THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. J. A. HANSEN.

Theme: Small Man's Treasures.

Brooklyn, N. Y.—In the Central Baptist Church, Sunday, the pastor, the Rev. J. A. Hansen, had for his subject "A Small Man's Great Treasures." The text was taken from Luke 19:1-10. Mr. Hansen said:

We need not know much about some people to know all about them. Of Zaccheus we know just three things: He was chief among the publicans, he was rich and of small stature. These facts constitute the background of a very interesting picture, "A Genuine Conversion." As a chief publican he had bought the right to collect the Roman taxes. All the publicans were despised by the Jews, not only because they served the goats, but more so because they sheared the sheep. It was not only a matter of what Rome wanted, but what the publican could get. It was this taking of "the pound of flesh" that hurt and humbled the Jew and made him hate the publicans.

Thus allied with Rome and arraigned against the Jews by an unpopular and dishonest method, Zaccheus had grown wealthy. He was not only rich, but he was a rich publican. This not only said he had money, but told how it had been secured. It proved him what we would call a grafter, and a good one—more correctly, a bad one. His wealth was greater than his treasures; a man may be rich and not have much that belongs to himself. Zaccheus at least feared that some of his means belonged with the assets of others. What a shrinking and swelling of bank accounts there would be if all financial injustice were righted by the return of the amount multiplied by four.

The first treasure that came into the experience of Zaccheus was undoubtedly the gems of truth, which that day he discovered and found precious. A walk, a talk, a meal, Jesus a guest, and the man is changed—converted. A little man who could not see, could thank God, hear. Truly, faith came not by sight, but by hearing. And what did he hear? Millions of men have walked, talked and dined together without influencing each other. Of course, he had seen Jesus, but like another, "He had Him, now." Words of divine truth and sublime thought had flowed from His gracious lips. The "Water of Life" became a stream making fresh and fruitful the best where the worst had predominated.

What an ancient lesson for modern needs. The Christian worker of today has left the path of success because he seeks changes that will convert the man. Change the man and he will change his conditions. And yet here is an external force that blesses the soul. "Ye shall know the truth and the truth shall make you free." If the Son make you free, ye shall be free indeed. It was undoubtedly these two—personality and truth—that proved of inestimable value to Zeccheus.

Christianity is the broadest and best thing of everyday life—for our matter-of-fact day, if you please. It makes every man a brother and every brother a missionary. If those who love and live the truth would give the truth, who doubts the result? It was not only what Jesus was, but what He was and said that touched the conscience and moved the heart of Zeccheus. We have "this treasure" indeed in earthern vessels; yet, whatever the vehicle, the treasures of truth are committed to us and by them we persuade men to be reconciled to God. Oh, for a willingness and effort to make our walking, talking and visiting tell for religion and life. "Go * * * teaching them whatsoever I have commanded * * * and lo I am with you alway, said Jesus." "The truth" is after all the world's and the church's greatest treasure.

The second treasure that he secured was light and sight together—they were created for each other. Again it was not seeing the great rabbi, but seeing himself that proved his great blessing. Self-sight is a thing to be prized and prayed for.

Oh, wad some power the giftie gie us;
To see ourselves as ithers see us.

We believe the light revealed Zaccheus that day to be small, not only in stature, but in character as well. As Achan, with his wedge of gold and Judas with his thirty pieces of silver shrink into men too small to be soldier and apostle, so Zaccheus is affected by his wealth. He happily becomes big enough to be willing to give away one-half and to restore as much as necessary. But he is small before the implied methods of its obtaining.

The lack of character is not only a want to be deplored, but littleness in this sense is the ground of great evils. A man of small body, small mind, small heart must be limited in his ability to do good; but the small character is unlimited in his possibilities of evil. He may be restrained by self-fear or interposed providence, yet the probabilities are he will be a withering and blighting curse. In making money the publican was constantly tempted to fleece both the rich and the poor. "Dishonesty" was his ability and "tricking" his trade. Herein lies the value of the truth acquired that day. Money secured at the price of the sorrows and sufferings of others is acquired at the cost of a blighted conscience and a lost soul. His contact with the good in life and thought in Jesus made him see himself and seek betterment. Herein lies the power of the Christ and the Christian.

