acre of corn is very careful not to have the plants stand too thickly. This is so that each individual plant may develop and produce its maximum crop or size. The same principle should apply to fruit trees which are heavily loaded with small fruit where each individual is trying to develop in spite of the crowded condition, with the result that at harvest time there is an abundance of small, misshapen, wormy and unmarketable fruit. From the standpoint of the tree, whose sole purpose is to produce an abundance of seed, this is all that can be desired, but from the grower's side this is exactly the opposite condition. He wants large, handsome and marketable fruit. It is the flesh of the fruit which the public wants and not the seed, thus a large apple, while the smaller ones are of no value except for cider.

A grower may prune, spray, fertilize and have his orchard in first class condition, but if he neglects to thin his fruit the resulting crop may not sell for enough to pay for the work put upon the orchard.

Thinning allows each fruit to develop and color to its fullest capacity. It prevents overloading and breaking of the branches. It lowers the cost of harvesting, grading and packing. Thinned fruit sells for a higher price. By preventing overbearing and thus weakening of the tree it tends to annual bearing. Thinned trees will produce as many packages of fruit as the unthinned and it will be of higher quality. The insect marked and misshapen fruits are removed. By thinning peaches and plums the spread of brown rot is checked.

Many think of the cost of thinning and fail to see the results. From actual count one tree which had 1,450 apples thinned off produced 4,200 at harvest which were valued at \$3.80; another tree as near like it as it was possible to estimate was unthinned with a value of \$7.62, a difference of \$2.18. The cost of thinning was 35 cents. In the case of the thinned tree the fruit was larger and most of it went as fancy, while from the unthinned tree over half of it had to go into the lower grade because of size, color and blemishes.

The actual thinning is done by use of the fingers or by special shears. Some varieties of apples are easily thinned by breaking the stem of the fruit, while other varieties cannot be thinned without injury to the fruit. Spur except by use of the shears. Only one fruit should be allowed to each fruit spur, and if the fruit spur is close together entire clusters may be removed, allowing the remaining fruits to be at least six inches apart. A common rule to follow is to thin so that the mature fruit will not touch. Thus small varieties do not require as much space as larger ones. Six to eight inches is a common distance for apples and peaches, plums a little less. The strength of the tree will not be wasted if this work is done soon after the "June drop" or natural thinning has taken place.

HOW TO FIGHT THE CUTWORM.
Control Cutworms with a poison bait. This is very easily made up of white arsenic (can be bought at any drug store) some molasses and some times such as bran with which to make a mash. Mix the white arsenic and the bran material white dry and put the molasses and something such as bran with which to make a mash. Mix the white arsenic and the bran

material while dry and put the molasses into a cup or a bucket of water to dissolve. Then add enough of this sweetened water to the bran to make it just moist throughout. Place a teaspoonful at the base of each plant of each plant affected and near the base of adjacent plants. When the damage seems to be along an edge bordering a piece of grass-land, put some down near each plant along the border.

Use the following quantities:

For gardens of 1-2 acre or less use:
Bran (or substitute)—1 quart.
White arsenic—1 teaspoonful.
Molasses—1 tablespoonful.
Water—To moisten.

For 1 to 2 acres gardens use:
Bran (or substitute)—10 lbs.
White arsenic—1 lb.
Molasses—1 quart.
Water—To moisten.

Many people add to this poison mash the juice and crushed pulp of some fruit that happens to be handy, such as grape fruit, apples, tomatoes, oranges, cantaloupes, etc., which may have "just gone by," and it is considered by scientific people to be a very good practice. This poison bait is cheap, easily mixed and easily applied. The craft that it is a very old remedy which was standard many years ago has given a sufficient test of its reliability. One of the best features of the poison is that as soon as the worm has fed he crawls into the ground from which he never emerges, so that the birds do not eat the dead cutworms.—Chas. D. Woods, Director, Maine Agr. Exp. Sta.

