cester County milk farmer estimaths to do the impossible. the value of large sweet corn at five cents a dozen simply as a milk producer.-Massachusetts Pioughman.

Millet For Milage.

Japanese millet is excellent for silage, having a nearly solld stem, and thus being botter adapted to keeping than many other fodder crops. It will produce twelve tons or more of green fodder to the core. The advantage over eorn is that it stands dry weather somewhat better and may be sown later than corn. Soy beans have the advantage over either of these crops in contakiling protein, and when mixed with corn make a bulanced ensilage, thus cutting down the grain bills. But with the amount of land limited, it might be better to plant all corn and buy the grain, since no crop gives so great a bulk of cattle food for the labor and expense required as corn.-Boston Cuitivator.

A Pair of Silver Spangled Hamburgs.



One of the most beautiful, as well as useful breeds of chickens .- Farmers' Home Journal.

To Kill a Call's Horas. 1. "A Reader," Dunlop, Ohio: I would like to know what remedy to use to kill the horns on a calf.

days old the horn germ can be killed by elipping off the hair from over the button, then greasing with lard around of caustic potash and gently rubbing It on the spot over the horn button until the skin begins to slip, and the job is done. The stick of potash must be kept wrapped in paper, all except the end used; also kept cool and dry, ing and selection of the several breeds, or it will melt; I might add, while this seems like a humane way to remove the horns, it is a very painful way, hours, and, besides, animals that are Smidt, in The Cultivator, thus dehorned in calfleod are just as pugnacious as though they had horns. All there is of it is that they can't do the goring that they could with the horns; but they can do a lot of bunt-Ing .- C. D. Smead, V. S., in the Tribune Farmer.

To Raise Cucumbers.

Set some half-harrels, without ends to them, in the ground and fill with manure, covered a foot deep with well pulverized earth. Put three or four handy you can use for the table or for nich

thrifty as long as they are in bearing.

The Parm Horse.

the most concentrated feed. Fe I most loss and the bogs turned to them as of the grain then, and but little bay. needed. At night give the most lay. It is not easy for the horse to work hard with his stomach smilled with hay.

An Ellinois farmer gives his horses a dry bed by nallitig two by fours on the stail floor on theh apart. This gives the Dould manure an opportunity to drain back. The growes are kept mude for the purpose, which fits into the winter.

It is never a safe plan to drive an animal with so loose a relu that you cannot instantly command the situation if necessary.

The difficulty of disposing of common grades of horses is as much in finding uyers for them as in getting respecta-

A stable blanket is very desirable. even for a farm borse not at work in winter. It conserves heat by proventing a too rapid radiation from the bedy. It keeps the hair more glossy, and, in a large measure, prevents soiling the hind limbs while lying down, A wool or part wool blanker is best. An experiment station says that the tloser a draught horse is to the ground. the better both for service and es

iprance: If you expect the best work from the team, let them keep a steady gait and do not urge them into a forced or rapid gait.-Horse Breeder.

Improve the Brood Mares. We think the great reason why so many ordinary horses are bred on the form comes from relying wholly upon the stallion and paying little attention to the character and breeding of the mares, says the Michigan Farmer. In horses uniformity is worth money in uniformity in the product except through kindred blood. You cannot ceeded in doing so. He can speak breed a mare of Percheron and trotting as fluently as ever now.

Sweet corn is one of the safe crops dale and trotting blood to the same for the farmer near a large town, stallion and get a pair of matched When the corn is high in price it can colts. Nature will not belle herself, be sold at a good profit, but when, as and she has declared so often and emduring the present season, sweet corn phatically that "like produces like," is cheap and plenty, H is still a paying and what you sow so shall you reap, erop to feed to mileh cows. A Wor- that it is useless to attempt longer

> So the first thing a farmer should do when he starts raising horses is to get brood mares of the class he wants, end with more or less of the blood of the breed he proposes breeding them to-the more the better. This will be found equally advisable, whether he proposes raising draughts, carriage corses or roudsters. And such mares should not be matched haphazard, but after careful examination of the stalon and his breeding, and some of his colts, if possible. But do not condemn a stallion because he gets some poor coirs until you examine their da As a rule, you will find most of the republe is with the mores, not the sorse, although, of course, there are worthless stallions of all breeds.

