The Farm

Fast Walking Horses the Best.

Good trotters are generally fast walkers, and fast walking is an important gait on the farm. There is no use of being two hours doing a piece of work when it can just as well be done in one hour. It is bad economy to have a poor scrub of a horse on a farm that soon tires out, when you can have a game, fast walking horse, that don't know what it is to tire, and that can get over more ground in a day than a scrub can get over in two days.—Weekly Witness.

Mutton Sheep.

Mutton sheep make a greater gain of flesh than steers, according to experiments made. At the Wisconsin station food required to produce 100 pounds of wether lamb was 364 pounds of corn, 296 pounds of corn silage, 158 pounds of corn fodder and twenty-two pounds of potatoes. To produce 100 pounds of steer required 394 pounds of corn, 181 pounds of bran and 654 pounds of silage. The results showed that silage was also an excellent food for the sheep as well as for the steer.—Epitomist.

Nutritious Food.

Brood sows should always have sufficient nutritious food to keep them in good condition. At farrowing time the sow should not be too fat. If she has had plenty of exercise and is in fair condition she will be better prepared to care for her offspring. She should not be fed corn every day of the year. This grain should be given most sparingly just before farrowing, and in its place a ration of two quarts of oats, one quart of soaked corn with one quart of wheat. This will prove an excellent ration.—Epitomist.

Fence Repairing Time.

It is customary to do all repairing of fences in the spring, but why not repair them in winter, when one can spare the time? The winds of winter may displace a board or rail here and there, but a few hours' labor will repair a mile of fence in the spring when it is put in good order in the fall. New fences may be built in the fall as well as in the spring. In brief, hundreds of dollars may be saved on farms by doing work in the winter that is usually left till spring, and then but half done for want of time.—Weekly Witness.

Keeping Seed Potatoes.

The ideal method of keeping seed potatoes is claimed to be cold storage. Potatoes thus kept at Ohio station have come out sound and fresh, with no indications of sprouting, and their vitality unimpaired, even so late as the first of June. It is important, however, that the temperature of the cold storage room should not fall below thirty-five degrees, nor should it rise much above forty. When cold storage is not available, sprouting may in some measure be prevented by shoveling the potatoes frequently.—Farmers' Home Journal.

Care of Stock.

So far as their proper bedding, feeding and ventilation are concerned, it is too important a matter for the thrifty farmer to neglect attending to himself. However trustworthy his assistants, judging by our own experience, it will pay him well at the close of the season to see each evening that his cattle, horses, sheep and hogs are well bedded, fed and watered. Scarcely less important is the proper ventilation of the buildings in which his stock are wintered. While the entrance of draughts and cold is to be carefully prevented it should be borne in mind that domesticated animals, like man himself, need fresh, wholesome air, and, if compelled by ignorance or carelessness to breathe a foul, tainted atmosphere, it is at a serious risk of health and consequent profit. A visit to the barn, stable and pigpen early in the morning will at once warn the observant farmer of a defective ventilation.—Weekly Witness.

Care of Fruit and Trees.

Fruit ripens fast when it is placed in cool, dark cellars. When fruit is thoroughly ripe on the trees it should not be exposed to sunlight.

Get the apples into the boxes or barrels as soon as possible after they are picked.

A Pennsylvania man who has a large orchard keeps about twenty-five cats during the summer months. He fills a trough in the centre of the orchard with new milk each morning and pays no further attention to the cats. He says there are no mice, squirrels, rabbits or rats on the farm.

If you allow the grass and weeds to grow up around the young trees this summer the rabbits and mice will girdle them next winter, if you don't watch out.

A Missouri man complains that he cannot kill sweet clover in his orchard. It is not so hard. Plow the ground and give your orchard clean cultivation two or three seasons, or if you mow the clover frequently during the summer and let it lie on the ground it will die out.

Whenever a large limb of any kind is removed from the tree never fail to cover the wound with paint or wax.

Pack your finest apples in boxes holding about three-fourths of a bushel.

For $1 you can have a neat stencil made, containing the name of your farm, your own name and address. These on the corner of your boxes give people to understand that you know your business.—Drovers' Journal.

Care of Orchards.