Life is an opportunity. It is no virtue to be so small we will not enter doors. There are, of course, opportunities that any one worthy of the name of man will not embrace. A bigness to be coveted. There are also invitations of sin and solicitations of self that call for a smallness that is despicable. There are doors all about us and it is a fact of human existence that we will enter some—the high or the low, for weal or for woe. Behold the wisdom and mercy of God that no life is left without its opportunity for good. Esau may sell his birthright, but God sets in the life of every Jacob a ladder that reaches heaven.

What if the great opportunities of history had all been embraced by wicked and designing men? Indeed, history under such circumstances would cease to be history and become a record of spoliation and crime. A small man does wickedly—a big man does righteously, and his is a bigness that outlives his age and perpetuates itself in song, story and lasting monument. God's man—the Christ—fills the pre-eminent place in history. His bigness is the greatness of sinlessness and goodness.

The opportunities of our day are of God. All possibilities are launched by God for the accomplishing by men. We think God's thoughts after Him and work God's works with Him. The main demands of our times are of necessity those of development and organization. The business of our day are large enterprises which bestow great gain. Are these important and great opportunities to be filled by the emissaries of the devil? Instinctively all right thinking men cry, no. Are wicked and selfish men large enough for the times? How the wicked have fallen and what a mighty cry goes up for men.

"God give us men," good men. Hark, the clock is striking a new hour. It has sounded many before. None, however, more important and far reaching than the present. As always it is an hour of change and reform. It tolls in the music of magical charm these letters, H-O-N-E-S-T-Y! This is the old word of a new national anthem that shall save us and rejuvenate our country. Like all hours marked by history's strokes, it has its demand. The greatest hour of history demanded a world saving sacrifice, and all times point back to Christ, saying: First, "Behold the man!"—the greatest man of earth's greatest hour. Second, "Be like Him, serve, sacrifice, save." And the Christ gives us our motto, our principle of financial salvation: "Wist ye not that I must be about My Father's business?" Earth's business must be made God's business.

Christianity has given the world its greatest and best. As it has been, so it must be. We may truly say, so it is. The demands of the world on the church are seldom disappointed. The few failures but prove the rule that the bank of faith can supply the calls of sight. I hail the coming day, the advent of the most exalted type of Christian. In law and literature, in art and science, among capitalists and laborers, statesmen and citizens, let us have what we need, namely—Christian men—that is, men—Christlike.

The third treasure he secured was wisdom. We see in Zaccheus one who could make money, but was now bound to make it honestly and willing to use it well. It may be objected that all his money was not dishonestly obtained. Let us accept that as a fact, for it is not possible that the gifts of a few thousands or millions should give the guilty conscience peace. He found this as far as it could be obtained in restitution. The restitution proved what he wanted to be; his gift of half his goods, what he was. We can almost feel his converaion, as his actions accuse himself of hoarding and indulgence. His desires seem to broaden from being a lake of pleasure to becoming a river of blessing. The use of wealth is a great art and a wise wealth user is indeed an artist. Let us presume the same conditions to prevail in our day; one-half of my goods to the poor, one-half of the accumulated wealth—the wealth that is making people selfish and self-indulgent, often wasteful and wicked—one-half this wealth would prosper charity, missions and the cause of Christ beyond all our fondest dreams. Yet let us remember the church is blessed with great wisdom and willingness to use wealth for the good of the race and the glory of God. The wealth of all the world is held largely by the professed followers of Christ. This is as it should be, not because it is by them most deserved, but because it is by them best used. The wealth of the world may be held largely by Christians, but it belongs to God. No man is truly a Christian rich man, unless he is a liberal giver, and even the Christian poor often prove that it more blessed to give than to receive.

The fourth treasure that he secured was salvation. "This day is salvation come to this house," so said Christ. Does it pay to get right with God and to square up with men? As well ask, Does it pay to buy gold eagles with trade dollars? Salvation is truly the "Pearl of Great Price" which, once found, it is worth all to obtain it. Directly, salvation is ever and always free—without money and without price; indirectly, it is secured by humiliation, restitution, confession and liberality.