NOTES.
A well-filled silo is the best possible insurance against the consequences of an early frost in the fall or of a failure of the pasture due to summer drought. If there is only one silo, it should have the capacity to take care of probable needs at any season of the year.

Cornstalks left standing in the field mean that part of the productivity of every acre is lost; that the farm's carrying capacity for raising and supporting live stock has been definitely reduced. Corn cut up and stored in a silo makes a cheap, succulent food that increases the milk flow of dairy cows, that puts green pastures on tap in zero weather. Increase in farm land values has added so much to the cost of producing milk and meat that old methods of grazing and feeding are no longer economical.

When selecting a cow for the dairy, look at her from in front and observe if she has a feminine appearance. Note the thickness of her chest and the contour of her head. Her feet will be placed closer together than a bull will place his. Passing to the side, observe her wedge-shape of her shoulders; the depth of her ribs; the width of loin and hips and thickness of thighs. Also from the side position observe the course of the mammary vein, also called the milk vein, and the size, form and texture of the udder, together with the placing of the teats. From the back position, observe the perpendicular wedge of the hind-quarters, the width of loin and hips and the placing of the feet, the hind feet being placed farther apart than the fore feet. It is well to have the cows moved about before making the purchase, in order to verify or extend the estimate of their qualities.

Recognized as the leading specific for the destruction of worms, Mother Graves' Worm Exterminator has proved a boon to suffering children everywhere. It seldom fails.

Rusticating with the LAND GIRL.



THE LAND GIRLS.
Girls in the hay-field,
Girls guarding cherry trees,
At 5 o'clock o'morn
Sun hats can never hide
Smiles and dancing curls—
Oh, your Canada's proud of you,
You girls, girls, girls!
—Adapted from "The Bystander."

FARM FOR SALE

CHOICE FARM—ADJOINING GRIMES.
BY town, consisting of one hundred and eighty acres; must be sold at once to close up an estate. Apply to D. B. Clibb, Windsor, Ont.

A "Tobacco Line" in Paris.
French tobacco and cigarettes are now obtainable in Paris only once each week, and even then during the space of about thirty minutes. During that half hour the tobacconists' shops present about the same appearance as did the coal and wood yards during the fuel famine last winter. It takes from three to a half dozen policemen for each shop to keep waiting smokers orderly while the weekly supply is being dealt out, and to pacify those that are still in line when the "no more tobacco" sign is hung out.

Only the unfortunates endure the agony of corns. The knowing ones apply Holloway's Corn Cure and get relief.



A PRAYER.
Father, I do not ask
That Thou wilt choose some other task,
And make it mine. I pray
But this: let every day
Be moulded still
By Thy own hand; my will
Be only Thine, however deep
I have to bend Thy hand to keep.
Let me not simply do, but be content,
Sure that the little crosses each are
sent.
And no mistake can ever be
With Thy own hand to choose for me.
—George Klingbe.

THE DOCTOR.
"But when Jesus heard that, He said unto them, they that be whole need not a physician, but they that are sick."—Matthew 9: 12.

For those who are familiar with the daily life and work of a shepherd, it means a great deal that Jesus speaks of Himself as being the Shepherd of men. But, in these very different days of ours, there are multitudes in streets and tenements who have never seen a shepherd, and know not what manner of life is his. So that one is glad Jesus gave Himself other names as well. I am not in effect, at least, if not in actual words, He called Himself by the name of the Good Physician.

This is His apology for consorting with publicans and sinners, for being so accessible to those who had lost caste and character. He says it is the sick who need a physician, not those who are well. And His defence implies that Jesus regarded Himself as being in a true sense a physician, not for outward ills merely, but for the whole man, body, mind and spirit.

The days were, as you know, when priest and physician were one calling, and it is doubtless to the advantage of both vocations that their spheres are now distinct. But it may be, and I think it is, unfortunate that Jesus should be regarded by many as so entirely identified with the priestly side of life, and the priestly calling.

