

tle.'

LONG time ago, as Easter approached, a little white Mayflower that had been aleeping in the woods awoke and, smilling in the spring sunlight, prayed that it might be an Easter blos-All winter it had dreamed of SOID. this, nestiing cozily down in the warm soil at the foot of a great elm. One day the Mayflower saw a company of children out in the forest picking blossoms for Easter, and it fairly trembled with eagerness to be plucked and borne away to celebrate the great day upon which the Lord arose.

"Oh! Don't you wish they would come and take us also?" it whispered to the kindly fernfrond which had bent its tall head to shelter the little white ' isom from the rollicking spring winds so often. The fernfrond waved its head decidedly, and said "No."

But the Mayflower was still eager to be carried off into the world away from the woods.

"Isn't this little white Mayflower a perfect darling!" exclaimed the boy who had plucked it, offering the blossom to the girl who stood nearest. "Pin ft on your coat lapel and wear it, the

pretty little thing!"

between the leaves of her Bible That Easter was the turning point of the little daughter's illness, and day by

day she grew stronger until she was as well as anybody. "The Mayflower cured me," she often says to her mother. So every Easter the mother brings the little Mayflower out of the Bible and places it in the sunlight, where its dry petals seem to revive and again grow fragrant and tell stories of the fowering wilder.ess.-Ethel Maude



Up-to-Date Blacksmith Aprons.

On Eastern Monday morning the blacksmiths all over the land, following on immemorial custom, put on new leather aprons. They do this twice a year, at the Easter and Christmas holidays. Dealers expect it of them, and lay in a great stock in advance. The most recherche blacksmith's apron is now made of sheepskin. It has a diamond-shaped bib to cover the breast, but fashion dictates that this should not be worn up, but should fall from the waist down over the stomach carelessly. The apron fastens behind with two brass buttons, and comes in three colors - white, lemon and tan. The white one, which is affected by the younger and more modish sort of blacksmith, is re-enforced and padded at the knees for horseshoeing and such like work. This is an effeminancy disdained by the austere and hardy blacksmith of the old school. Though all aprous are slit up the middle to the thigh, they still continue to be sold unslit. It is be-

Easter a Pagan Title.

cause the manufacturers are not pro-

gressive. An apron costs \$1 and lasts

about six months.-Philadelphia Rec-

The pagans gave Easter its title, bestowing it after it had for centuries belonged to their spring goddess, to whom they paid tribute in the bud time. The Anglo-Saxon brought to England their worship of the spring divinity, carried on through huge bonfires and coremonial rites. The church has turned these material ideas into something higher, and in the Easter

candle is represented the holy fire of regeneration in the believing heart. service commences, if you hurry a lit-The Typical Flower.

The pale lady walked very quickly | The original colors of the lily, the

10000 11K

ord.

by the bed, and she laid it softly away [NDIAN GIRLS OF BEAUTY] the shrewdness of the Indian. com-THE BELLES OF THE INDIAN TER-RITORY HEIRESSES ALSO.

> their Beauty a Result of Marriages of White Men and Indian Women-Be-strictions Put by the Five Tribes to Discourage White Fortune Hunters .

money with least results. From the intermingling of the white correct estimate of the wealth of these and the red blood in the Indian Terrigirls, but the opinion of Government tory there has grown up a race nota

ble for the beauty and grace of its women. The girls of the Indian Terriis an underestimate for the tribal right tory are no more the wild untamable dusky beauties of early Indian fiction than they are the wretched creatures found among some of the tribes to-day. They are to all intents and purposes on the same plane with white women of education and refinement, except that the strain of wild, strong Indian blood in their veins gives them a tinge of richer color, a brighter eye, a more lissome grace than their white sisters DOSSESS.