Salvation is so great it must cost and so great it cannot be purchased. Not all of earth's wealth and treasures can buy salvation, for we were redeemed not by silver or gold, but by the precious blood of Christ. Zaccheus was to have less of material things, but so much more of spiritual things. There are lives loaded with material wealth and blessings that are just sinking them in sin and wickedness. They are sure to strike the rocks of an accusing conscience, and condemning heart. Man lightens the ship. Restitution and liberality will prepare the way for God's great blessing of salvation.

How rich Zaccheus became that day! Like Mary, he found that better part—a treasure that the world cannot give, neither take away. He is a living testimony that honesty pays and the square deal is profitable. He gained life's greatest possession—the salvation of his soul. And strange to say, he began to be doubly rich when he was converted. He learned to give to the poor, and thus started to lend to the Lord. His treasures were simply transferred; for every honest dollar sincerely given in charity and liberality is so saved beyond the rainy day, treasures laid up in Heaven. God give us the fear of doing wrong; a daring courage to right our wrongs, and an unwavering faith to do well with what is truly our possessions. To hold is to lose; to give is to save. God grant that in this grace of giving we may abound to the blessing of others on earth, and the enriching of ourselves in Heaven.

Heathen at Home.

Those that do most for the heathen abroad are those who do most for the heathen at home.—John G. Paton.

The Honor of an Indian.

It is for you to show in your own lives that the honor of an Indian is not for sale, the word of an Indian something more than an empty form of speech; that you care for your parents and friends and your country, not because you expect to get something out of them in the way of reward, but because you are ready to give to them whatever they need at your hands. If you can accept this for yourselves, and believe it of others, and say so plainly, you will do good to your country and your fellow men beyond all power to calculate.—Carlisle (Pa.) Arrow.

The age of the largest specimens of trees is variously estimated at from 2000 to 8000 years. Such estimates, however, are largely conjectural, inasmuch as they are based on the concentric rings of the trunks, which are not to be implicitly relied upon, particularly in the case of evergreen trees.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR APRIL 19.

Subject: Jesus Anointed at Bethany, John 12:1-11 — Golden Text, 1 John 4:19—Commit Verse 3—Commentary on the Lesson.

TIME.—Friday evening, March 31, 30 A. D. PLACE.—House of Simon the leper, Bethany.

EXPOSITION.—I. Mary of Bethany Unjustly Criticised by Jesus' Disciples, 1-6. We are now within six days of Jesus' last passover. It might appear from the account in Matthew that this supper was two days before the passover, but Matthew and Mark bring this feast in after mentioning the conspiracy of the chief priests and elders, because the incident of the feast led Judas to his final determination to sell his Master to His enemies and is thus connected with the plots of the Jewish leaders. This lesson throws a holy light upon home life and the way in which Christ regards it. Jesus does not forget in these supreme hours of His life the friends He loved, Martha and Mary and Lazarus. He will have for His own heart's joy, and still more for the confirmation of their faith, a few more times of communion with them. To bring them some further spiritual gift He came to Bethany. There is something inexpressibly touching in those evenings at Bethany during during the last week of our Saviour's life on earth. He came for another purpose also, to nurture that flame of faith that had been kindled in the hearts of many by the resurrection of Lazarus. We read in the beginning of Jesus' ministry, how, having performed His first miracle at Cana and faith being awakened, He afterward came back to Cana to quicken and nourish and strengthen that faith (ch. 4:54). So here Jesus comes back to Bethany for a similar purpose. Jesus did not awaken faith and then leave it to languish and die. But the principal purpose of this visit was communion with Martha and Mary and Lazarus. Jesus Christ, while He was "very God of very God," was also a very real man. He was our brother. The way in which Bethany is spoken of by John is worthy of note. "Where Lazarus was, whom Jesus raised from the dead." Bethany was a little village, but it had a title of dignity; there was a resurrected man there. There was no one else at the gathering who brought such joy to the aching heart of Jesus as did Mary. She above all others had listened to Him, understood Him, believed and loved. Out of the wealth of her love she had purchased at a cost of fifty-one dollars (a large sum in those days, her whole treasure) an alabaster cruse of ointment and put it aside to use it upon Him when the proper moment came. She had understood what none of the rest had, that He was actually to die and be buried. She had not sat at His feet in vain (Luke 10:39). Mary had not stopped to calculate the cost of the ointment and whether she might not better save part of her money for future needs. Love never calculates, it gives all. Mary's uncalculating love of Jesus proved a safer guide to conduct than the calculating prudence of Judas and the rest of the disciples (cf. Matt. 26:8).

