THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. L. O. ROTENBACH.

Theme: Dead Eyes Opened.

Brooklyn, N. Y.—At Bethany Presbyterian Church the pastor, the Rev. L. O. Rotenbach, preached the third sermon in the series on "Miracles; the Wonders of Jesus and Their Lessons For To-day." His theme was, "Blind Eyes Opened." The texts were in Mark 7:23: "He took the blind man by the hand and led him out of town," and Matthew in 9:29 and 20: 34: "According to your faith be it unto you: Jesus had compassion." Mr. Rotenbach said:

The texts bring before us three scenes in the healing mercy of Jesus. The first is yonder where lies the city of Bethsaida, near the Sea of Galilee, close by the Jordan. Jesus is in that city: you can see Him together with His disciples. Now, notice that company of people yonder. See, they are leading a blind man. They bring him to Jesus and beseech Him to touch him. Here is faith on the part of that company and neutrality apparently on the part of the man. What he needs is faith. Jesus undertakes to arouse that. He takes the blind man by the hand, leads him out of the city, one side by themselves, the man and Jesus.

Now, notice the process, for such it is. The Master moistens his eyes with spital, places His hands over them and asks: "Seest thou aught at all?" The man looks up. Here is faith's beginning: "Yes, yes, I see men, but I see them like unto trees walking." Again those hands are placed over his eyes, and now Jesus makes him look up also. He sees clearly!

Here, now, is the second picture—two blind men of their own volition are following Jesus. Let us get the setting. The Master is teaching with Jairus, a ruler, comes beseeching Him. "My daughter is dead; come, lay Thine hand upon her and she shall live." He goes to grant the request, when through the throng a woman makes her way, reaches out her hand timidly and touches the hem of His garment and is made well. At the house of Jairus professional mourners have taken possession. Jesus puts them out. "The maid is not dead but sleepeth." They laugh at Him. He goes in, takes her by the hand, and lo! she rises, and the fame of it went everywhere.

That is the setting, and now as He departs from thence, these two blind men keep following Him. We can see them go. How pathetic the sight! We can hear them creeping out after Him. Listen, "Son of David have mercy, have mercy, have mercy." But He heeds them not. Now, at length they approach the house where He is to remain. He goes within. Crowd remains outside. But these two blind men, what will they now do? They are keeping right on eagerly through the crowd. They are at the door now. What! they have gone into the house and right up to Jesus.

He asks, as He looks upon their sightless eyes: "Believe ye that I am able to do this?" Do they believe! Why, He has healed that woman in the way a little while before when she had but touched Him. He has raised from the dead the daughter of Jairus by simply taking her by the hand, and they had kept following after Him all along the dusty road, though utterly ignored by crowd and by Him. Do they believe now when at last they stand by His side? "Yea, Lord," and as the answer bursts from their eager lips, He touches them, saying: "According to your faith be it unto you," and their eyes are opened. Faith is triumphant.

Now, over there we have the third picture. Again we need the setting to bring out the force and the beauty of it. Jesus is going up to Jerusalem. It is the week before Passover—a week before the cross. As He goes He takes His disciples one side and says: "Behold we go up to Jerusalem, and the Son of Man shall be betrayed: and they shall condemn Him to death and deliver Him to the Gentiles to be mocked, scourged and crucified, and the third day He shall rise again."

Then comes to Him the mother of Zebadee's children. Her request is that her sons might sit one on the right, the other on the left of Jesus in His kingdom. The ten, you remember, are incensed, but Jesus calls them unto Him, saying: "Ye know that the princes of the Gentiles lord it over them, but it shall not be so among you. Whosoever will be great among you let him become your servant; even as the Son of Man came not to be served, but to serve and to give His life a ransom for many."

After these two events Jesus, His disciples and a great multitude depart from Jericho. He is in the midst of one of those great pilgrim bands on their way to Passover feast. They have come from Galilee, augumented in numbers as they have drawn nearer to the city of David.

Their people believed on Him—as a prophet, and in a vague way as Messiah and the coming king, who even now, when they arrive at the city, may be crowned, as once before they sought to crown Him by force. On sweeps the procession—a crowd before Him, another behind, Himself and disciples with others in the middle. He perchance engaged in teaching.