The farmer must take up spraying and other measures for the care of his orchards to a much greater degree than in the past. Apples will go much higher in price until this lesson is learned. The abandoned apple tree, beside the cellar walls of the house that burned down a generation ago, has been yielding a crop for any one who came along to gather it, but its day is about over. The San Jose scale will probably send out of existence before many years all trees which are not cared for. Thus far the farmers seem exceedingly apathetic in taking up spraying, but the rise of prices and probably the increasing devastation occasioned by the insect, will bring about, before many years, a different attitude on their part.

The brown tail moth has been extremely abundant in the season just closed. The warm, dry spring and early summer reduced his losses from climatic causes. The same is doubtless true of the San Jose scale. The wood leopard moth, exceedingly difficult to combat successfully, because of its attack upon the internal part of the tree, seems to be increasing rapidly. It is injuring chiefly the shade trees of the metropolitan district. The elm leaf beetle, widely distributed over the State, has not spread its destruction with any even hand, but has exhibited a degree of local variation which calls for the scrutiny of an entomological expert. The spring of 1903 witnessed a great increase in the abundance of these pests, probably due to the dryness of May and June of that year. The leaves finally became so hard that the beetles could not eat them, and this, followed by a severe winter, resulted in a considerable diminution of the pest. This has been a year of its revival.

The new agricultural high schools of the State have an important work before them in impressing upon the farmers of the future the method of meeting these pests. Economic entomology is becoming one of the most practical of all scientific studies. The State will also have to perform an increasing amount of work along these lines.—Boston Transcript.

The Feet and the Teeth.

In considering the diseases to which horse flesh is heir there are two things that should always be considered as of special importance, the teeth and the feet. The average period of usefulness of the horse is curtailed several years by the inadequacy of the teeth. In most horses at the age of fifteen the teeth have become rough and uneven, and from that time on the horse is a hard keeper, and the real cause is not known by the owner. In buying horses the teeth and the feet should receive most careful examination. Ordinarily, in speaking of the feet of the horse, we mean the part inclosed by the hoof wall. Looking at it from a standpoint of comparative anatomy, the foot includes all below the knee and the hock. The artificial conditions under which the horse is placed and the unusual demand exacted of him result in almost every case in diseased conditions, which render him incapable of doing the work he would otherwise do. Shoeing, which places him under artificial conditions, combined with the hard roads, overwork and improper feeding, soon produce inflammatory conditions which may result in side bones, ring bones, coffin joint, lameness, cracks in the hoof wall, contracted heels and a great many more diseases too numerous to mention. In many cases the horse must be shod, but there certainly is far too much shoeing done. It is surprising how much work the horse can do under most conditions without shoes if he be brought gradually to the work, and a little care and judgment be exercised in this matter during the first three or four years of the colt's life. There are three things especially to be remembered if you wish to give this subject a little extra thought. First, as long as you use horses that have weak or defective feet for breeding purposes just so long will you have horses with a predisposition to these things and you will lose money on them accordingly; second, do less shoeing, a horse with fairly good feet will not need to be shod unless he be worked on the pavement, race track or in mountainous districts; third, do not allow any horseshoer to use the buttress on the soles of the feet, nor the rasp on the outside; do not leave the shoes on longer than four weeks without resetting.

In substance, remember that the foot is the weakest part of the horse; that the service of the horse is worth money to you. Take good care of the horse's feet.—G. H. Glover, Colorado Agricultural College.

Obesity and Will Power.

Obesity is easily cured with the exercise of the proper care and restraint on the part of the patient. Without this, however, the cure is impossible, and no physician or medicine can be of any help. The happy-go-lucky dispositions of fat people, their tendency to regard their ailment lightly, cause them to look upon nothing seriously, to deny themselves nothing. These characteristics, which generally are responsible for their ailment, furnish the greatest obstacles in the way of curing them. As a rule the fat person does just the opposite of what he ought to do. He eats the very foods he should avoid, avoids those he should eat, shuns exertion of every kind, indulges in rest and luxury and seeks the way of the easiest resistance generally.—From Will Power.

The Origin of "Hurrah."

The word is pure Slavonian, and is commonly heard from the coast of Dalmatia to Bering Straits, when any of the population living within these limits is called on to give proof of courage and valor. The origin of the word belongs to the primitive idea that every man that dies heroically for his country goes straight to heaven—Hu-ray (to paradise), and it the shock and ardor of battle the combatants utter that cry, as the Turks do that of "Allah!" each animating himself by the certitude of immediate recompense to forget earth and to condemn death.—Baltimore Sun.