Practical Poultry Points.

The critical period is the forming of the "eathers, which calls for frequent fersing, and when they have passed at stage the chicks become bardy. The houses need not be more than eight feet square for each family and

If possible, it is best to have changeble vards but if used a less number an be kept to the acre. If the yards are kept clean by an occasional spading, however, green stuff may be grown elsewhere and thrown over to them. This may consist of cabbage. crass, turnip tops, kale, mustard, let-

Water must not be neglected or the neals given irregularly. Care must cobserved not to feed too much, as verfar fowls will lay few eggs, and such eggs will not batch.

A good poultry manager is always mong his fowls and observes everydrive

The large fewls should be hatched in March if early pullets are desired for winter laying. This applies to Brahmas. Cochins and Plymouth At any time before the calf is ten Rocks. If the manager finds this impossible he should at once substitute cocks of the Leghern breed, which, crossed with large hens, make good it, then moistening the end of a stick | marketable chicks and produce pullets

that mature early. Crossing pure-bred cocks with common hens is excellent, but "fancy poultry" is not profitable to any but those who understand thoroughly the mat-

Unsanitary surroundings cause more disease, puny and unhealthy birds, and general loss in the poultry yard, than as it causes a slow burning pain for all other causes put together .- E. S.

Handy Feed Lots.

Every stockman should have at least three feed lots, handy to the barns. They will be found very convenient for use, time about, in feeding so that they can dry out in bad weather or to feed in, one day for the next. In good weather it is often desirable to spread the feed on Saturday for Sunday. For convenience in separating or sorting stock these lots can be especially

plants in each of these built-barrels. In dairy farming, says E. W. Jones, and make some sort of a trellis above in The Epitomist, the cows have to be them, perhaps narrow poultry wire lotted to be milked, and in many cases would fill the bill. Do not set too they are left in the inclosure over many half-barrels to burden you with | night, in which case very rich lots are the labor of keeping the roots moist soon the result. If several such inclosin a dry time, for a few plants will uses are available one or more may be furnish you with all the encumbers cuitivated the following year and fine ling, if the vines can be properly sup- without the labor and expense of ported and the roots are kept moist, handling it. A combination of this especially if you will gather the cucks | sort, it seems to me, would solve the as fast as they come on, permitting problem of keeping up the fertility in none to go to seed on the vines. . I tobaceo growing and trucking. A herd have also seen enganburs raised with of thirty cows here last year produced attie work in the following manner:

Fill a barrel with riel transport, and during the grazing season. The urine place it where you wish the cucumbers is a very valuable element that is oth-

to grow. Several inches above the bot- erwise lost, but is in this way saved. tom toro small augur holes a few In hog feeding, this arrangement is inches apart. Plant a cocumier seed of especial value, for they more than near each, being in a well prepared any other animal, need a change of hill or ridge around the barrel. Keep feeding places. Where the feeder is water in the barrel when rain is scarce pressing them they can be fed in an and the vines will keep green and other lot so that the stock hogs may gionn up the remnants of the corn feed. which often is not paintable to a full fat hog. Then, too, several feeds thend may be put out in the different

Peed lots should be on well drained and with slade and comning water, if eable. The fencing should be the ast, smitted for either catrle or hogs. They should be connected by easy criting gates. For earle some arangement for feeding in the way of roughs or racks must be provided if. clean by the use of a strap iron hoe we are to feed them out of doors in

A simple yoke for a self-sucker that will be found efficient can be made of adinary rope halter for the head piece. A light bar of iron is twisted and bent as shown. Forward part of twisted and is attached to halter close to jaw One side of fork passes on either side of cow over breast extending back



midway. Straps or ropes are attached as shown to pass around back and belly to hold securely in place. This allows the cow perfect freedom of action to eat and drink and in feeding on pasture but immediately she turns her head to suck herself the prong toward the side she turns will jab itself into her body.-Geo, Rammel, in The Epitomist.