II. Mary of Bethany Commended by Jesus Himself, 7-11. Jesus praised when His disciples criticised. He told the critics that they had the poor always with them and whensoever they will they could do them good (Mark 14:7). There was a prick in this for their consciences. He told them further that what was to be done for Him must be done at once. So it must be to-day. Upon Mary's act He bestowed the highest possible praise, "She hath done what she could" (Mk. 14:8). That is all Christ asks of any one (2 Cor. 8:12). Mary was not looking for fame when she performed this act, but she got fame immortal. Jesus bestowed such commendation upon her as He bestowed upon no other, and His wonderful prediction concerning her (Matt. 26:13) has been literally fulfilled. Martha was taken up with her service. Lazarus was in part taken up with his enjoyment, but Mary was wholly taken up with Jesus Himself. And she is the one of whom the Lord said, "wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." It would be pleasing to our Lord if we, in this busy, bustling age, and this age, too, of spiritual feasts, were more taken up with Himself than with our services or our experiences. Mary's love was utterly forgetful of itself, forgetful of surroundings, uncalculating of cost, regardless of criticism. It poured itself out utterly. The fragrance of it has filled the world as even the fragrance of her ointment filled the house. Whence this love? Mary had understood a message that apparently no one else grasped, certainly none of the apostles as yet. She understood that Jesus was about to die for her (v. 7, R. V.). Judas was stung to the quick by the gentle rebuke of Jesus (Matt. 26:14). He hurries to Jesus' enemies to strike a bargain with them for the betrayal of his Lord. He seeks to get back part of the money he had lost by Mary's not putting the 300 pieces into the bag. He comes in just as the priests are plotting Jesus' destruction and the bargain is soon closed. Contrast these two pictures: Mary spending her all to anoint her Saviour for His burial, Judas selling Him for a paltry sum of money.

Plants That See and Swim.

Potatoes have "eyes," as most people know, but how many are aware that certain common garden and wild flowers are similarly equipped? The nasturtium, begonia, clover, woodsorrel and bluebell, among others, have eyes placed on their leaves. They are tiny protuberances, filled with a transparent, gummy mixture, which focuses the rays of light upon a sensitive patch of tissue behind them.

A nasturtium plant has thousands of such "eyes" on its leaves, but it is not yet known if the plant can actually see. Are the sense impressions telegraphed to some central nerve corresponding with the brain of the animal kingdom?

In addition to this visional organ, many plants show a touch of sensitiveness that points to further resemblance to animals; while certain seaweeds and mosses in an early stage of their existence are able to actually swim through the water.—London Answers.

EPWORTH LEAGUE LESSONS

SUNDAY APRIL 19.

An Easter Message—"Go Tell My Brethren"—Matt 28. 1-10; Isa. 40.9-11.

Matt. 28. 1-10. There are many ways of connecting the resurrection of Jesus Christ with the missionary enterprise. This scripture does it directly and positively. The first message of the risen Christ appoints a meeting between himself and the disciples in Galilee. When they get together the recorded words which he speaks are few, but they have affected tremendously the whole course of Christian history. For in the same moment that he says, "All power is given unto me," he tells his disciples, and through them all the disciples which were to be, "Go ye therefore and teach all nations," and "Lo I am with you alway." There it is. In the midst of their joy over the marvelous deed of the Easter morning he tells them that the Easter message is not for them only, but for the whole wide world, and that they are to be the bearers of this message, they and their successors after them; and his presence is pledged to them, even unto the end of the world.