The town authorities in Uruguay have been authorized by the National Government to solicit the aid of the military forces in exterminating locusts.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. CORTLAND MYERS.

Theme: Uncle Sam's Mark on the World.

Brooklyn, N. Y.—That the opportunity afforded to men residing in the Bedford section to hear the Rev. Cortland Myers, pastor of the Baptist Temple, was appreciated, was evident from the large audience which filled every part of the Association Hall of the Bedford Branch of the Y. M. C. A. Dr. Myers' theme, also, was popular, being: "Uncle Sam's Mark on the World." He said, among other things:

When I was asked to come here and tell you something of my recent tour around the world it seemed an impossibility, there was so much to be said. Where shall a man begin or end? Well, we crossed this continent, which is in itself enough for one tour for any man; we visited the Hawaiian Islands, touched at the Philippines, saw China, Japan, the Malay Islands, Burmah, India, Ceylon; then through the Red Sea, past Arabia, to Egypt, to Palestine for the second time, across the Mediterranean, through Europe and Great Britain and finally home to America—God's own country!

The one thing that we noticed everywhere in the world was that there has been a tremendous amount of progress, and that the progress of civilization has been greater in the last ten years than in the hundred years previous; and that the greatest element in this world-wide progress is the influence of American institutions and ideas. The eyes of the whole world are turned to the American Republic, the world's purest and greatest democracy. The civilized nations of the earth are interested in the things we have here, and they are saying: "We must have the same things as America; we must know the principles of the American democracy, and we must apply them to our own governments."

In the past few years Japan has adopted and applied the principles of democratic government, and China has awakened and is demanding the institution of democracy, and God only knows what is going to take place there. The Empress of China is dead, and thank God she is, for, though she was a remarkable woman, worthy to be ranked with Catharine of Russia or Queen Elizabeth of England in many respects, her policies have been dealing death blows to any chances for advancement which China may have had in the past. We do not know yet what the outcome will be, but, in the province of God, we believe that mighty and marvelous things are soon to happen in that vast and ancient empire, and especially in the next decade. Already the unheard of and well nigh inconceivable thing has happened. As the result of what has transpired, the Chinese people are demanding a constitution and they will get it sooner or later It is the same in India. Lord Minto, the Governor-General of that colony, is writing back to England that its 250,000,000 natives are demanding representation and a greater share in the government of their land, and all the English newspapers and periodicals are talking about the possibility of a mutiny on the part of the Indian native army of 100,000 men, which will make Lucknow and the Sepoy rebellion look like child's play. The watchword of the people is now "India for the Indians, with representative and constitutional government!" Persia has caught the spirit of the Western World and clamors for similar rights. The Turks, the Young Turks and all the Turks are saying: "We will have constitutional government," and the Sultan knows that they are going to have it, in spite of the fact that his promises are not believed and his efforts to put it off as long as possible.

Now the greatest, the most potent influence in all this world-wide agitation for liberty and human rights is the American influence of which I have spoken. When we were coming through the Mediterranean, we met one of those ignorant fellows on our ship who "know it all" and are constantly displaying their ignorance; and he said to me: "Have you seen that picture back of you on the wall? Well," he continued, "that is the greatest and finest clubhouse in the world!" His mother told him to just keep still, but he went on talking about it, showing his ignorance, till his mother informed him that it was a picture of the home of the President of the United States; then I had my turn and I said to them: "Yes, that's right! That's the biggest clubhouse in the world; that's the home of the 'Big Stick.'" That "big stick" has had a wholesome influence over the entire civilized world!