Reckoned in fractions of blood, these Indian beauties are more Caucasian much of it, and her friends for hunthan aboriginal American. All of dreds of miles around are certain to them, however, are Indians, politically attend. The ceremony is made as and socially; they hold firmly to their striking as possible. membership in the tribes. Many of them are one-quarter or one-eighth or utation of being the belle of the Tereven one-sixteenth or one-thirty-second ritory is Miss Tookah Turner, whose Indian; but the red stain is the strong-Indian name is Pretty Whirling Water er, and shows, if not in some lingering She has not only beauty, but also ac richness of color or in the moulding complishments. In another sense she of the face, at least in an all but indeis the greatest catch in the Indiau finable fascination and grace, the her matrimonial market, for she will comitage of a forest people. in for a large slice of the fortune of

Among them one may find perfect her father, W C. Turner, of Muskogee, blondes, with the Indian strain still saa millionaire cattle man. Miss Turner lient and palpable. And although they is a Cherokee. have succumbed to the corset of civilization, in almost all cases they have is visiting in the East, where every their less trammelled ancestresses to one is of the opinion that there are no thank for the blessing of well-nigh per-Indians, but those who wear blankets fect figures. And one other of wom and live in tepees, is sensitive about an's best gifts they possess: clear and her blood. A member of the Cherokee low voices, with not a trace of the guttribe not long ago expressed herself tural intonation which is common to thus: original Indian tongues. Raised amid scenes of the bloodless conquest of their race by the whites, they look without concern upon the destruction of tribal customs and the thinning and dying out of the old blood. To this

last they even contribute, for so seldom does one of them marry an Indian that such an event is commented upon in the Territory as remarkable. Before the middle of the last century a Cherokee woman one day met

hunter in the forest. She was fright ened at his white skin and fled, thinking him an evil spirit. But he was fascinated by her beauty and pursued her into camp, where he learned that she was the daughter of a friendly chief. The hunter laid siege to the heart of the dusky belle and finally gained her the tribes are becoming alarmed, and have passed laws against intermar-Some of these laws are very riage. ord

The Chickasaws are the strictest re garding intermarriage. A law recently placed on their statute books requires any white man applying for a first, to produce evidence that he has

THE SABBATH SCHOOL. bined with the thirst for knowledge belonging to the whites, has filled these girls with a desire to advance. Lesson Comments For International The Federal Government spends near-

April 7.

ly \$400,000 annually in educating the

kees and Creeks have the best schools

while the Chickasaws spend the most

It is difficult at this time to make a

itious. None are sluggish.

The Indian maiden who has the rep

The Indian girl of this type when she

"I am not ashamed of my blood, but

youth of the five tribes. The Chero-Subject: The Resurrection of Jesus, Luke xxiv., 1-12-Golden Text, I Cor. xv., 20--Memory Verses, 4-7 -- Commentary on the

Day's Lesson.

Day's Lesson. 1. "The first day of the week." Christ was in the tomb part of Sunday, which was rekning. He arose very early in the morning on the first day of the week. They and body in His resurrection is a mystery, one of the secret things that does not be-been of the secret things that does not be-ne of the secret things that does not be-ne of the secret things that does not be-the first company of women were three: Mary Magdalene, Mary the other of James, and Salome, the mother of the secret things that they fail was the secret the secret the secret the secret the secret three three in the first company of the secret of the secret things that the secret the secret of the secret things that the secret the secret of the secret things the place at surrise. At the secret the tomb hefore the vomen was the she tomb hefore the vomen of the secret of the secret the secret the secret the secret of the secret the secret the secret the secret of the secret the secret the secret the secret secret are secret the secret the secret the secret secret the secret the secret the secret the secret secret the secret the secret the secret secret the secret the secret the secret the secret secret the secret the secret the secret the secret secret the secret the secret the secret the secret secret the secret the secret the secret the secret secret the secret the secret the secret the secret secret the secret the secret the secret the secret secret the secret the secret the secret the secret the secret secret the secret the secret the secret the secret the secret secret the secret officials on the subject is that \$5000 alone, while many of the girls have property besides. The Indian girl has generally selected her vocation before she is twenty. She marries early and settles down easily to the duties of domestic life. Or if she is going on the stage, and many of them do, she has completed arrangements for it while still in her teens. Others enter special fields where they believe that their talent will win them fame. All are am-The wedding of an Indian girl is the crowning glory of her life. She makes