Suddenly a sharp cry breaks in upon them. At the roadside ahead sits blind Bartimaeus and a companion begging. They hear the advance of the multitude. "What means this?" "Jesus of Nazareth passeth by." At once all he had felt, hoped and believed of Jesus burst out in one great cry: "Jesus, Son of David, have mercy on us." The multitude, impatient at disturbance, rebukes them and bids them be still. No, no, louder yet rises their cry: "Jesus, Son of David, have mercy on us."

That cry reaches Jesus. He stops, commands that they be brought to Him. Bartimaeus leaps forward, throws aside his cloak, a lane opens through the crowd and now they are before Jesus. "What will ye that I shall do unto you?" "Lord that our eyes may be opened." See the wondering multitude, those eager blind ones and Jesus. Is it a wonder that He is moved with compassion? He touches their eyes. They receive sight immediately, follow Him, glorifying God, whilst the multitude sings praises unto God.

These three scenes are given us not so much to please or interest us, as to touch our hearts and to instruct our faith. There is a manifest progress also. In the first the blind man is lead of others to Jesus. In the second they follow after Him of their own eager volition, and in the third Jesus has them brought to Him. In each is an advance of faith, and faith is the medium alone through which we may receive divine things.

We have in the first scene the great truth of the gracious presence of Jesus. We read: "He took the blind man by the hand and led him."

Tender and beautiful is this ministry, Jesus Himself leading the blind. Can you catch the significance? Can you see the leveling force of the Gospel? "All ye are brethren." Yes, and Jesus proves it by taking the hand of the blind.

Can you also realize the positive directness of Christian service? "Bear ye one another's burdens," is the injunction, and we have Jesus taking the blind man and leading him. He for the time is eyes for him.

Your Christianity is halting, my brother, if you have not in your life that first hand ministry, which feels the infirmities of another and touches him where his need is.

There is here also the perfecting service of Jesus. His dealing with this man is a process. He leads him by the hand. He moistens his eyes. He places His hands over them, asks then "Seest aught?" "Yes, but faintly." Places hands over eyes again, their sight comes clearly.

So He deals with you and me. Our first experience of Him whilst joyous and hopeful, still is inadequate. But how patient and forbearing is He with our weakness and hesitancy. Renewed and closer contact of fellowship clears the spiritual vision.

Let Him keep in touch with you, whilst you yield your will, life and love to Him. He will finally perfect your vision and you will see Jesus even as He sees you.

In that second picture we have a startling manifestation of the all sufficient power of Jesus. His question is: "Believe ye that I am able to do this?"

A great faith grasps this and holds it tenaciously. Those two blind men followed Him along that weary way. They kept on until they came to Him inside the house. Can you see them? Their sightless eyes striving to look into His eyes? Can you hear their answer: "Yea, Lord, yea, Lord, we believe that Thou art able." "According to your faith" is His answer and they see Him—Jesus.

Do you desire the triumph of a great faith, a faith that sees Jesus? Then you, too, must believe that "He is able." You do believe it? Yes, to be sure you do—in a way. But do you believe it with all your soul by a faith that grips your life? Do you believe it with a faith that impels you, as it did those sightless ones along the roadway, weary roadway of your life, through the thronging crowds whose carelessness and indifference besets you on every hand, right on into the very presence of Jesus Himself?

You have been trying to do things for yourself. Hadn't you better let Him do them, for He is able? Some things He alone can do for you; trust Him. Commit your way unto Him—for remember "According to your faith will it be done unto you."

In this third scene we have preeminently the compassionate personality of Jesus. We read: "Jesus had compassion." In fact all through this scene it is Jesus, Jesus, Jesus, and therefore faith, faith, faith. First, we have Jesus of Nazareth passeth by. Remember He is always passing by, in the great throngs to-day, as then.

Do you feel your great need of Him? Cry out to Him. Bartimaeus did that and his companion. Are you being oppressed, hindered, discouraged by the very ones from whom you have reason to expect? Cry out yet much the more—those two by the wayside did that. They received sight and then followed after Jesus. Do that, just that, the way will open.