My friends, the one great mark that Uncle Sam has put on this world and all around the planet is the principle of individual responsibility. This is the mark of civilization, and it is the mark, especially, of Christian civilization. The mark of heathenism is the clan, the tribe, the class, the family, the bunch; it puts a lot of heads together, and when it has them all together, they don't amount to much anyway; but the mark of civilization is the individual man, his rights and his responsibilities. To the citizens of this country of ours, Uncle Sam says: "You are citizen-kings; you have a crown, wear it; you have a throne, climb up on it; your have a scepter, wield it; you have an individual responsibility, use it!" That is the glory of a Christian civilization; that lies at the centre of it, and it reaches to the very core of the religious life of the citizen; that is the fountain-head out of which all the streams of his life as a citizen must flow; it is a principle, moreover, which comes to us directly from the teachings of Jesus Christ, and a man's personal relation to Jesus Christ is what brings him into right relation to God. This is the heart of the Gospel, and it is the secret of the Christian civilizations of the world. Jesus said, "If a man will do His will, he shall know of the doctrine." If you want to take the right path, you will not be long in learning what the right path is. Man's condition does not depend on the question of man's ignorance, because every one knows many times as much and better than he puts into practice.

It is a question, rather, of the man's will. Now, follow me: Next to the omnipotence of God is the will of man; the sovereign will of man is the mightiest force in human life; it is the absolutely fundamental power in personality, the executive of the individual life. Every man is a small army of faculties, but the will is the commander, the pilot that runs the ship, who can bring it safely through the stress of weather and wave to its destined harbor. The will is the king on the throne of the soul! We are not led into right relations to God in our religious life through the feelings or the intellect; it is not what a man knows, or what he feels, but what he wills to be and do, that makes him a Christian and a man! If you want something that is going to push you immediately up to the higher levels of life and give you a kingly attitude before God and man, listen to this: You are what your will is, not your knowledge or feelings. At the Battle of Waterloo, both Napoleon and Wellington knew that the old farmhouse at Hougoumont was the strategic point in the conflict; whoever held Hougoumont would win Waterloo! So a man wins moral rule over the world just as he is in possession of his will and its conscious exercise. To lose his will is to lose the most divine element in his nature; to lose it is to be insane. A friend of mine in good circumstances—good enough to take me riding in his own carriage—got the Wall Street fever; he presently sold out his business and went on the "Street;" but the "Street" soon sold him out! That's Wall Street's way. The man was beside himself. When I met him, he explained how it was. He said: "The one difficulty is that I have no will; I have lost my will, not my reason, not my love for my family, or my interest in life, but my will!" I urged him to hold on, to attempt the exercise of choice; but it was of no help to him, and to-day he is in an insane asylum, where he will probably remain for the rest of his life. So every man who has lost his will is practically insane, too; just as every man who has the power to will has the power to win in the battles of life and assert his manhood under any circumstances.

The true Christian is the kingly man everywhere in the world, in Japan and America alike!

When you begin to talk about a man, it is a question of his will, not of his ignorance or his unbelief. If a man is not a Christian it is because he is unwilling to give up sin. I will tell you—although you know it yourself, God knows it and the devil knows it—your sin, something in your life you are unwilling to give up, alone keeps you from God; it is something that lies deep down in your heart, and you don't want to drop it out.

If a man has the habit of sinning he may become so used to it that he sins mechanically, and may cease to regard it as sin. If religion is to be real and practical, a man must say "I will—I will give up my sin!"

The second thing I want to talk about is, "Unwillingness to do God's Will." When you know the will of God you begin to see the hideousness of sin, and you will curse the hour that you turned your heart away from God and good; you will wish you had never seen the vision or His love. Think of the grand message of God to man, of its beauty, of its tenderness, and you'll wish you never had seen the vision of it at all unless you turn from your sin. Here it is: "Whosoever will, may come." "If a man will, he may take of the Water of Life." And the most pathetic words Jesus ever uttered are these: "Ye will not come unto Me that ye might have Life!" Oh, how black is sin when it will draw forth such words from the Son of God. When you left the wife and the home, and went away to meet sin, you put your foot out and crushed the beautiful flower of the Father's love! We think of such a case; she told us of it herself. I had married them myself. She was a beautiful Christian girl; but he had gone away to sin, and had come home again and damned her whole physical life. I do not think there is a hot enough corner in hell for that man who is willing to wreck the soul of wife and child and taint their blood with the consequences of his sin!