to rise again. 2. "The stone rolled away." As the

"The stone rolled away." As the women journeyed they questioned who should roll away the stone, but when they reached the tomb they discovered the stone was rolled away. The tomb was ent in the side of a rock, like a cave, large enough for several persons to enter. The entrance was protected by a stone, some-times round, like a large millstone, rolled in front of the opening. The difficulty was a serious one, for the stone was very large (Mark 16: 4); covering an aperture of at least three or four feet in height and two or three in breadth, and it would take two or three men to move it. Some-times duty seems impossible, but as we go on obediently the difficulty vanishes, as it did before these women.
 "They entered in." Mary Magdalene seems to have heen in advance of the rest and avia large and large the go the rest

3. "They entered in." Mary Magdalene seems to have been in advance of the rest and only looked in (John 20: 1); the oth-ers entered. "Found not the body." The linen grave clothes were there, but the tomb could not hold Christ. The empty grave was the boundary line between the old dispensation and the new. The sub-limest expectations of the Old Testament were now fulfilled in the resurrection of Christ.

were now fulfilled in the resurrection of Christ. 4. "Mach perplexed." They did not hoow what to do or where to go. Their thought was, "They have taken away the Lord, and we know not where they have laid Him." "Two mon." Angels, Matt. 28:5. Matthew speaks of but one, the one who did the speaking, and Mark speaks of him as a young man. "Shining garments." Matthew says his counterance was like lightning and his raiment white as snow. The raiment was emblematical of the glad tidings which the angels came to announce, and also of purity and fel-lowship with God. Rev. 3: 4.5. 5. "They were afraid." It is no won-der that the women were afraid. Mat-thew says that through fear the keepers "did shake and became as dead men." "They." The angels. "Said." "Why seek ye the living among the dead?" It admits of doubt whether the Greek ex-pression here would not have been more literally rendered. "the living one"-the great source of life, the life of the world. 6. "He is-risen." He was crucified. but is risen. Instead of ancinting Him as dead they may rejoice in His being alive from the dead. Death hath no more dominion over Him. The resurrection morn was a time of gladness to the disci-ples of Jesus. It brought (1) joy, (2) vic-tory, (3) faith, (4) hope. It is the true comfort of all believers. How mournfully do the women go to the tomb, but how joyfully do they return. The risen Christ is the remedy for every trouble; His res-urrection is the pledge of ours. But that which enuses rejoicing on the part of some will bring consternation and despair to others. The proofs of the rosurrection are ample. 1. He appeared frequently at dif-ferent times and places to many. 2. The pheads their hope of eternal life upon it. 3. They were completely transformed af-ter the resurrection and attested their faith by their own death. 4. The very existence of the Christian church and its power for good in the world. 5. The spin and makes His promises good to them proves conclusively that Christ is alive from the dead. "Remember." Ca Christ. 4. "Much perplexed." They did not

even beyond the bounds of official rec-A collection of blotting papers in the possession of an American citizen is estimated to be of great value,

EPWORTH LEAGUE MEETING TOPICS. April 7 .- "Dead to Sin, Alive to Christ." Eph. II., 1-10.

"And you hath he quickened" is the apostle's testimony regarding the Ephesian Christians. He had means that to them, as to our first parents, the Spirit of God had come and touched them, and they arose new creatures. The former life was "according to the course of this world, according to the prince of the power of the air." But a great change came over them. They had not merely a new outlook and a new point of view but they were "quickened," made alive. The apostle does not go into any for-

mal proof of his statement that the world was dead when Christ entered it, He makes a general statement which he expects all who have thought about the matter at all will indorse. All who have had eyes to see the apostle believes will accept his characterization.