Secondly, we read Jesus stood still. He always will, provided the right note is in your cry. Remember He was in the midst of a multitude going to Jerusalem — perhaps they will crown Him King. Yes, palm branches will they strew in His way and cry: "Hosanna in the highest, blessed is the King that cometh in the name of the Lord," and yet—He hears that cry.

Remember He is on His way to Jerusalem to accomplish His decease. As that conference upon the Mount of Transfiguration revealed the weird shadow of the cross already is creeping over Him—and yet He hears that cry!

What is in that cry? Need? Yes Suffering? Yes. But He finds that everywhere. There is something more in it. "Jesus have mercy," is it? No. "Jesus, Son of David, have mercy." This one had faith in Jesus not merely as a great rabbi, but he had faith in Him supremely as the promised deliverer of Israel, the Messiah. It meant Jesus—Thou Christ—have mercy. No wonder He heard and stopped and called them to Him.

Thirdly, Jesus has compassion. He always has. Let there be the cry of conscious need, which believes implicitly in Him as redeeming Saviour—then always has He great compassion. It is always "the old, old story of Jesus and His love."

My brother man let Him be such a Saviour to you as we have seen Him in these three pictures of tender ministry. Let Him lead you by the hand—a living presence. Let Him draw out your faith till you can say with joy: "He is able." Let Him hear your heart's cry of a great faith that wins His compassion.

Think No Evil.

Remember that charity thinketh no evil, much less repeats it. These are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

The Dove of Peace.

High above the storms rides the dove of peace and its message lives despite the wind and wave.

A FALSE FRIEND.

Mrs. A.—"I thought Mrs. C. was a friend of yours?"

Mrs. B.—"And so she is."

Mrs. A.—"Well, she isn't. She's a hypocrite."

Mrs. B.—"How do you know that?"

Mrs. A.—"Because she tried to get me to say something mean about you."

Mrs. B.—"She did? How?"

Mrs. A.—"Why, she asked me to tell her what I really thought of you."—Chicago News.

Killed in Queer Accident.

A somewhat remarkable death took place recently in one of the large ovens at Tunstall, Staffordshire, England, used for firing pottery, the deceased being Albert Cotton, aged twenty-four. A man named Enoch Goodwin went up a ladder to the top of the oven, when he fell and alighted on Cotton, killing him on the spot.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR APRIL 12.

Subject: The Raising of Lazarus. John 11:1-57—Golden Text. John 11:25—Commit Verses 43, 44—Commentary on the Lesson.

TIME.—January, 30 A. D. PLACE.—Bethany.

EXPOSITION.—I. Jesus Wept. 32-36. Martha, having received from Jesus the consolation she sought, waited no longer, but hurried to Mary with the glad message, "The Master is here and calleth thee." Without a word Mary rises quickly and hurries to Jesus and falls down at His feet. Mary had been at Jesus' feet before (Luke 10:39). Then she was at His feet for instruction, now she was there for comfort and help. It is those who, in times of prosperity, know how to sit at His feet to learn, who, in times of sorrow, know how to find comfort and deliverance in the same place. There is no better place to go in sorrow. The day will shortly come when Mary will be at His feet again in worship. Mary's cry at Jesus' feet is a deeply significant one: "Lord, if Thou hadst been here, my brother had not died." There seems to be almost reproach in it. But she still calls Him "Lord." It is wonder more than reproach. Mary was in great perplexity over the death of her brother, just as we oftentimes are when our loved ones are taken away. It was an impenetrable mystery to this gentle-hearted woman. Why had not Jesus come and saved? He knew. It was that He might do something vastly better than they sought. They sought a brother saved from death: He would give them a brother triumphant over death. It was because He "loved" them that He had not come until Lazarus was dead (vs. 4-6). It was also that God might be glorified (v. 4), and that the faith of the disciples might be strengthened. Christ often has many loving reasons for His dealings with us when we can see none at all. Martha had uttered the same words at her meeting with Jesus (v. 21). Evidently they had often said it to one another during those four days. But Martha had not fallen at Jesus' feet when she said it. That wouldn't have been at all like Martha. She was a practical, undemonstrative woman. Jesus had given Martha a good deal. He gave words of wondrous promise and hope; but He gave Mary more—He gave her His deepest sympathy and His tears (vs. 33-35). "Jesus wept." I am glad He did; and I am glad John noticed it, and that, when long years had passed and John was writing down what he recalled of the words and acts of Jesus, the Holy Spirit whispered, "Put that down, too, John: 'Jesus wept.'" We need a high priest who can be touched with a feeling of our infirmities, and, thank God! we have such an one (Heb. 4:15, 16). Mary's sorrow was not to be of long duration; a few minutes now and sorrow would give way to ecstacy; her sorrow, moreover, was founded upon a mistake. Nevertheless it was real, and Jesus entered into it and made it His own. True love doesn't ask how much foundation there is in the sorrow of others. In all our afflictions, Jesus is afflicted (Isa. 63:9). However, I cannot but think that in Jesus' "groans" (vs. 33, 38) there was something more than sympathy. The word translated "groaned" means "was very angry." At what was Jesus angry? At death, that great masterpiece of the devil (Heb. 2:14), which had through the century had desolated so many homes and had now dared enter the home of those He loved (v. 5). But Jesus Himself will shortly have an awful fight with this monster and conquer him. The Jews interpreted Jesus' tears partly aright. "Behold how He loved him," they said. But it was not only "him" He loved and therefore wept. There are many to-day who regard tears as a sign of weakness. The perfect man wept.