In closing, let me speak to you of the highest and holiest experience in my life. One Sunday afternoon some months ago I was in Jerusalem, with leisure to do as I pleased for ten days or more. So I went through the Damascus Gate that day, and climbed to the crown of Calvary, that green hill outside the wall of the city. There I read the whole story of redeeming love, prayed over it, wept over it; then I went to the foot of the Mount of Olives and into the Garden of Gethsemane, where, to my delight, I found myself alone. From thence I passed down the Damascus Road along which they brought my Lord, and through the gate once more into the city, and over the Via Dolorosa to Pilate's Judgment Hall. In imagination, I saw the soldiers bring Him before His judge, followed by the priests and city rabble; and I heard their voices demanding His crucifixion, though Pilate said, "I find no fault in Him at all!" I heard them clamor for the release of Barabbas, and saw Pilate surrender Him, the King of Glory, to their cruel will. Barabbas they freed; but Jesus they crucified on Calvary! This is the question before you men to-day: "Jesus or Barabbas" — holiness or sin! Every man who turns his back to-day on Jesus Christ takes Barabbas and lives in his sin! Which will you choose?

Depends Upon the Motive.

The morality of an action depends upon the motive from which we act. If I fling half-a-crown to a beggar with intention to break his head, and he picks it up and buys victuals with it, the physical effect is good; but, with respect to me, the action is very wrong.—Johnson.

The Highest Product.

Man is the highest product of his own history. The discoverer finds nothing so grand or tall as himself, nothing so valuable to him. The greatest star is at the small end of the telescope, the star that is looking, not looked after nor looked at.—Theodore Parker.

A Careful Man.

When Dawson reached town the other day he was suddenly seized with a terrific toothache, and he repaired at once to a dentist. Investigation showed that the tooth was in such a condition that the only way to extract it comfortably was to put the sufferer under the influence of gas. Consequently Dawson threw himself back in the chair and the tube was applied. He did not succumb any too readily, but in the course of time he was sleeping peacefully, and the offending molar was removed.

"How much, doctor?" asked the patient after the ordeal was over.

"Ten dollars," said the dentist, business being dull.

"Ten dollars?" roared Dawson.

"Yes, sir," said the dentist. "It was an unusually hard job getting that tooth out, and you required twice the ordinary amount of gas."

"Humph! ejaculated Dawson, as he paid up. "Here's your money, but I tell you right now the next time I take gas from you you've got to put a meter on me."—Harper's Weekly.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JANUARY 10.

Subject: The Descent of the Holy Spirit. Acts 2:1-21 — Golden Text, John 14:16, 17—Commit Verses 2-4—Exposition of Lesson

TIME.—Sunday, May 28, A. D. 30, 9 a. m. PLACE.—An upper room in Jerusalem.

EXPOSITION I. The Disciples Filled With the Holy Spirit, 1-4. The disciples had been bidden not to depart from Jerusalem, but to wait for the promise of the Father, the baptism with the Holy Spirit (ch. 1:4, 5). They had faithfully obeyed this command. After the ascension of Jesus they had returned at once to Jerusalem (1:12) to wait God's time and God's blessing. The following days had been spent largely in prayer (1:14). Those were not wasted days. More was accomplished in the ultimate outcome than if they had spent those days in preaching. Though "they continued steadfastly" in prayer (1:14, R. V.) the entire time was not spent in prayer (ch. 1:15-26; Luke 24:53). There was absolute unity in their prayer, it was "with one accord." Their minds were all united in one thing, "the promise of the Father," the baptism with the Holy Spirit (Lu. 11:13; Ac. 4:31; 8:15-17). They did not regard the positive promise of Christ (1:5) as relieving them from the necessity of prayer, but as an incentive to and a foundation for prayer. The women were there as well as the men (ch. 1:14). Ten days passed without an answer. The day of Pentecost, the day of "first fruits," the gathering of the church (Lev. 23:15-21) came at last. Not till that day could the Holy Spirit be given. Now that Pentecost has come no one needs wait ten days for the baptism with the Holy Spirit. There is no record of any waiting since Pentecost (see ch. 4:31; 8:15-17; 9:17-22; 10:44; 19:1-6). The baptism with the Spirit is every believer's birthright through the crucified, risen and ascended Christ (vs. 33, 39), and the moment the conditions are fulfilled this blessing will be ours. If we have to wait, the difficulty is with us, and not with God. It is because we have not met the conditions. The disciples seemed to have been expecting the promise that very day, they were "together in one place" (R. V.). It was at or before 9 in the morning (v. 15). They were of one accord (cf. 1:13, 14; 2:46; 4:24, 32; 5:12). This unity doubtless had much to do with the bestowal of the gift, and the absence of this unity has much to do with the failure of many churches to-day to receive it. The blessing came "suddenly" at the last (cf. ch. 16:25, 26; Mal. 3:1; Luke 2:13). There was not a moment's warning. There was a roar as of a hurricane. Emphasis is laid upon the fact that this sound came from heaven. It is wind "from heaven" we need. We have too much wind of another sort. On another occasion the place where they even gathered together was shaken (ch. 4:31). This sound "filled all the house." The disciples were "sitting," not kneeling in prayer as they are so often represented. There was not only "wind" from heaven, but fire as well (cf. Matt. 3:11; Is. 4:4; Jer. 23:29). The fire was in the form of tongues, the new power was to manifest itself in a tongue of fire granted to them (v. 4). The tongues parted asunder (R. V.) or portioned themselves out to "each one of them." Peter only is made prominent in the story that follows, but each one of them received a tongue of fire. The tongues of fire rested upon the women as well as upon the men (cf. also vs. 17, 18). The blessing was not to the church as a body, but to "each one of them" as individuals. "They were all filled with the Spirit." This is a fulfillment of ch. 1:5. So the expressions "filled with the Spirit" and "baptized with the Spirit" are practically synonymous. The expression used here brings out the thought that the Holy Spirit takes complete possession of the faculties. The immediate result was they "began to speak with other tongues" (cf. ch. 10:46; 19:6).