The apostle would, not have these Ephesian Christians misunderstand him. He speaks in general terms of the whole world in which they, of course, are included. But lest any one should lose the effect of his statement, he goes into particulars: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked. . . . Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Once, says the apostle, we were all dead; living in accordance with the course of this world, and in accordance with the will of the prince of evil. But God did not leave us there, "God, who is rich in mercy, for his great love "God, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." There are several references to Christ as the power at work upon our lives. Christ is the effectual agent in the great transformation. We are raised up togeth-er with Christ, and through Obrist Jesus. We are also created in Christ Jesus unto good works. How fitting. then, that we would say, "alive to

Christ!" In his second letter to the Corin-thians the apostle says, "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new." It is a worldbehold, all ly method and ideal to look for adcantage in our circumstances-a new home, a new school, new associates, new work, new play, or even a new year. That is man's way. God works from the inside out. He touches the soul, breathes upon it his own life, and it becomes alive unto him.

We are made alive for a purpos We are "created unto Christ Jesus for good works, which God hath before ordained that we should walk in them.'

CHRISTIAN ENDEAVOR TOPICS.

April 7 - "Dead to Sin, Alive to Christ." Epb. IL, 1-10.

Scripture Verses-2 Cor. iii, 18; v. 1; Cal. ii. 20; Phil. 1. 20-24; ii. 17; 2 Tim. iv. 6-8; Heb. xl. 13-16; 2 Peter 4, 10, 11, 14,

Lesson Thoughts-"The wages of sin is death." There is no sin of which this is not urue; and also, sin is the only cause that produces death. Every day finds us better or worse

than the day before. If we are dead in trespasses and sins, we are constantly getting farther from the prob-ability of a resurrection; if we are alive in Christ, we are growing more and more into his likeness.

Selections-Right living is the se-cret to happy dying. A life in Christ really has no death, but absence from the body only brings presence with the Lord

Unlike the fabled Antaeus, who was strong while he touched the earth, the Christian wrestler with himself, when he escapes from the earth and keeps in touch with Christ, is strong. Then he throws this no-man, this child of his own ill-regulated passions,

consent to marry him according to tribal customs then in vogue. This hunter and his squaw raised a half-breed child, who was a great curiosity to the redskins. As years sped by other hunters invaded the domain of the Five Tribes of the Indian Territory and married other dark-skinned beauties. Intermarriage in the Cherokee, Creek, Choctaw, Chickasaw and Seminole tribes has flourished to such an extent within the last quarter century that the full-blood element is now on the verge of extinction. The old men of

own tribe.

Each sheet contains the blotted impression of the handwriting of a President and all the chiefs of a Republic since 1841 are represented. One sheet is that on which President Lincoln license to marry a Chickasaw girl, blotted a letter on the day of his nurder. resided in the Chickasaw nation two years, next to furnish credentials as to his good character, and third, to pay \$1000 for the marriage license. 10 course, the girl has and sometimes takes the privilege of eloping, at the cost of losing her right in the tribal lands and money, and of disgracing herself in the eyes of her relatives. Her head-right is something worth considering. A right in the Chickalaw. saw nation is valued at from \$5000 to \$10,000, and in the Cherokee, Creek and Choctaw nation at from \$5000 to \$8000. The intermarriage laws of all the four nations named are about the same, excepting that the Chickasaw nation charges \$1000 for a license while the others only ask \$10. There is good reason for these laws Many fortune hunters, attracted by the wealth of the Indian maidens, have in the past married into the tribes and gained control of large tracts of land. fostered outlaws and raised bad families. There were few happy marriages, and not until the wise men of the tribes met and passed an act making every white man show his credentials before the license was issued, was side to shade the eyes. there a betterment of these conditions The character of each applicant was carefully examined before he was admitted. For several years thereafter respectable and industrious white men married into the tribes and their children married whites. It was so on down the line until to-day the eighth, sixteenth and thirty-second part Indian predominates. Of pure bloods there will be none in a few years. Still this open-door marriage policy, while it admitted no bad characters, was fraught with many evils. Any well-appearing man, with a gift of love-making, could go there and win a bride and a handsome fortune at the same time, provided his record was reasonably good. The women there were not so highly educated as they are now. But they possessed a desire to marry white men, hence it was easy sailing for fortune-hunters. This class of men fenced in large tracts of the public doman, or land belonging to the redskins in common, used the land for cattle ranches, and converted the minerals into cash. Many men became millionaires at the expense of the tribes. They were known as galvanized Indians or squaw men. Five years ago the evil was partly remedied by the action of the tribal councils in disfranchising all squaw mon who thereafter married into the tribes. This checked the influx of money seekers for a time, and then It rider. A perfect understanding seembecame as bad as ever. Early this year to exist between the horse and the the Chickasaws raised the marriage licenses to \$1000 each. They now expect only true love marriages to occur The average Indian girl of to-day possesses an excellent education. All press.