Isa. 40. 9-11. Zion, which stands for the Church of Jesus Christ, has good news for all the world; it is the good news of salvation to all men in Jesus Christ. If this were not so, then there would be no help nor health in the church itself. If the salvation which Jesus brings does not work in the mission field, then it works nowhere; if it is a failure on the other side of the world, it is a failure on this side. Missions constitute a laboratory test of the Christian's hope, and if you have no faith in the test, you have no right to entertain the hope. If you do entertain the hope, you must let it be tested in the hardest places, for it is the need of the hardest places which is the greatest reason for the gospel.

The Easter message is a message of life, but it is more. It is a message of new life. There is already life a-plenty in the world, and that is just the trouble. The world doesn't know that its present life is worse than death, that it is death, for all that is best and realest in humanity. The world is fairly well satisfied with the life it has; or, if not satisfied, at least persuaded that it is as good as should be expected. The problem of the Christian is, to disturb the peace of the contented world, and to shake off the indifference of the hopeless world.

CHRISTIAN ENDEAVOR NOTES

APRIL NINETEENTH.

Sunday, Our Weekly Easter, and How to Observe it.—John 20: 1-10, 19-23; Rev. 1: 10.

The "why" of Sunday. Gen. 2: 1-3.

A perpetual covenant. Ex. 31: 13-17.

A type of heaven. Heb. 4: 4-9.

A day of rest. Ex. 20: 8-11.

A day of worship. Acts 16: 11-15.

A day of ministry. Matt. 12: 9-12.

It is natural that the early church, first observing both Saturday and Sunday, should have come to celebrate the day when Christ rose from the dead rather than the day when He lay in the grave.

"Peace be unto you"—that is the substance of Sunday.

"So send I you" is another word for Sunday; it is a day in which to do Christ's work.

John was "in the Spirit on the Lord's day;" that is the condition of Sunday joy and Sunday power.

Suggestions.

Make Sunday, the anniversary of Easter, a day of resurrection from all things dead and deadening.

Rest comes not from cessation of work, but from change of work; and what better change than labor for God, in church, Sunday school, and Christian Endeavor Society?

The Sunday ideal is that measure of rest which does not spoil worship, and that measure of worship which does not prevent rest.

Have a settled Sunday; do not waste strength deciding each time whether or not you will go to church! Decide it once for all.

Illustrations.

Sunday is a bath of the spirit, freeing it from the clogs and stains and dust of the world.

Sunday is the day of physical recovery; it winds up the clock of life.

We are to go to the next world soon. Sunday is the day for learning its geography and its language.

Sunday has been called the hilltop of the week. On its summit we get fresh air, sunshine, a closer view of heaven, a wider view of earth.

TREED BY WOLVES.

From dusk to dawn, with the thermometer away below zero, two trappers clung to the branches of a slim tree while a pack of twenty ravenous timber wolves kept up an incessant chorus beneath. The men were Tom and Patrick Murphy and they had their experience in the Silver Mountains, near Port Arthur, Ontario.

They started off into the woods to Tom Murphy's trapping headquarters, but before they had gone far they heard the baying of the wolves, which gradually became more distinct as the pack collected and got closer to them. The Murphys thought little of the matter until they realized that the wolves were on their track, following them at good speed. Two shots failed to scare off the leaders, so the Murphys got into the tree, but only just in time, as the leaders snapped at their heels.

In his hurry to reach safety Tom tore off a portion of his clothing on broken branches, and without food or overcoats the men kept in the tree all through the night, which to them seemed to last for ages.

When morning came the wolves scattered out of sight, but the hunters managed to pick off nine of them, for which they collected $135 in bounty here to-day, being $15 for each wolf.

Of late timber wolves have become very bold, owing to scarcity of small animals which they feed on, and several instances have been recorded since Christmas where they have followed men and made efforts to attack them.

The Farm

A Good Plan.

A space fenced off in the corner of the orchard would be greatly appreciated by the hogs. Just give this little scheme a trial; it is sure to bring forth good results.—Weekly Witness.

The Cow That's Needed.