II. The Multitude Amazed, 5-11. The noise of the wind from heaven was heard by the multitudes without (v. 6, R. V.). They rushed together to find out what it meant. The multitudes always gather when the Spirit comes upon God's people. The disciples began to speak to them of the mighty works of God. Each one heard them speaking in his own language. The effects were startling and various. They were "confounded," "amazed," they "marveled" and "were perplexed." Some thought the disciples were drunk. Others "gladly received the word," and were baptized. The conversions were very numerous and very thorough (vs. 6, 7, 12, 13, 37, 41, 42, 44, 45). Similar and equally varied effects follow to-day when men and women are filled with the Holy Spirit and speak as the Spirit gives them utterance. These Spirit-filled men and women did not talk much about themselves, but about "the mighty works of God" (v. 11). The mighty work of God that they especially emphasized was His raising Jesus Christ from the dead (vs. 24, 32). The Spirit-filled man is quite likely to be much occupied with the resurrection of Christ (cf. ch. 3:15; 4:8, 10, 31, 33). That some attributed the state of the disciples to intoxication is not strange, for the effect of both wine and of the Spirit is to stimulate, one unnaturally, the other supernaturally.

DOLLY AND I SAW BEARS.

One afternoon in September my dolly and I took a walk to Nay Aug Park. We went to see the museum of stuffed birds and animals, but dolly got frightened at the awful faces some made at us. You see, dolly did not know, so I quickly took her out to see the rabbits with their little pink ears and white coats, the proud papa peacock with his long tail of beautiful colored feathers. We gave Polly a cracker. We saw the raccoons go in and out the tree stump, and the monkey in his swing, and the dear old bears; how they love to have anyone to throw them a peanut or a lolly-pop. After we saw all these I said to dolly: "If you are good I will give you some lunch, and we will watch the little squirrels come in and out for the crumbs and bits we save them." The next time when we go to the park I will take dolly to see the mine, and let you know how she likes it.—Julia Strubel, in the Newark Call.

CHRISTIAN ENDEAVOR NOTES

JANUARY TENTH.

Living for the Day Or for Eternity. Heb. 7: 15, 16; Matt. 16: 24-27.

Live the eternal life. Matt. 19: 16-26.

A man that lived for self. Luke 12: 16-21.

How Jesus lived. Heb. 12: 1-5.

The life of faith. Matt. 5: 19, 20, 25-34.

Looking beyond. 2 Cor. 4: 16-18.

The abiding life. 1 Cor. 13: 1-13.

Life for the day is to be given the day's thought, but life for eternity is to be given all days' thought (Heb. 7: 16.)

The endless life is not inert; it is active, it has power, it is your best assistant (Heb. 7: 16.)

Life in itself is not worth saving, but only what life stands for; so all is lost if that is lost (Matt. 16: 25.)