It is beyond question that a faithful priest is, in his degree, a mirror of Christ, and helps men to see illumined clearly. But is also true—and a truth worth underlining in these days—that the doctor is a symbol of what Christ means to be to men, nay, more, there are respects in which the figure of a beloved physician of to-day comes nearer to the reality of the living, human Christ than any other calling in the world.

The doctor goes about continually doing good. His life is a constant sacrifice for his fellow men. He runs risks daily from which other men flee. He asks not to be ministered unto, but to minister, and often literally he gives his life a ransom for many. And I do not know what we have been thinking of that we have not often made use of this as Christ's claim for Himself, that we have not told the ignorant and the very poor, especially, who know far more about the doctor than they do about the church, who are, in fact, shy of all that is priestly, but who do not understand and appreciate the doctor, I say, I do not know why we have not often told him to forget that Jesus is the King and Head of the Church, and remember only that He is the best of all physicians.

That Christ is compassionate, sympathetic and approachable, like the doctor, would be veritable good news to many a poor, ignorant soul, who is mightily afraid of His priests.

The word which comes to our lips when we seek to characterize the life and work of the true doctor is Christ. Like, And, big as the title is, it is deserved. I am the happy possessor of an engraving—a gift from one whose calling is to teach doctors—of Luke Filides' famous picture. Most of your doubtless are familiar with it. It represents the interior of a humble home, where a little child lies critically ill. The father and the mother, distracted with grief, have yielded their place beside the couch to the doctor, who sits watching and waiting, all-absorbed in the little one's trouble. It is a noble face, strong, compassionate, resourceful, gentle; and if the Eternal Christ of God is to be represented to us in His strength and gentleness by any human analogy or likeness whatever, as He wished to be, and indeed must be, no finer figure could be found, I think, than that none more certain to draw out the reverence and gratitude and trust of men. Ah, if men only understood that Jesus is to be found to-day down among the world's burdened and weary souls, not as a priest, begirt with ceremony, and aloof from daily life, but as a physician, approachable, helpful, human, who sees and pities their weakness, and longs to save them and help them to their best. If men only understood that!

MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	0 45	0 45
do, creamery	0 48	0 52
do, ordinary	0 35	0 37
Margarine, lb.	0 52	0 55
Eggs, new laid, doz.	0 50	0 50
Cheese, lb.	0 30	0 35
do, fancy, lb.	0 30	0 35
Dressed Poultry—		
Turkeys, lb.	0 30	0 31
Fowl, lb.	0 28	0 30
Spring Chickens	0 25	0 25
Roosters, lb.	0 23	0 25
Ducklings, lb.	0 25	0 25
Fruits—		
Apples, basket	0 50	1 25
Blueberries, basket	1 75	2 00
do, box	0 20	0 20
Gooseberries, basket	1 75	2 00
do, box	0 20	0 20
Currents, black, basket	1 50	2 50
do, box	0 25	0 25
do, red, basket	1 50	1 60
do, box	0 27	0 29
Raspberries, box	0 30	1 30
Cherries, apricot, basket	0 30	1 30
do, sweet, basket	1 50	3 00
Vegetables—		
Beans small measure	0 15	0 15
Beets, new, doz.	0 15	0 15
Carrots, new, doz.	0 15	0 15
Cucumbers, each	0 05	0 25
Cabbage, each	0 10	0 20
Caiflower, each	0 15	0 25
Celery, 4 bunches	0 05	0 05
Lettuce, 2 doz.	0 19	0 19
do, cat's paw	0 19	0 19
Onions, Bermuda, case	5 50	2 75
do, green bunch	0 05	0 11
Parsley, bunch	0 05	0 05
Peas, basket	0 70	0 75
Potatoes, bag	2 25	2 25
do, new, peck	0 60	0 60
Radishes, 3 bunches	0 13	0 13
Rhubarb, 3 doz.	0 10	0 10
Sage, bunch	0 05	0 05
Savory, bunch	0 15	0 15
Spinach, peck	0 25	0 25

MEATS—WHOLESALE.