Speech Lost and Recovered. Arthur Speck, of Gloucester, England, received such a shock on hear any market, especially in those of good | ing of his father's death that he lost class, whether they are heavy draughts the power of speech. Recently he or carriage teams, and you cannot get | went to a football gam's. In his excitement he tried to cheer and suc\*\*\*\*\*\*\*\*\*\*\* Sunday Sermon A Scholarly Discourse By

Rev. D. H. Overton.

grant and and an entire and a second state of the second Brooklyn, N. 1.—Sunia, morning the Rev. Daniel H. Overton, pastor of the Greene Avenue Presbyterlan Church, preached on "Confessing Christ." The text was from John xii, 42-43; "Nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God."

Mr. Overton said: We have mentioned here in the text two of the greatest privileges and duties of our lives, namely, that of believing in Christ, and that of confess-ing Christ, John, in telling the story Christ's work, is complaining that there were so many who though they saw the wonderful works Christ did before them, did not believe on Him He explains this by saying that this has ever been the experiences of the phets. Isaiah, one of the greatest phets of the Old Testament, had this same complaint: "Who hath be-lieved our report? "And to whom hath the arm of the Lord been revealed?" He complained of blinded eyes, and of hardened bearts and of stubborn wills. If these things were true of the prophets of the past; if this was the experience of them all, then it was not strange that it should be Christ's experience, ,saiah saw that this must ever be the experience of any true prophet that would come to prophet whom he expected, the Mes-siah, the Christ, and so he predicted this experience for Him. The greater His glory and the more marvelous His work, the greater would be the oppo-sition to Him. Such experience would not argue against the Mes labship of the Christ, but in favor of it.

That this was the experience of the Christ the verses preceding the text, and many others that we might give. declare. Often He complained of the slowness of men's faith and the dullness of men's minds, and the stubborn-ess of men's will. We read that "He marveled at their unbelief." He had many things that He wanted to say to He had them, but their minds were so dull that they could not understand Him. He wept over the Holy City most of all, because of the stubborness of the wills

of its perishing people.
Yet even though this was Christ's experience, as it has been the exper-ience of every prophet, His word and His work did not return unto Him empty. Some believed, and followed and confessed. Many others believed, as we read in the text, but did not con-fess their belief. They were timid, hesitating, half hearted Christians. It is of such that I would speak this Sunday morning. And leading up to this I would speak first of believing on

This, of course, is fundamental, and all-important. "Without faith it is impossible to please Him." Without faith it is impossible for Christ to be any-thing to us, or to do anything for us. It is faith that links our lives to His-that brings Him near, and makes Him real, to us. We must believe in Him or we cannot reap the benefit of His great and glorious work for us. Every-where in Christ's message and in all the New Testament faith is made a condition of the blessed life. This is true of all life's relationships and it is supremely true of our relationship to God. There is little that He can do for us unless by faith we open our hearts and lives to Him. Faith is the channel that lets the life of God into

But this is what I wish to emphasize: falth must be strong enough to lead to something. It must lead to con-fession, to service, to sacrifice, "Faith-ful work is dead." The faith that sets us to no fask, and that leads to no changed and better life is a false and ss faith. I say that because I believe that so much of the faith in Christ is of this kind. It is a vague, visionary, general, half hearted, spas-modic faith that leads to nothing permanent, and takes us nowhere worth resented in that crowd that followed palms in His way on that first Palm

Sunday long ago.

It is believed by many that there were many in the multitude who did Him honor that day, but who before the week ended were crying with an-other crowd: "Away with Him! Cru-cify Him! Crucify Him!" Their faith was futile because it led to no confession, nor consecration

There is much faith in Christ that is there is huch faith in Carlet that is like that to-day. It is spasmodic, hys-terical, ephemeral. It leads people to church at Easter time, or at Christmas, who rarely if ever are seen there at any other time of the whole year. It may be that such have come to church be that such have come to church more to show their new found faith in Christ, but we will not bring that acthem credit for a little faith, even if it does not last except but for one or two days of the year.