II. "Take ye away the stone," 27-41. What a wonderful interplay of the natural and the supernatural, man's work and God's work, there is in the great works of Christ! Jesus is about to perform one of His most stupendous miracles: call back to life a man who has been four days dead; but what man can do, man must do. He alone can and He will raise the dead, but man can and man first must take away the stone. There is many a man dead in trespasses and sins to-day whom Jesus wishes to get at and raise; but He is calling to us, "Take away the stone," and we don't obey; so the man is not raised. What is the stone that lies against the door of the cave wherein your dead friend lies? Take it away. How little Jesus was understood. They fancy He just wants to get in and see His dead friend. Even Martha, to whom He has just declared, "I am the Resurrection and the Life," forgets and protests against the moving of the stone. "He hath been dead four days"—as if it made any difference to the omnipotent "Son of God," "the Resurrection and the Life," how long a man had been dead. Why, the time is coming when He shall speak the word and those who have been dead four thousand years shall come forth.

III. "Lazarus, come forth," 42-45. "He that was dead came forth." A plain, calm, unvarnished statement of a wonderful fact. The story bears the marks of its genuineness in every line. Who is He that by a word thus raises the dead? Only those who won't see can question. Truly this is the Christ, the Son of God.

The technical man says there isn't any such thing as suction between vessels. That as a matter of fact two vessels passing in close proximity are shoved rather than drawn together. He illustrates his point with a tube with two bulging ends and a channel, half the size of these equal ends, connecting them. When water was pumped in at one end, or at any point in the tube, the pressure was found to be twice as great in either end as in the slender middle portion.

Oxygen, named from the Greek oxus, sharp, is the most abundant of all substances, constituting about one-third of the solid earth, and forming about nine-tenths of water and one-fifth of the atmosphere. It is the supporter of animal life and of combustion. Without oxygen we could not even light a match. Nitrogen is, in a way, equally important, as it is the indispensable element in food and in the soil, from which all food primarily is drawn.

CHRISTIAN ENDEAVOR NOTES

APRIL TWELFTH.

Temperance Meeting: Lessons from the Life of John B. Gough. 2 Sam. 22: 17-27.

Living to the flesh. Gen. 25: 30-34.
Drunkenness forbidden. Luke 21: 34-36.
Shunning temptation. Prov. 6: 23-27.
Drink debases. Isa. 28: 7-16.
Leads to poverty. Prov. 21: 16-18.
Excludes from heaven. 1 Cor. 6: 9-11.

The temptations of the drunkard follow fast one upon another, like recurring waves.

Alcohol is an enemy too strong for any man; only God can conquer it for him.

God has large places ready for all that will allow Him to lift them out of small ones.

Our fortune takes its tone from our character: to the drunkard all the universe seems drunk.