How foolish to look forward eagerly to the coming of the postman, of our employer, our friend, but not to the sure coming of Christ! (Matt. 16: 27.)

Suggestions.

Eternity is not a vital thought unless we live it.

We live for eternity if in all our work we are conscious of it and relate our work to it.

Are you lonely? There are friends in eternity. Weary? Rest is there. A failure? Success is there.

Living for eternity is the only way to live for today.

Illustrations.

Life on earth is like a day-book; all entries are to be transferred; but how little we shall want to carry over into the ledger of heaven!

If the innumerable deeds of a lifetime should be written on the leaf of a tree, and all leaves of all trees could be so coverel, the whole would be only a single sentence in the history of eternity.

Men that live for temporalities are like a young fellow who was to be crowned king in a few minutes, but was found on the floor playing jackstones.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 10.

For Us Who Are Lost—Matt. 1: 21; Eph. 1: 7; Acts 4: 12.

Matt. 1. 21. The name "Jesus" means "Savior." It is a Greek form. The word "Joshua" was the Hebrew word having the same meaning, and we think of Joshua, in leading the Israelitish people into the Promised Land, as a type of the Christ who was to come. The name "Christ," as generally given to our Lord, means "anointed," and is especially appropriate to him as Son of David. "Christ" is his title as Prophet, Priest and King, for all these were anointed on entering upon their office. But "Jesus" is the precious name by which he comes to us personally. He is our Savior.

Eph. 1. 7. In Jesus we have "redemption." He gains for us our release from sin — from its awful stain upon our lives, and from the thraldom in which it holds us. Sin is a slavery. We know what suffering and struggle, what martyrdoms and wars, have been necessary to release men from human slavery systems. But we cannot fully know what it meant to the Son of God, our Savior, to take upon himself all the suffering and sorrow for a sinning world and, alone, to bear them on his cross. "We have redemption through his blood, the forgiveness of sin, according to the riches of his grace."

Acts 4. 12. The preacher here is Peter. The fisherman disciple has been restored to his loving Christ on the shores of Galilee, and has become a man of power, Spirit-filled at Pentecost. Inspired of the Holy Ghost, Peter utters now the clear, unconfused truth which from that day to this has been the sufficient answer to all the "isms," theories, "sciences," and moralities which would pretend to save from sin except through faith in the redeeming blood of Christ. "Neither is there any other name under heaven." For the salvation of us who are lost it must be Jesus—only Jesus!

HONEY HOARD LURED BEAR TO ITS DEATH.

Broke Into Wood Choppers' Camp For Sweets and Was Slain With Axes.

A store of honey lured a big bear to his death at Greely, Pike County, Pa. In a shack there live eight woodchoppers employed by the Pennsylvania Coal Company, who are getting out new props for the mines.

Two of them ran across a bee tree a few days ago and took nearly 100 pounds of honey from it. They kept the honey in their storeroom, a rough built wing of their shack, and valued it highly because they could exchange honey for tobacco at the Greely store.

Much puffing and grunting, a conglomerate rumpus in the storerrom awoke the eight men at 11 o'clock at night. A bear had got in by tearing off two pieces of siding, had overturned the honey barrel and was enjoying the feast of its life. In truth, as John Matthison said afterwards: "The bear was making a pig of himself."

Matthison, with a flaring torch, scared the bear from the storeroom. As it shuffled through the opening it had made, it met the other seven men armed with their axes. The bear never had a chance. William Butler got in the first blow on the head and staggered it and it was quickly dispatched.

It was dressed and weighed 210 pounds. The meat was divided among the company's men and the hide was sold to a dealer at Hawley for $7.50.—New York World.

NOTHING IN IT.

"A man got a wife as the result of an election bet."

"What of it?"

"Did he win or lose?"

"My good man, I never indulge in unprofitable argument."—Washington Herald.

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

A Wife's Testimony—Sad Story of How a Man of Brilliant Scholarship Was Brought Low by Drink—Sacrificed Family and Position.

A Chicago daily paper, under glaring headlines of conspicuous size, recently published to the world that a man of brilliant scholarship and high talent had been brought low by liquor. Out of respect for his noble wife and household we do not give the name. It may be sufficient to note that he was at one time principal of one of our largest and best public schools of New York State. Through drink he had sacrificed everything and left nothing. In defense of her own life, his fifteen-year-old daughter had to deal her father a blow which proved fatal.