Then there is a great deal of this

kind of faith out in the world that nev-er gets into the churches even for once or twice a year. It is a negative, passive faith. It has nothing against Christ, but it leads to nothing for Him. There are lots of people who will tell you, if you asked them, that they believe in Christ, and yet they are doing nothing for His cause or kingdom. They never have confessed Him pub-They never have enlisted in His

Now faith of this kind is good as far as it goes, bu: it doesn't go far enough. It is better than unbelief and opposition. I suppose, but it is sometimes harder to deal with and to get any-thing out of, than are these, I have thought. Our faith, if it is real, and if it amounts to anything, must lead us to confession, and to consecration, to service and to sacrifice.

It is of the great duty and privilege of confessing Christ that I would speak especially this morning. We see in the text that there were many in Christ's time who believed on Him, but who did not confess their belief, nor show their allegiance. There are very many such to-day, I believe, and it is to-those and of those that I would speak. Why is it that there are so many timid Christians, and hesitating half-hearted Christians in the world? Why is it that there are so many men of good morals, and of good will, and perhaps of Christian characters, who are unat-tached to any of our churches, and who, although they believe in Christ, have never confessed Him in that way,

at least.

Again we find the answer in the text.

"Nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God."

The first reason is, false fears. These timid believes did not confess Christ

timid believers did not confess Christ for fear of being put out of the synagogue. The Pharisees had Issued a de-

cree that if any member of their syns uld so much as confess that knew Jesus he would be exco They nicated from the synagogue. They were afraid of this threat or decree, and so they did not confess Christ. They did not have faith enough to make them bold and fearless or to lead them to do their duty whatever might be the consequences. They took counbe the consequences. They took coun-sel of their fears, and so they falled in their duty. It meant much to them to lose their place in the synagogue. They knew that. It really meant more to them to confess Christ even if they did lost their place in the synagogue. They did not know that. They did not know that as we know it to-day. We blame them, but in blaming them we condemn ourselves, and the people of this day who do not confess Chris...

There are very many to-day who be-lieve in Christ with more or less faith who do not make any public confession or profession of their faith. What himders them? Many things, no doubt, but among those many things this —a false fear, the fear of giving up or losing some coveted position or pleasure. Let me illustrate what I There was a family at one time attending this church quite regularly. I asked them several times if they would not like to make a public profesion of their faith and join our church. They always objected, and gave me weak excuse, but finally they gave me the real reason. They said: You know, we like to play cards some limes, and we go to the theatre once in a while, and we don't think that a church member ought to do these things, so we don't join the church."
Thus, for the fear of losing these
things, they never made a public confession of their faith by uniting with the church. They were wrong, and I told them so. They were wrong in the first place, in concluding that a church member might never play cards, or go to the theatre without injury to his soul, or to the church; and then they were utterly wrong in the second place. u that they concluded that these things were wrong for the believer in the church, and especially, in the third place, in believing that these things, even if they were wrong and had to be given up, were of more importance than joining the church, and so these rather than the fulfilling of their faith by a public confession.

I believe there are many like them

who put some little thing, or false fear, in the way of doing their full duty toward their God. And thus they stul-tify their souls and prove false to their aith. There are many 40 say to me: I would like to be a Christian and join the church, but there are so many things that I would have to give up that now I like to do." They are n becoming a Christian we need to give up only what it wrong, and every true person ought to be will ing to do that, anyway. And then the things that we lose are as nothing com-pared to the things that we gain. When we can say, with Paul, "For me to live is Christ," then we will count all other oveted things as refuse in order that we may have more of Christ. Aye, even death will be a gain to us, for it will give us more of Christ. "Godliness is profitable, both for the life that now is, and for the life that is to

Away, then, with all false fears and silly excuses, and let all who believe in Christ confess Christ. This is His own desire for us, as we know. "For who-soever shall confess Me before men, him will I confess before My Father in

But not only do false fears keep peo ple from the duty and the privilege of confessing their faith in Christ; there is another reason given in the text. It glory of then more than the glory of God." They wished to be the of by these Pharisees of the synagogue and to receive their praise, praise was something real and p and tangible. The praise of God for duty well done; that was far off and uncertain. They believed in this lowly Nazarene. They thought He was the Messiah, and, if He was the Messiah, it would certainly be to the glory of God If they would confess their faith In Him. It would help on God's king-dom in the world. But if they should declare their faith in Christ, the Pharieased and no longe praise and glorify them. And so they choose the glory and praise of the Phar-(sees, rather than the glory and praise