Gough's Life.

John B. Gough, perhaps the most eloquent and able temperance advocate that ever lived, was born at Sandgate, England, August 22, 1817.

His parents were poor, and to better the boy's prospects they sent him with a neighbor to America.

He spent two years on a farm in New York, with no Sunday school or day school, but joining the Methodist Church during a revival. Seeking advancement, he went to New York City with only half a dollar in the world.

Great poverty and many trials, together with the ability to sing well and tell funny stories, let Gough into a life of dissipation. He became a drunkard and an actor. His first appearance in Boston was in the play, "Departed Spirits, or the Temperance Hoax," in which Dr. Lyman Beecher and other temperance leaders were ridiculed.

Mr. Gough married, took up his trade of bookbinding, but fell to the most profound depths of intemperance, knowing all the horrors of delirium tremens. At one time he stood on the railroad track with a bottle of laudanum at his lips, and only the movings of the Holy Spirit kept him from a suicide's end.

The kind words of a stranger, Joel Stratton, a waiter in a temperance hotel, persuaded Mr. Gough to sign the pledge. The drink demon and the stratagems of saloon men caused him to fall twice, but he recovered each time, through the kindness of friends.

He began to speak for temperance in a humble way, but his great ability was soon recognized, and he became a temperance lecturer, speaking to crowded audiences all over the United States and Great Britain. His speaking combined the richest humor, the tenderest pathos, the most powerful eloquence, the most convincing argument.

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 12.

Interrupted Hosannas—Luke 19. 32-48; Zech. 9. 9-11.

When Jesus Christ came to a city of Palestine, and when he comes to a city of America, the result is the same. There is a sharp cleavage of opinion and conduct concerning him. The children and all those of childlike hearts rejoice; they know that simplicity and goodness and truth and love come with him, and these things are to them the signs of the presence of God. But his coming is always undesired and dreaded by those who have refused simplicity and goodness and truth and love. The Pharisees sneer. They know how to be righteous according to a program, but they have no purpose of righteousness as a thing of the heart. The traders in the temple snarl in impotent rage, because the very qualities for which he stands will ruin their business and destroy their gains.

So Christ comes to every community. The hosannas of the childlike are ever interrupted by the criticisms of the self-righteous and the greed of the unjust. No man who is unwilling to confess his helplessness and his need will receive Jesus Christ. No one who chooses gain rather than godliness will welcome him. When a man who is in a bad business does welcome Christ he abandons his business, as did Zaccheus; when a man who is in a bad business does not welcome Christ, sooner or later he must abandon his business anyhow, but in that case he perishes with his profits.

The childlike are not the only ones who welcome the advent of Christ. He comes with a message of freedom to all who are bound. His simple word opens the dark places of doubt; his comfort releases the prisoner of sorrow; his word of pardon frees the bondslave of sin.

A BOOK COVER.

Many of our boys and girls no doubt would like to have a neat cover to put on the books they read to keep them from getting soiled. Here is the way to make one that may be used on any book of ordinary size. The girls can make it for themselves; the boys can ask their sisters' good offices in the matter. Take a piece of tailor's canvas eight inches wide and seventeen and a half inches long, and on one end of it embroider an initial or a monogram, as may be desired. This should be done on the part of the canvas that will cover the front of the book. Line the canvas with gold colored silk the same size as the canvas, overseaming it on all the way around, then bind it around with half-inch crimson ribbon. Fold in about two inches on one end and fasten it at each edge. The back of the book can be slipped in at this end so that it will hold, and the other end, being unfolded, may be used to mark the place when the book is laid aside. Of course the cover may be of any size desired, but the one here described will answer for most books.—Chicago News.

WHEREAS, ETC.

"You take a short walk every morning before breakfast, do you?" said the doctor. "As a sort of constitutional, I presume?"

"No," answered the professor, "As a sort of pre-amble."—New York Sun.

Lime is Important.

Rich lands, such as the blue grass country, are found to contain much lime, and experiments have shown that this material is an important factor in soil fertility and a necessity in the production of clover. By a free addition of lime much of the condition of a limestone country can be secured.—Professor Alva Agee, Pennsylvania State College.