Beef, forequarters	\$17 00 to \$19 00
do, hindquarters	24 00 26 00
Carcases, choice	22 00 23 00
do, common	21 00 22 50
Veal, common, cwt.	13 00 15 00
do, medium	16 50 19 00
do, prime	23 50 25 00
Heavy hogs, cwt.	19 00 21 00
Shop hogs	25 00 27 00
Abattoir hogs	26 00 27 00
Mutton, cwt.	22 00 25 00
Lambs, cwt.	29 00 32 00
do, Spring, lb.	0 33 0 35

TORONTO CATTLE MARKETS.

Export cattle, choice	12 75 13 75
Export cattle medium	10 00 11 00
Export bulls	10 50 10 75
Butcher cattle, choice	9 25 10 25
Butcher cattle medium	7 25 8 00
Butcher cattle, com.	9 00 9 25
Butcher cows, choice	8 00 8 75
Butcher cows medium	5 50 6 00
Butcher cows, canners	7 75 8 50
Butcher bulls	8 50 9 00
Feeding steers	8 25 8 75
Stockers, choice	7 50 8 00
Stockers, light	7 50 8 00
Milgers, choice	8 00 130 00
Springers, choice	13 00 16 00
Sheep, ewes	6 00 10 00
Bucks and culs	18 50 20 00
Lambs	19 50
Hogs, fed and watered	18 00
Hogs, f.o.b.	10 00 16 50

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:
Oats—Open. High. Low. Close.
July 0 89 1/2 0 89 1/2 0 87 1/2 0 88
Oct. 0 83 0 83 0 81 1/2 0 81 1/2

Flax—
July 4 52 4 53 1/2 4 51 4 53 1/2
Oct. 4 46 4 49 4 46 4 49

MINNEAPOLIS GRAINS.

Minneapolis.—Flour, unchanged.
Bran, \$24.45. Corn, No. 3 yellow, \$1.60 to \$1.65. Oats, No. 3 white, 71 to 72c. Flax, \$4.62 to \$4.65.

DULUTH LINSEED.

Duluth.—Linseed, \$4.66; July, \$4.70; Sept. \$4.70 bid; Oct., \$4.65 bid; November, \$4.61 bid.

U. S. CHEESE BOARD.

Utica, N. Y.—An advance of 1/4 of a cent in the price of cheese featured today's session of the Utica Dairy Board of Trade. The offerings were 3,000 boxes at 23 1/2c to 24 1/2c. Butter was offered at 44c.

It is in Demand—So great is the demand for Dr. Thomas' Electric Oil that a large factory is kept continuously busy making and bottling it. To be in demand shows popular appreciation of this preparation, which stands at the head of proprietary compounds as the leading Oil in the market, and it is generally admitted that it is deserving of the lead.

Speaking of Efficiency.

The president of one of the big eastern railroads last year started an efficiency campaign on his system. He figured out a plan of bonuses and promotions for the men whose work shown capability and promptness and energy in the discharge of their duties. To him was brought the name of one employee who, in 22 years of service, had never been late, had never missed a day from his duties and had never been reprimanded for inattention. Highly pleased, the president sent for the model to come to headquarters to be questioned, complimented and finally rewarded.

Next day the paragon was shown into the chief's office. He proved to be a shaggy-headed, middle-aged individual in rough clothing. "I've heard splendid things about your record," said the great man. "Now, tell me, what are your duties?" "Well, sir," stated the visitor. "It's my job to stay on the platform out here at Holidayville and every time a train pulls into the station I walk down along her and rap on all the wheels with a hammer. I've been doing that steady ever since I went to work for the road." "In the name of heaven, what do you do that for?" demanded the astonished president. The efficient one scratched his head. "Now," he answered, truthfully, "I'm damned if I know."—Saturday Evening Post.