when I am surrounded by those who do not understand that I am an In dian. I never disclose my race. It only leads to notoriety, and half of the people I meet would not believe that I was an Indian if I were to tell them to,"-New York Sun. CURIOUS FACTS. The first firebrick made in the Uni ted States were manufactured in Baltimore in 1827. They were manufac tured for the backs of the old-fash ioned fireplaces, the limestone prov-

ing too friable. An ingenious biologist has succeeded in photographing fish at a depth of nine feet in the sea, his object being to get a better knowledge of their movements when not constrained by artificial surroundings. He lets a white sheet down into the water and then lures the fish in front of it by a judicious distribution of bait. According to ancient and established usage, United States Senators send out small envelopes containing their cards at the beginning of every session, and the dainty little missives are distributed through the Senate Postoffice. This custom dates back beyond the memory of any living Senator, and

severe, almost prohibitive, in fact The young Indian women object to these laws, because they do not want, as a rule, to marry the men of their

But the girl shook her head, smiling "No. I will not wear it," she said. "These wild flowers fade and droop so very quickly unless you treat them tenderly indeed. And this par Vorv ticular little flower is so beautiful and perfect that I should like it for our sourch to-morrow. See! We will lay it away in this cardboard box of mine, with some cool, wet ferns beneath and above it, and it will come out as fresh and bright as ever when we get home and are ready to take the flowers to the church."

The Mayflower was so pleased to hear that it was to help in decorating the church that it fairly trembled again with joyousness. When the box was opened late in the same afternoon. however, and it knew itself being transferred to a place near the altar, it grow very still.

Naxt morning, just when the sunshine was pouring in gloriously through the stained-glass windows and the organ began to send forth the softest, sweetest music imaginable and the wild blossoms were lifting



"WE WILL DAY IT AWAY."

their heads engerly to drink it all in heavy and less feverish, just as if a and to praise God also with smilling gentle, cool hand had been lightly laid faces and sweet perfume, a lady with upon them, and when the pale lady came back from the morning service pale face, which she tried hard to keep bright and cheerful, came and bringing a great sheaf of odorous and stood beside the big bowl of wild flowperfect Easter lilies with her, the May ers for a few momen

lower was the only one of God's chil 'Are they not beautiful?" she asked dren awake in the room. And even its of the minister, who stood there with head was beginning to droop wearily. her. "And do see that dear little white It only lived until sunset, that little Mayflower. Doesn't it seem to bring white blossom, for Mayflowers are as all the sweetness of the wild wood right to one? How I wish I had that fragile as lovely, and they seldom live long away from the woods and the fields. Then the pale lady kissed the one flower, to take to my sick little girl at home! I do believe she would dead Mayflower tenderly and took it, feel better all day for having seen it." all brown and withered, from the table \$2.05 incubator."-Life.



ple.