In giving testimony the broken-hearted wife and mother spoke as follows:

"Twenty years ago he was a student in Columbia University in New York, and it was there I met him and admired him for his brilliant accomplishments in the college. I was then a debutante in the social world and had a home I was proud of.

"We were married soon after his graduation, and he was given a position as principal of the high school in Poughkeepsie. This gave him his opportunity to continue the study of Greek and Latin, and it gave me a social standing in the city. We were happy, and our daughter came and we thought nothing could mar our happiness.

"But adversity came following in the trail of his appetite for drink, formed at the jolly college banquets. He lost his position and we moved away from our former associations to hide our shame. We came to Chicago and he became a common laborer, working in the shops of the street railway companies."

Is it not sad that a civilized nation will accept revenue from the sale of that which produces such results?

Surely one such case should be sufficient to arouse public attention and action. Multiply this case by the hundred thousand annually and observe the awful augmentation of national culpability.

Blackstone, the eminent jurist, has well said: "Municipal law is a rule of civil conduct prescribed by the supreme power of the State, commanding what is right and prohibiting what is wrong." The Supreme Court of the United States in Stone vs. Mississipoi, 101 U. S., 814-819, has declared: "No legislature can bargain away the public health or the public morals." We would like to know, then, what right any State has to enter into an arrangement whereby certain persons shall be allowed to injure public health and morals, in order to increase the contents of the treasury.—National Advocate.

The Home-Making Saloon.

Hear this parable of how the saloon helps make a home. One Oline Peters was last week sent to the workhouse to serve a thirty-day sentence for being beastly drunk. It appears to have been a continuous performance. He left behind a wife and five little children to drink the cup of sorrow. His two oldest children, a girl of nine and a boy of seven, were down with scarlet fever. With her two children sick with a contagious disease and her three other little ones also subject to contagion, the little mother could not leave her home. She waited until the last moment before calling upon charitable folks for aid; when the nurse from the Salvation Army entered the bare little house, she found that the family had neither fuel nor provisions.

In the same city, on the same day, the Humane Society found four children under five years old, and their mother so ill with quinsy the neighbors feared she would die during the night, and no fire in the two little rooms in which they live. The husband was being kept gloriously drunk in a saloon.

Yes, Brother Voter, this is a parable of the saloon and how it makes a home—a hell.—Central Christian Advocate.

The Appeal to the Farmers.

We do not desire at all to discredit the assertions of the makers of beer and whisky that they buy much grain. But it is their fault and not ours if we cannot cite the number of bushels of corn, wheat, rye, barley and other cereals that they purchase.

The talk of "desert farms" and "wasted lands" is the silliest sort of nonsense, of course. Our best research for an atom of sanity in the arguments to farmers results in the liquor men's contention that if our grain should not be in demand for domestic consumption by breweries and distilleries there would be overproduction and a crash in market prices.

It is a waste of time to treat such folly seriously. Where is the Pennsylvania farmer who does not know that this coutry's surplus of grain is in ever-increasing demand by the old and hungry countries across the seas, and that the grain grower in Manitoba or middle Pennsylvania must not watch for the brewery bids, but for the demands of Odessa, Genoa, Hamburg and Liverpool, before he knows whether he will sell "dollar wheat" or market his product at a lower figure?—Philadelphia North American.

Only Four Counties.

Tennessee allows the sale of liquor in only four counties.

Temperance Notes.

South Dakota has been made one-third "dry." North Dakota is wholly "dry."

California and Colorado are almost wholly local option, and Oregon partially so.

General Von Moltke: "Beer is a far more dangerous enemy to Germany than all the armies of France."

New Hampshire is nominally a prohibition State, but liquor is sold in about forty per cent. of its territory.

About half of Rhode Island is "dry."

Massachusetts has more than 250 towns where liquor selling is illegal.

It isn't a question of what you think at the ballot box, but of what you do; not a question of what you have in your heart at the polls, but of what you have in your hand.—Watkins at Monarch Park.

The Presbyterian utters this timely warning: "The Army Canteen Association, reported as being disbanded, is, on the contrary, hard at work to secure the passage of a bill by Congress to restore the canteen to army posts."