Successful Poultry Raising.

Paying particular attention to all of the small things is the keynote of successful poultry raising. The strictest attention from start to finish is what brings the success. No flock of hens that is run in a slipshod manner, letting them practically take care of themselves, ever pays much of a profit, and indeed such a flock is generally kept at an actual loss. There are very few flocks that can take care of themselves, but the greater majority of them can take care of their owner if they receive the right amount and kind of attention.—Weekly Witness.

Breeding Trotters.

Trotters will never be bred to a certainty so that all of them will trot fast. There will always be some failures. When all those who are engaged in the business breed systematically, the cases of failure will be far less numerous than in the past or at present. Breed from the best of animals that are themselves bred in producing lines. When breeding for speed endeavor to make such selections of sire and dam as will show a similar combination of blood lines in the offspring as that which has produced speed with the greatest uniformity in the past.—American Cultivator.

Care of the Colt.

The first year of the colt's life should be devoted to instruction. The colt will learn more easily at six months old than when a year old. It can also be controlled more easily. Hence it is wise to handle the colt early. Its early training should not stop with breaking to the halter. It should be handled until it will drive as well as lead. To teach it all this and keep it from forgetting what it has learned is a little trouble, but if the colt is of good stock the trouble is well paid for. Practice a little common sense with the young stock and note the high rate of interest coming back to you as the result of the investment.—Epitomist.

The Farm Machinery.

A great deal of money is wasted every year in replacing machinery that is worn out or disabled before its time. Rust and neglect probably injure more machinery than labor wears. A manufacturer is said to have asserted that farmers would not buy more than half the present amount of machinery if they took proper care of what they have.

A common cause of damage is ignorance of the parts of the machine and how to adjust them for best working conditions. A machine not in first-rate condition will often continue in operation, but at the expense of strain and damage to the parts of the mechanism, causing a break down sooner or later, besides requiring a great deal more power in operation.

The simple need of frequent oiling is neglected. Said a mechanic: "Oil is the cheapest machinery we have." It is certainly cheaper than buying a new machine. A little observation will soon discover which parts of the machine require most frequent oiling, and these should receive special care. In some machines it happens that parts that need oiling are not easy to get at, with the result that neglect follows, until something happens. In mowing and harvesting machines the holes which admit oil to bearings often become clogged and the oil fails to penetrate where it will do the most good.—American Cultivator.

Orchard and Chicken Yard Rivals.

To-day the One-Acre Ranch has reached its culmination and displays extraordinary results. Every inch of ground has its duty to perform, every tree is in bearing, every vine and plant is at a high point of development. The land, however, is by no means all given to agriculture. The house, a neat, comfortable cottage, takes up one corner. In front of it is a small, well kept lawn and a flower garden. To the north of the house is a large storage cellar, a tool house, a dog kennel, numerous chicken houses and several fenced-in breeding and feeding pens, covering one-half acre.

The orchard occupies one-fourth of the acre. In it are 130 trees, including eight varieties of peach, seven of cherry and four of apple; also plum, apricot, quince, English walnut, Spanish chestnut and almond. Between the trees and on the other fourth part of the acre, are grown berries and vegetables, thirty varieties or more, including potatoes, peas, beans, cucumbers, tomatoes, beets, onions, squash, parsnips, asparagus, peppers, pickles, turnips, cabbage, strawberries, raspberries and blackberries. The fence on three sides of the place serves as a grape arbor, and, in season, fairly groans with the weight of the fruit.

The yearly income from these products would easily support the proprietors of the One-Acre Ranch, but the poultry yard, not to be outdone by the vegetable kingdom, works prodigiously to outstrip its rival in swelling the bank account. The 170-odd thoroughbred chickens last year laid over 5000 eggs, which sold at prices ranging from twenty to forty-five cents per dozen. Two industrious black Spanish hens, which were kept in a pen of their own, laid 420 eggs in one year. Two hundred and fifty settings were sold for hatching purposes, netting approximately $1 a setting. Besides the chickens for their own use, the Lipes sold over 200 from last year's brood, from fifty cents for the spring chickens to $3 for the thoroughbred roosters.—Century.

Breeding and Feeding Swine.