There are very many to-day who make that mistake. They love the praise of men, of their comrades, more than the praise of God, and so they fall in doing their full duty to God. They are afraid of what some of friends will say if they come out and make a bold confession of their faith in Christ. I believe this love of the praise of men, and coupled with it the fear of what others will say, is keeping many from their well-known duty to-ward God. Oh, let neither false fears nor false loves keep any one back from duty, his full duty, toward God and His church

The Sure Foundation

Some are all their days laying the foundation, and are never able to build upon it to any comfort to themselves or usefulness to others; and the rea, son is, because they will be mixing with the foundation, stones that are only for the following building. They will be bringing their obedience, du-ties, mortification of sin, and the like unto the foundation. These are pre-cious stones to build with, but unmeet to be first laid, to bear upon them the whole weight of the building. The foundation is to be laid in grace, mer-cy, pardon in the blood of Christ. But if the foundation be of grace, it is not at all of works; otherwise grace is no more grace. If anything of our own be mixed with grace in this matter, it utterly destroyed the nature of grace which, if it be not alone, is not at all. -Owen.

Stole Prison Books

Eays a South African newspaper: An amusing case occurred in magistrate's court at Durban lately when a recently discharged convict was charged with stealing his prison ocks. The accused alleged that he forgot to change them then discharged, but was returned to prison for another month."

Lacking in Style.

Tailor (standing off and inspecting im)-You don't like that evening uit? Why, my dear sir, the fit is ab solutely perfect, every line. Cholly-I know it. It fits me too well. The other chaps will say I couldn't possibly have had it made to order.-Chicago Tribuna,

Extinction of Chinchillas

Chinchillas have been so much to request for furs in the last few years that the species is in danger of extinction in Chili and Bolivia

CHRISTIAN ENDEAVOR NOTES

JUNE THIRD.

Faith: What It Is, Who. It Does .-Heb. 11:1-40; 12:1, 2. (Consocration Meeting.)

There is nothing unreal or vague about faith; it is not shadow, it is 'substance. No one ever obtained honor without faith,-faith in God, in men, in an ideal, sometimes only in himself.
God is a spirit. If He could be

pleased without faith. He would be pleased with the unspiritual. We can do nothing but believe in Christ; we cannot even do that entirely, for Jesus is the author and finisher of our faith.

Suggestions

If seeing the invisible object of our faith would make it more real to us. ura is only a half-faith. Faith is needed for prayer and prayer is needed for faith. They ish each other up the stairway of

In the matter of faith, "half a loaf is better than no bread"; indeed, it soon grows into a whole loaf. Those that emphasize their doubts will have more to emphasize; .

Faith is like the photographer's sensitive plate, which has become a most powerful aid to astronomy, cording millions of stars invisible through the largest telescopes

Illustrations.

Faith is a bridge over a stream. the further end unseen; but we know must rest on solid piers Every check, and bank-note is bason faith; so faith is the financial

system of the kingdom of heaven Uranus and Neptune were located by the eye of faith before they were seen by the natural eye. Science is founded on faith Questions. Is the unseen world a reality to

Do I occupy myself too much with

the things of sense; Is my faith growing constantly stronger? Quotations. No man knows to what heavenly

plendors his eyes may be opened if

he will only cultivate and cherish faith.—F. A. Noble. A true faith can no more be separated from good works than the light of the candle from its heat .- Jona-

than Edwards. Surely it is preferable, if possible, to suspend our bridge of faith from granite plers of knowledge .- D.

## EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 3.

Serving by Self-Denial .- Rom. 15. 1-3. The claim of Christ was that he came to meet the greatest need of the world. He did not formulate a code of laws. He did not leave an cclesiestical constitution. But his whole life and work centered in a great ideal or the world. He would eve men, as individuals, and save hem Into a new society, the kingdom

The work of Christ was revolutionary. It was the supplying of new and transforming motives. The great motives outside the kingdom were first of all, self-preservation, then olf-service, and then self-exaltation. These had failed continuously from the beginning. When Christ came he rejected them all. When he gives the power of an endless life to men he supplies the motives which fit that The true glory is not in getting but in giving; the richest life is that which contributes most to other