The cow that is needed by the farmer is one that will return to him the greatest value of product in return for the value of the food given her and labor expended upon her. These returns may be made in milk, calf or in beef—either all combined or singly. Sentiment should find no place with the farmer and the cow that can't "deliver the goods" should be given her walking papers immediately. It's the profit that the farmer is after and nothing else. — Weekly Witness.

Care of Sheep.

No farmer should keep sheep because they are scavengers and can pick off a large share of their food from scanty herbage. Such sheep must be active to travel over large spaces in order to find subsistance. Success is assured only when the farmer is willing to use breeds that give large carcasses and which respond quickly to care and attention. It is only the labor, after all, that makes profit, but labor must be bestowed on the best to be had. To expect sheep to pay without the investment of labor is to sacrifice profits.—The Epitomist.

Well Planned Cow Stall.

I do not like stanchions of any kind. I think they destroy the natrainess of the cows and they trouble each other a great deal, besides often treading upon each other.

The only point in favor of stanchions is that they take up less room, but I believe the increase in milk is a reward for allowing more space and convenience to each cow.

The cut shows the kind of stall which I prefer, writes a correspondent of the Missouri Valley Farmer. The rack, a, is of hardwood thirty inches high, with the slats wide enough so cow can thrust her nose through up to her eyes.

Plan of Cow Stall.

The bottom of the rack is eighteen inches wide, extending into the stall toward the cow. The feed box, b, slides through an opening in the stall on the barn floor. It can be drawn into the feedway, cleaned out and a new feed put in without being disturbed by the cow.

The halter strap, c, is just long enough to allow the cow to lie down comfortably. The gutter, d, is eight inches lower than the stall floor. When she lies down she will put her head under the rack in kneeling and when she gets up she will move backward so that she can look through the rack. The length and width of the stall can be made to suit the cows.

To Make Harness Last.

Harness oil serves an important purpose in stable economy.

It is one of those little things that mean a great deal when profit and loss accounts are balanced up.

Every one knows how a water-soaked shoe hardens, and how much more liable is it to crack or wear through when in that condition.

It is just so with a harness. The leather and making may be the best, but continued use in all weathers—wind, rain, sun and cold—tend to harden and dry out the leather and leave it without "life" or elasticity. Just at this point the destruction of the harness begins, because the open pores in the leather readily absorb moisture and animal sweat and decay at once sets in.

If a harness is kept soft with oil it will go through daily service under the most trying weather conditions and last very much longer than it otherwise would.—American Cultivator.

Apply Manure Often.

A little manure applied often bears just the same relation to the benefit of our land and crops as moisture applied at intervals throughout the year. We would not want a deluge of water once a year and nothing between times. And the point of this is that to use the manure in a way so as to get the most benefit out of it we must spread it as fast as it is made practically throughout the year to our growing crops and hay land. There is always some part of our land that needs an occasional application of manure. I believe that every reader of The Epitomist will support me in the statement that manure applied to the land as quickly as made is worth at least six times as much in increasing crops as that which has lain in the barnyard until all the plant food has been leached and burned out of it, and yet it takes just as much time and labor to distribute this almost worthless stuff as it does to haul it at its best. Let's apply the manure just as soon as it is made, if possible. It's our gain.—William H. Underwood, in the Agricultural Epitomist.

Mr. Sanders' Workshop.

Every farm needs a small workshop, where all kinds of small repair jobs can be done, thus saving much time and expense. We built ours on the side of the barn and made it long enough for both shop and woodshed. It is only ten by twelve. But I would not know how to get along without it.

A door opens into the barn and another opens in the opposite end of the woodshed and go through into the shop and barn without going out in the storm, which we find a great convenience. I spend a good many pleasant hours in this shop on stormy days, fixing harness, wagon or broken tools.

One does not need an expensive lot of tools, but he needs quite a variety—a kit of carpenter's tools, a good post drill, a small anvil, cold chisels, a set of punches of all sizes to drive out broken bolts. A small portable forge is very useful, but I prefer to have that in a small building by itself, as there is too much risk in having a fire near the barn. I have saved many a trip to the blacksmith's by having the proper tools to work with.