when she had left the church, and it typical flower of the Eastertide, were hardly seemed a moment before she orange and purple, but it is centuries was standing beside the bed of the litsince the white bell showed itself, and tle sick girl, with the Mayflower in her at once became a symbol of purity to stand for ages. Solomon spoke of the

"Oh, motherkins, how lovely! Where orange and the purple flower. Homer did you get it? And is it for me? It referred to the same gorgeous clusters must have come right straight out of in his songs of praise. It was only the woods!" the sick child cried, joyafter Clovis met the angel, who hade him embroider the lily in white on his "Hurry back to church motherkins, armorial bearings, that that flower be-

or you'll be late," she added presently, when the flower had been placed in a tiny crystal vase and the table supporting it drawn very near to her bedside. "I wouldn't have you miss that service for anything in the world."

hand.

fully.

Easter day from the church. established by religion, it has been taken by the world. The way fash-When the pale lady had left the room again the child drew the table even ion has utilized the festival is to make nearer to her bedside, and all morning it an occasion of dress parade, a time the Mayflower leaned over the edge of flaunting of fine garments and new of the vase and told her beautiful headgear. Along the line of gift giv stories, in the wordless language ing fashion also steps in. It expands which only children and flowers and the simple Pasche egg dyed with brila few others know and understand, unliant colors to a jewel box or a basket til the little sick girl forgot to be tired of splendid flowers worth the ransom or impatient of her illness. The stories of a king. were all about the woods and the trees

and the ferns and the flowers. Long before the tales were finished



came the emblem of the Christian peo-

Fashion and Easter.

Easter Gossip.

Fashion has again stolen part of

It was

Mrs. Hen-"Ho's awfully commo Why, his mother wer a second-hand

The force of discipline was recently nost remarkably exemplified near Bourne, England. An officer, suspecting two men of being deserters, stepped up behiad them and commanded "attention." Taken unawares. the men sprang to position in true military style, only to find themselves the next moment in the arms of the

According to the statement of a former resident in the Klondike, the inhabitants of that region suffer much from snow blindness. Dark glasses seem to be of no value in the way of prophylaxis. That which affords the most protection was wooden goggles. the patterns for which were taken from those worn by the Indians. These were whittled out of a piece of wood fitting closely around the eyes, and with no glasses at all; but in the place of glasses were very small openings to see through, the inside being colored black. A projection like the visot of a cap extended over them, which was also colored black on the unde

Plans For Improving Tea.

The enormous production of ten in India and Ceylon has led English traders to take steps to reduce the quantity somewhat and to improve the quality. At a meeting of the two great tea associations it was agreed that in the coming season the growers shall harvest ten per cent. less leaf from the acreage under cultivation than was harvested last year. This does not mean that ten per cent, less

tea will be sent to London, but that ten per cent. less will be plucked on the land under cultivation. It is open to growers to increase the area under tea by ten per cent. and so keep up the average. This was discussed at the meeting and it was proposed that ten per cent, of the land should be allowed to go out of cultivation. This, however, could not be carried, as it would mean a depreciation in the value of the estates .-- Chicago News,

A Fox Terrier Equestrian.

A fox terrier who rides horseone has come to be a familiar figure to the residents in the neighborhood of West Forty-seventh street, Every day he may be seen impudently perched upon the back of an intelligent old horse, who draws a delivery

wagon. The dog balances himself, lifting first one foot and then the other, with all the nicety of a circus dog. The former seemingly makes every effort to assist the little dog to sine qua non. Furs are the only pesmaintain his somewhat precarious position .- New York Mail and Ex

men and makes His promises good to them proves conclusively that Christ is alive from the dead. "Remember." Call to mind what you have forgotten in your sorrow over His death. "In Galilee." This was their bons of the context of the context of the context of the was the bons of the context of the context of the context of the source that the context of the context of the context of the source the context of t was their home (chap. 23: 55), and nearly a year before He had told of His coming death.