Selfish living is disorgenizing living Carried to its logical conclusion, it would build a wall of selfish concern about every individual so high as to shut him out from his fellows and from God. And that is precisely the inevitable end to which selfishness thoves. Selfishness is more than sinning, it is spiritual suicide,

The failure of our Christian experience comes when we lose sight of the fact that Christianity is a life transformed purposes, aims, ideals. It comes when we try graft upon the stock of self-serrendr the foreign and unassimilable ambitions of self-seeking. Self-seeking is heathenism. In its crude form it is barbarism: in its refined form it paganism; in any form it is opred to our faith, and it has ace in our practice. He that would save his life shall lose it.

Christianity is not asceticism. is not a system of negations. It says "Thou shalt" oftener than "Thou shalt not." It restores deranged functions to right uses. Ambition has its important place in the Christian

In the new life in Christ there is larger scope for sanctified and chas-tened ambition. "Covet the best best The life which Christ Jesus gives is the greatest gift which can come to anyone. It is the largest enrichment and enduement that can be bestowed. Its right use and fruitful activity offer the opportunity for nourishing a holy ambition. It must be made to count for Christ

Nesselrode Pudding.

This is an extra troublesome pudding to make, but is very delicious. Line the bottom of an ice-cream mold with thin slices of sponge cake that have b soaked in sherry wine; put a layer of all sorts of candled and preserved fruits on this, cut up very fine; then more cake, and so on until the mold is nearly full. Make a custard of a quart of milk, sugar to taste and six egg yolks, with a cake of grated chocolate; add two tablespoonfuls dissolved gelatin boiling hot strain and let cool; pour this over the take and fruit in the mold, seal carefully and pack in ice. When turned out it makes a beautiful dish. ' Serve with whipped cream sweetened and flavored to taste.

Murderous Ceremony.

When a Nespolitan wishes to effect the death of an enemy he takes some object, often a lemon, which he uses to represent the heart of his victim and he pierces it with nails or pins which he fastens securely with twine With appropriate incantations this fictitious heart is roasted over a slow fire, and is placed as near to the in tended victim as circumstances allow.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JUNE 3.

Subjects The Gentile Woman's Faith Mark vil., 24-30-Golden Text: Matt. xv., 28 - Memory Verse, 30 - Topic Bringing the Unsaved to Christ.

I. In heathen borders (v. 24). 24. "From thence He arose." That is, afer delivering the discourses at "Borders of Tyre and Sidon." naum. Tyre and Sidon were heathen cities on the east coast of the Mediterraneau Their religion was a base and corrupting nature worthip. Beelze-bub, the name adopted by the Jews as a name for Satan, was one of their delties who was supposed to be the author of "all the pollutions of idel worship." "Into an house." In all probability the house of a Jew. Edersheim thinks He must have tarried here several days; the fact that He desired to be kept hid, but could not, would suggest this. "No man knew it." He judged it proper to conceal Himself awhile from the Pharisees, who were plotting against Him. "Could not be hid." It seems that He was personally known to many in this country, who had seen and heard Him in Galilee.

H. A mother's request (vs. 25, 26). "Whose young daughter." The actual sufferings of the daughter were great, but the sufferings which the mother endured by sympathy were still greater. "An unclean spirit." Matgreater. thew says her daughter was "griev ously vexed with a devil." This was This was certainly a sad case. Nothing can destroy the peace of a home more than to have a daughter possessed with Satanic influences. The spirit that possessed this girl was an unclean-a vile-spirit. "At His feet." This at once shows the humility of the woman, 26. "Woman was a Greek."

language. The Jews called those who were idolaters Greeks, or Goutiles. "A Syrophenician by nation." A Syro-Phoenician. Phoenicia belouged to the Roman province Syria. She was a Syrian of Phoenicia. Matthew says she "was a woman of Canean." "Besought Him." Earnes.ly entreated Him. The lase was an urgent one. Earnesdly entreated and on her knees at His feet poured out her request. "Would cast forth." She believed He had nower to do this. Matthew says she "cried unto for mercy; she knew she could make no claim upon Him in any other way, "The devil," etc. Here is a plain. straightforward confession. There is no effort to cover up the family troubles, and gloss over matters, and make it appear that, after all, Let Caughte is "quite respectable." Fuith tested (v. 27). 27, "Josus