Save all the old wagon tires as they are a fine thing to repair with valuable time, so we think a good shop pays good interest on the money invested. For repairing harness we use copper rivets and burrs, and find them to give better service than any other kind we have ever tried, for they will stay as long as the leather lasts, and will not rust it out like steel ones.

To set a loose box in a wheel, take the box out, lay a piece of an old bag over the hub, then drive box, bag and all through, and it will run true and last for a long time.

Once we broke a plow handle, when we were in a hurry to finish a field we wanted to plant next day. I took the plow to the workshop, cut off two pieces of old tire about the width of the handle, drilled four holes in them, bolted one on each side. In less than an hour the plow was ready for use again, thus saving a trip to town that might have taken all the rest of the day, as one cannot always get a job done as soon as you get to the shop. Several times we have broken the mowing machine and repaired it at home and saved much.—J. A. Saunders, Rhode Island, in American Cultivator.

Profit in Planted Forest.

Both soil and climatic conditions in Illinois are favorable to tree growth, as it is well shown by the fact that over 180 species are found, and many introduced species thrive. Comparatively few species, however, those which will furnish posts or poles at an early age, can be grown on the better classes of soils in competition with better farm crops.

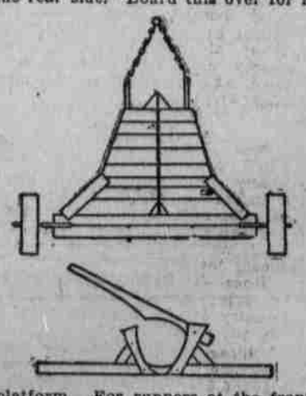
During a recent field season the Forest Service made a field study to ascertain the kinds of trees best adapted to planting in the prairie sections of the State. Over 100 plantations were examined and more than 20,000 trees were measured as a basis for determining the rate of growth and the value of the plantation. The yield of posts or poles per acre was computed for the plantations examined, and conservative prices were assigned in order to find their present value. Detailed results and consequent recommendations are embodied in Circular 81 of the Forest Service, "Forest Planting in Illinois," which will be sent free upon application to the Forester, United States Department of Agriculture, Washington, D. C.

Plantations which show a net annual income at three per cent. of $4 an acre or more are regarded as commercially successful. Judged by this standard, the only species which would have paid throughout are catalpa, with an average return of $5.18 per acre, and larch, with a return of $4.38 per acre.

With catalpa, ten plantations out of fifteen whose products were computed have paid more than $4 per acre, while two of these have paid $9.35 and $16.70, respectively. Though the average indicated return from catalpa is but little more than that from larch, it is often preferable to plant catalpa. It grows a trifle faster, can be utilized for posts and poles at a smaller size, and its wood is more durable. Besides catalpa will grow well on ground that is too wet for larch, or which is flooded so often that success with farm crops is uncertain.—Indiana Farmer.

A Corn Harvester.

An Iowa reader describes this two row home-made cutter which he says pulls easier than a shed cutter: "I used a four by four for an axle, and bolted a two by four to this axle two and a half to three feet apart, and let it run out twelve inches on the rear side. Board this over for a platform. For runners at the front end I took runners from an old Keystone planter and fastened them from about six or seven inches from the rows of corn. For knives I took two the bottom so as to have them run blades off an old stalk cutter. The platform may be either nailed or bolted down. The wheels are old planter wheels. On the table I have a buck fastened to the platform so one can sit or lean upon it when tired. Below this I have a pail large enough to hold a ball of binder twine. As soon as I have an armful of corn it is compressed with the device shown and tied ready for putting in the shock."



Hydroplane Motor Boat.

A motor boat of the hydroplane type made a speed of thirty-four miles an hour recently on the Seine in Paris.

The paper caps used on milk bottles are made at the rate of 600,000 a day, and one man operates five machines.

The HOUSE and HOME

Stained Woodwork.

Many houses have highly varnished yellow pine. If the woodwork is gone over with ammonia and immediately covered with a stain, a beautiful dull finished wood is the result in any color desired. Olive green, black, brown or silver gray are all suitable. For $10 a large dining room can be thus stained by a painter, including the shutters, and the change is decidedly worth the outlay. A blue and green dining room is a delightful combination. There are quite a number of most artistic English papers with this combination of colors, and with green stained woodwork and mahogany furniture, a delightful room may be evolved.—Indianapolis News.