At a swine breeders' meeting at Manhattan, Kan., Professor G. C. Wheeler said in part:

"There is no animal kept on our farms which will so surely and quickly return us a profit upon feed consumed and care given as the humble and lowly hog.

"The history of swine husbandry of the United States is one of the most interesting features of our live stock development. The hog population of the United States for 1905 was over 52,000,000, sixty-two and one-half per cent. of which were credited to ten States, all with the exception of Georgia and Texas being centrally grouped in what is commonly known as our corn belt district. In other words, the bulk of our pork is produced in our great corn States of the Central West. In fact, we may almost say that the hog has made possible the development of this section of our country. The type of hog grown is, of course, an important factor in the problem. We are all strong for an animal which shall have the utility feature highly developed. We want a hog which will fill the market requirements and which can turn the greatest amount of corn and other farm-grown feeds into pork at the lowest possible cost.

"There is no domestic animal which adapts itself as readily to changed conditions and environments as the hog. The animal of the present day has been gradually evolved by selection and methods of feeding and care until we have a smooth, symmetrical, compact type, with the early maturing and fattening character highly developed.

"While from the market standpoint many of the strictly breed characters have no value, there are some few characters which all must have, and I am going to mention one or two of the most important.

"In order to be highly profitable the farmer's market hog must, first of all, have a store of inherited vitality and vigor. Any inherited tendencies to constitutional weakness of any kind will be fatal to the most profitable results. The animal must transform a large amount of material into a marketable product in a very short period of time, and any weakness or lack of vitality and vigor must result in breaking down of the animal and a failure to carry out to a profitable consummation its purposes in life. This, coupled with a lack of fecundity in the breeding sows, is the commonest cause of complaint among our swine breeders and farmers.

"The strong, vigorous sow, producing and successfully raising seven or eight pigs at a litter, has more than double its value of the sow which will produce and raise but four. It is a fixed law in breeding that certain characters are in a way co-related. For example, the most highly developed beef cow is seldom a heavy milker, and, again, the light milker is not so sure and regular a breeder. Nature seems to limit the production of offspring by the ability to nourish and care for that offspring."

Notes of the Farm.

All meat and milk products should be given as fresh as possible.

Make hens work for their food and then give them grits to grind it.

Eggs not more than ten days or two weeks old hatch the strongest chicks as a rule.

The males should be mated to the females at least two weeks before eggs are desired for incubating.

Building air castles is light work, but it won't make the hens lay, the eggs hatch or the little chicks thrive.

Eggs being saved for hatching should be kept at a temperature not lower than forty-five nor higher than seventy-five degrees.

Nobody ever succeeded in the poultry business by doing business in a helter-skelter manner; good management means as much or more toward success than any other one thing.

The fowls should be allowed to run outdoors every day the weather will permit. They will be more healthy than if closely confined, but don't compel them to go out in cold winds and rains.

Plan to purchase at least a setting or two of pure bred eggs for hatching this spring. It will pay. Another good way to get a start with good poultry is by the purchase of day old or newly hatched chicks.

If the poultry yard is inclined to get muddy it will pay to fill it in with sand or gravel, ashes, cinders, etc., until it is above the general level. Some people's poultry yards would scarcely make even as good hog pens.

Keep the food troughs and feeding pens clean. Poultry are not like buzzards, capable of thriving on any old kind of rotten stuff. Don't let them have access to musty grains or decayed material of any kind or disease will very likely result.

A Hint to Wives.

When a man knows that there is always a watchful eye on him; that if he forgets to be thankful for some service done him, if he is absent-minded, if he neglects to kiss his wife good-bye, it will be all counted against him—then his spontaneity will die.—Harper's Bazar.

Monarch Was Not Fastidious.

Frederick the Great made a satisfactory meal on salt beef or pork and cabbage.

The Magpie in Fakedom.

By C. L. STEENSEN.