This woman's discouragements were great: I. Her advantages had been small. She was a heathen woman, with but little means of even ob-taining the light of the Hebrew Scrip tures. 2. At first Jesus did not reply to her request (Matt. 15:24). 3. When Jesus did speak He seemed to repe her. The soul seeking salvation for quently meets these same tests, and many become discouraged by them. The disciples were annoyed. They said, "Send her away, for she crieth after us." This has been greatly misun derstood. To "send her away" accord ing to Oriental idioms -and be to grant her request, cure her child and let her go. "The children." The Jews. "First be filled." They are the favored people. The gospel was first to be of-fered to the Jews, and to them our Lord's personal ministry on earth was chiefly restricted. "Nor meet." It is not suitable—not the proper thing to do. "Children's bread." To take those blessings that belong to the Jews.
"Unto the dogs." For "dogs" rend
"little dogs." household pets, such as
ran around the table at meal time. This was the severest test of all. The Gentiles were considered by the Jewish people as no better than dogs, and Jesus only used a form of speech which was common; but it must have been very offensive to the heathen. Would this woman resent it? Would her pride at last be stirred? No. She "shrunk feet, and her faith still held on for the desired blessing.

IV. Faith rewarded (vs. 28-30), 28. "Yes, Lord." "Truth, Lord" (Matt.). It is all so. The Jews—the favored ones ought to be blessed first. I know I am a heathen—only a Gentile dog. paper found was \$1,603,187.36. The "Yet." Now follows (I) an answer to last annual sale of undelivered mer-His argument against entertaining her petition, and (2) a most touching appeal to His clemency. "The dogs-eat of the children's crumbs." I only ask such kindness as the dogs of any family enjoy. If I am a dog give me at

least a dog's fare.
20. "For this saying." Her faith had triumphed. Jesus said, "O woman, great is thy faith" (Matt.). Her faith was "great in its earnestness, its humility, its overcoming great obsta-cles." The hindrances thrown in the woman's way only tended to increase her faith. "The devil is gone out." Now, at this very moment, thy request is granted. Though our Lord's mission was to the lost sheep of Israel, yet He always honored personal faith in Himself, whereverfound. Persevering faith and prayer are next to omnipotent. No person can thus pray and believe with-out receiving all his soul requires. This woman had asked a crumb, and had received a whole loaf of the chil-dren's bread. Although a heathen she now took her place by the side of Jacob and Moses, for she had prevailed. "Of thy daughter." Her faith is peculiar in that it obtains a blessing for another. Her intercession was succe Children who have praying parents should be thankful. Here is also an encouragement for praying parents. 30. "Laid upon the bed." A sign of

her perfectly tranquil condition demon had previously driven her hither and thither.

Crown of Gold.

"The late Paul Lawrence Dunbar, the negro poet," said an editor, "once addressed a Sunday school in New York. An odd incident happened, though, at its end, an incident that Dunbar laughed at as heartil, as the rest of us.

"Dunbar, toward the close of his re-

"'And, my little friends, if you do all these things some day you will wear a gold crown. Yes, each of you some day will wear a gold crown. "A little chap in the front

catching the poet's friendly eye, piped: "'My fader wears one now. "'No!' said the poet, "'Yes, he does-on his-toot,' said the little chap."

sorry for him?"-Judge

Bobble-Mamma Mamma-Well? Were men awful scarce when you

married papa, or did you just feel

Poor Father!

Office Brought Up-to-Date 

habits.

Postmaster-General Cortelyon any be is desirous of modernizing the po-tal service in every respect. He is a present paying particular attention y the division of dead letters, in order that all of the enormous amount of work there may be properly handled Fourth Assistant Postmaster-General Le Graw has been giving his persons attention to this division, and has recently materially strengthened the force by the addition of a number of competent clerks from other divisions under his supervision.