Care of the Lamp.

To prevent a lamp from smoking soak a new lamp wick two or three hours in vinegar. Dry well before using.

Lamp wicks in lanterns or carriage lamps that are not in daily use should be treated in this way.

Oil in lamps should not be allowed to get down to less than one-half the depth of the reservoir.

The wick should be soft and completely fill the space for it, but without crowding.

A lamp should be neither suddenly cooled, nor exposed to draught. In extinguishing the flame the wick should be first turned down, and then a sharp, quick puff blown across and not straight down upon the flame.—New York Press.

How to Cook Rice.

Few housewives understand how to cook rice so that it puffs into a snowy mass, each kernel distinct. I have found a way. First wash it thoroughly through several cold waters, rubbing the kernels between the hands. This is to remove all the loose flour on the outside of the grains. After the water runs clear, turn the rice into a colander, and drain; then put it into a stewpan, allowing one quart of boiling water to a cup of washed rice. Add a teaspoonful of salt, and allow it to come to a boil. Cook steadily for twenty minutes, lifting the rice occasionally with a fork to prevent its sticking. Shake the kettle also for the same purpose, but never stir or mash with a spoon. Take it from the fire, pour off the water if any is left, and place it on the back of the stove, in the oven, or even over a pot of hot water until it finishes swelling. Cooked in this way you will find the rice plump, light and white, each grain distinct and separate.—M. N., in Harper's Bazar.

Pure Water.

To purify water add powdered alum to the water in the proportion of one teaspoonful to every four gallons. If you will stir this in briskly you will find that all impurities will be precipitated to the bottom, while the rest of the water will be left pure and clear.

If you are sitting at a desk or sewing steadily for hours at a time it is well to rise occasionally, stand erect, inhale a full breath and raising both hands as high as possible, bring them down on top of the head and bend backward. Repeat two or three times and you can not imagine how much it will rest you.

Better than a tray is the little drop leg sewing table which is high enough for the top to rest across the bed while an invalid is eating. Turn back the legs on one end of the table, allowing the others to rest on the floor, supporting some of the weight. This gives ample room to spread out the dishes and the table being rather light the weight is not noticeable. It can be propped at one end with a pillow.—New Haven Register.

HOUSEHOLD RECIPES

Cranberry Pie.—Two cups cranberries cut in halves and washed well to take out the seeds. Put in stew pan with one cup sugar, one heaping tablespoon cornstarch, one-half cup water, one tablespoonful butter, one teaspoon vanilla; cook a few minutes, then bake with two crusts.

Bacon and Apples.—Slice bacon thin and fry it crisp. Transfer it to a platter and keep it hot while you fry thick slices of unpeeled sweet apples in the bacon fat. When these are tender, drain and put in the centre of a hot platter. Lay the fried bacon about the hot platter. Lay the fried bacon about the edge of the dish, sprinkle sugar over the apples and serve.

Orange Puffs.—Cream one-third cup of butter, add one cup sugar, then add two beaten eggs. Add alternately one-half cup milk and one and three-quarters cups flour, three teaspoonfuls baking powder, a dash of salt. Beat thoroughly; turn into buttered individual dishes, and bake twenty minutes. Orange Sauce: Beat the whites of three eggs stiff, add gradually one cupful powdered sugar, then add juice, grated rind of two oranges and one tablespoonful of lemon juice.

Orange Pudding.—Rub the rind of a large orange upon some lumps of sugar until all the yellow part is taken off. Make the sugar up to four ounces, put it into a bowl and strain over it the juice of four oranges. Pour half a pint of boiling milk over three ounces of sponge cake, which have been finely crumbled in another bowl. Add a pinch of salt and a quarter of a small nutmeg grated. Mix it thoroughly the contents of the two bowls and stir in three eggs, well beaten. Line the edges of a pie dish with good puff paste, pour in the mixture and bake in moderate oven for half an hour.