In this country, where the magpie is unknown except when imported, very little is known of his cleverness, thieving proclivities and great facility for learning to talk, in which he equals or perhaps surpasses the parrot. "Chattering like a magpie," is a well chosen simile. In Europe we find the magpie in plenty, and in the country a steady war is kept up on him because of his destructive habits and thievery. In his favor it must be said that he, like the crow, is to a certain extent the farmer's friend by helping to destroy mice, grubs, etc., although he cannot be seen following the plow like the crow and raven. He is fully as wary as those birds and is very suspicious of "the man behind the gun." His propensity for stealing shining things is well known.

Not so well known is his dislike, hatred it might be called, of bright colored objects, more particularly bright red or yellow flowers. I have seen magpies with shrill cries make savage onslaught on beds of red gladiolus, amaryllis and nasturtium, while, strange to say, peonies were left unmolested; perhaps because their color was not of the irritating red shade. I have seen a poor little escaped canary bird fiercely attacked by them. It seemed as if all the magpies in the county had gathered about that canary. They shieked, fluttered, pecked at him and literally tore him to pieces.

Here is an old legend about the magpie which may amuse some of your readers:

"Once upon a time a magpie, perched on a branch of a large willow, saw through the open window of the village church the chalice on the altar brilliant in the rays of the sun. Swiftly he flew in, stole the chalice and carried it up in the willow, where he secreted it in the heart of the tree, imploring silence on the part of the tree.

"As soon as the theft was discovered the villagers set out inquiring of birds, beasts and plants if they had seen the chalice. None had. Then they came to the poplar. And the poplar willow swore it knew naught of the chalice and so swore raising its branches to heaven in affirmation.

"As a punishment for this perjury the good Lord would not let the poplar's branches resume their natural position. And that is why the poplar's branches point straight up.

"Next to the poplar was another willow tree, and when it heard the false testimony of its sister tree it drooped its branches in shame and sorrow and so they have ever remained. And thus we got the weeping willow."

Suffrage in French Revolution.

Woman suffrage is not, as many suppose, an American invention. In 1789, the year of the destruction of the Bastile, Olympe de Gouges presented to Marie Antoinette a program containing seventeen articles demanding the full enfranchisement of women. This program set out "that all citizeneases should, as all citizens, take part personally or by their representatives, in the forming of law, the expression of the popular will."

The success of this movement at first appeared certain. Condorcet, in 1793, in the convention, elaborating the project for a constitution, inserted woman suffrage. In June, 1793, the convention voted it, but it was never applied, and later that year it was annulled. Subsequently came the code Napoleon. "It is necessary," said the Emperor, "for the woman to know that in going from the guardianship of her father, she should enter under that of her husband"—and the code expressed practically this view of the Corsican who had told the childless Mme. de Stael, with brutal candor, that the greatest woman in France was the mother who had the largest number of children.

The Gyroscope Principle.

A practical application of this tendency of rotating bodies to preserve the direction of their axes has been made in Germany to the compasses used on shipboard. The needle of the ordinary mariners' compass is very sensitive. This has been necessary hitherto in order that it should maintain its direction toward the north during the motion of the ship as it moves about in different directions. It has been found, however, that the rolling and vibration of a ship interfered with the needle. If the waves were rolling high the needle is apt to become unreliable because of its great sensitiveness to shocks. However, if when the needle was known to be in an undisturbed condition it is connected properly with a gyroscopic wheel kept continually in motion, this wheel would hold the needle to its true position. The usual shocks on shipboard would have practically no effect. Experiments have been made abroad in this connection, especially with the Anschuts compass. The results of these experiments have been very favorable.—From J. F. Springer's "The Gyroscope," in St. Nicholas.

North and South Italians.

Because, while politically one, they are really separate peoples. The Longobards, or Lombards, who about 568 took possession of Northern Italy and permanently established themselves in the rich valley watered by the Po and its azuents, were of Teutonic stock, their original home having been in the region on the left bank of the Elbe, round about Madgeburg and Lunsburg, Germany; while the Italians south of Lombardy are of the old Latin stock. This fact explains the physical and other differences between the people from the north and the people from the south of Italy.—New York American.

"Mumping Day."

What is known in Lincolnshire as "Mumping" or St. Thomas' day, when women and children go from house to house begging money, food, or clothing, was observed yesterday. In Lincoln city many residents make it a practice to give the "mumpers" a packet of tea or sugar, or provide them with a good meal.—London Standard.