Uncle Sam's Dead Letter

The dead letter office is becoming se of the most important divisions of he department, and the skill that is seing developed by the employes in their own particular lines is something more or less remarkable. As a result of the enlargement of the force the seavy accumulation of mall, number ng upward of 500,000 pieces, has been ompletely wiped out, and the work is

low up to dare. The monthly report of the division f dead letters shows that the number f unopened letters on hand on Febraary 28 last was 43,000, against 230,000 n January 31. This reduction is very densing to Mr. De Graw, as it shows the efficiency of the force under his 41. section. In the month of February of the present year 100,000 more letters were opened than were opened in the same month last year. Last month 78,000 letters were returned to the senders, and altogether 738,000 letters were disposed of in various ways. The dend letter funds delivered into the office of the Third Assistant Postmas ter-General amounted to \$1312.57 for February.

Few persons, perhaps, realize the imnensity of the work performed by this division. Established in 1825 with an insignificant force, it has grown to be the largest division of the Postofflia Department, employing 140 persons three-fourths of whom are women An aged employe, recently deceased after a continuous service of more than Him saying, Have mercy on me. O forty years, recalled that be and one Lord, Thou son of David." She plead other clerk were able in the most leisarely manner to open all dead letters received. The same person recalled the fact that it was the custom at one ime to convey unreturnable dead letters to what is now the White Lot, south of the White House, where they

were burned. The division is divided into several sections. The employes in each of these have specified duties, in which they become amazingly dextrous. In the opening section, for instance, there are experts who have each opened in excess of 3500 letters in one day. Surprising proficiency is also attained by the clerks engaged in correcting wrong or insufficient addresses. Thousands of apparently hopeless cases of misdirection are set aright by these em-

ploves. Notwithstanding the efforts of the department to lessen the amount of dead matter by means of printed circulars and posted notices to users of the mails, giving advice as to means of avoiding loss to mail matter by observing proper care in addressing, etc., the number of pieces received in the division of dead letters continues to increase, reaching a total of 11,500,000 in 1905. Letters and packages bearing the addresses of the senders are, under the rules, when delivery is not possible, returned directly from the postoffice of destination to the senders. It is surprising that this Important method of insuring the return of mail matter, authorized half a century ago, is not more

generally employed in correspondence. Of the letters and parcels opened in 1905 there were enclosures of money igness at His |-in 76,983; drafts, etc., in 70,404; photographs in \$5.315 and postage stamps in 316,557. Those containing merchandise numbered 331,426. The actual money found amounted to \$59,101.16. and the face value of the commercial chandise included 115,000 articles, made up into 8162 lots, and the proceeds, excluding all expenses, netted

87054.03. The beneficence of the service is illustrated in small degree by the distribution from time to time, among the benevolent institutions of the District of Columbia, for the use of their inmates, of undelivered periodical and other printed matter suitable for the purpose. This distribution includes magazines, pamphlets, picture cards,

A Butcher and a King.

etc.-Washington Star.

An incident connected with King Edward's visit to Biarritz is told in the Echo de Paris. The King witnessed the arrival of cross-country competitors at Villa Machelon. Now. this villa belongs to a worthy and prosperous Blarritz butcher, who had been requested by the committee to place it at the King's disposition. The butcher's bosom friends held the view that it was absolutely indispensable that the master should do the honors of his villa to the King of England, his guest. So the butcher fetched out his Sunday suit, arranged his braces ourside the kni ted waistcoat which he invariably years, stuck his hat over his ears, and, freely perspiring under the blazing sun, awaited his august visitor. King Edward arrived and got down from his motor car. With a fine scorn for the protocol the butcher walked up to his majesty tapped him on the shoulder, and said in a drawling voice, "Come, do not stop in the sun. Go up to the salon." A friendly shove accompanied these words. The King grasted the situa tion at a glance, smiled, and obeyed, eaving the butcher to chew proudly his penny Havana on the doorstep.

Spain's Navy Gone.

Since her war with the United States in 1898 Spain has dropped to sixteenth place in naval strength. Her mayy to-day consists of three secondclass battleships, four armored cruisers, thirty-six other cruisers, nine seagoing gunboats, thirty river gunboats. 'shteen torredo boats and destroyers, and forty-eight other vessels. Officers 786; men, 6000.

Edinburgh has adopted a scheme for collecting for charity through a central office on the lines of the Liverpool