a year before He had told of His coming death.
7. "Saying." Eee chap. 9: 22, 44, 45: 31-33; Matt. 16: 21. "Rise again." Jesus had tried to impress them with this truth in order to comfort them in the hour of their great sorrow, but they failed to comprehend its meaning.
9. "Returned from the sepulchre." Matthew says the angel told them to go quickly and tell His disciples that He was risen, and that they departed quickly with fear and great joy, and did run to bring the disciples word.
10. "Mary Magdalene." She was a native of Magdala, a town on the Sea of Galilec, and was foremost among the hour orable women who ministered unto Christ and this disciples, being especially devoted to Christ for His mercy in casting out from her seven evil spirits. Luke 8:2,3. There is no evidence that abe was ever a bad character. "Joanna." Wife of Chuza, the steward of Herod Antipas (chap. 8: 3), and hence a woman of some influence and wealth. "Mary, the mother of James." Called James the Less to disting uish him from James, the brother of James. "Called James the Less to bave been called Cleophas. John 19: 25.
11. "Believed them not." They thought they must surely be mistaken; they could not understand or comprehend their words.

words. 12. "Then arose Peter." John went with Him and reached the sepulchre first. John 20: 2, 3. They heard the story from Mary Magdalene, before the women re-turned. "The linen clothes." This was the fine linen in which Joseph of Arima-thea wrapped the body. This small cir-cumstance is no mean proof of the resur-rection of our Lord. Had the body been stolen away all that was wrapped about it would have been taken with it. words.

Bobby Burns' Cottage-

Considerable alterations are in course of being carried out at the birthplace of Robert Burns, known as "Burns" Cottage," at Alloway, Scotland. It is intended to remove a hall attached to the back of the cottage, used as a museum and temperance refreshment room, and to transfer the Burns relics from this to a new and larger hall in a range of cottage buildings which have just been completed within the grounds attached to the cottage. The caretaker and his family, who inhabit part of the cottage, have also been provided with accommodations in the new

Duties of E-kimo Wives.

inal condition.

buildings. The cottage will thus be

restored as far as possible to its orig-

When a Smith Sound Eskimo choosas a wife he apparently has regard only to housewifely qualities. She must be able to do the cooking and to sew, and to chew hides. This last is a sible dress, and of these they minist have an abundance, else they will perish with cold.

and slays him; and then, when this other and worse self is slain, from the death throes arises victorious the real, the spiritual, the divine man.

As all sin has its source in seeking our own pleasure rather than God's, so it has its cure in crucifying our own pleasure and seeking God's alone. No Christian has begun to live till he has begun to die-till he has begun to know the meaning of the word, "sac

Our Lord has written the promise of the resurrection not in books alone, but in every leaf in springtime.

If we "do all for the glory of God." we need not fear death. Our care should be for our living. We are not to seek satisfaction, out service. No pain, no palm; no gall, no glory; no thorn, no throne; no cross, no cro

RAMS' HORN BLASTS

HEY who never dabble in sin will never drown in it.

23

61422

Obaracter is the great credential that God gives His children.

Not all reverent men are wise, but every wise man is reverent.

It is a common error to try' to plant blossoms instead of seeds.

Make no compromise with sin for sin will make none with you.

The Savior can change even stumbling blocks into stepping stones.

The real infidel is the person who cares nothing for fidelity to Christ. Only those who hate sin more than

they dread suffering can serve God. It adds nothing to the plety of the

parrot that it has learned to pray. Some Christians break up the Rock

of Ages to fling the pleces at one another.

Perhaps the reason the preacher is the better man is that he wears his Sunday clothes all the week.

We are told to win souls, not to whip them.

Puiling both ways makes progress nei her.

How can God hear those who will not listen to him?

They who agonize when they pray do not seem to suffer when they pay. They who deal with the devil must pay his price.

You cannot purify the tenant by painting the house.

The world's stock of paper money now \$900,000,000, equal to the exist stock of gold coin.