

Money in It.

Milch cows are the most valuable asset on the farm. Their milk and butter may be converted into cash and their offspring is always salable.

Rough Feed.

Feed the cown rough feeds for bulk, green feeds for good appetite and direction, but don't forget to feed them some concentrated feeds from which an abundant flow of milk can be made .- Farmers' Home Journal.

Food For Brood Mares.

Brood marcs should be fed liberal ly, but not to excess. They should have the best quality of well cured hay, oats and bran. Mouldy hay that has been heated in the mow or bale, musty oats and bran that has soured will not supply the proper nutriment for producing stake winners.-American Cultivator.

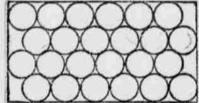
Packing of Apples in Boxes.

One great advantage of packing apples in boxes is that close distinction in size and color are easily made. The number of apples in a box can be



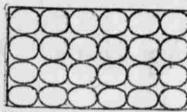
Pack - 3 1/2 Tiers - Four "Offset Layers-84 Apples.

determined almost instantly by the buyer. Some practiced packers claim to distinguish size by different styles of pack. Familiarity with half a dozen styles will enable a grower to successfully all the common varieties. With the straight pack, as



The "Diagonal" or "2-2 Pack"-34 Tiers-Four Layers-88 Apples.

Illustrated, a box may contain 96, 112, 128 or 144 apples, depending upon their size and shape. In the offset pack the three apples do not quite fill the width of the box. The next row is placed so as to leave the



The "Straight" Pack-Four Tiers-

The Old Churn.

The old churn used to turn out fine butter on the farm. Now, with the knowledge of handling cream, ripening and churning it that has become to general, the churn should be able turn out really gilt-edge butter. Such butter would promptly put a profit into dairying. The dairy farmer afraid of the churn canuot hope to make money out of milk .- Farmera' Home Journal.

Thrifty Animals Immune.

Lice seldom attack thrifty animals When an animal is infested with vermin it indicates negligence, either in insufficient food, filthy quarters, or contamination with stock that have been infested, which happens at times when an animal is purchased and brought on the farm, and when lice get on animals the loss of rest will alone prevent them from increasing in weight, -American Cultivator.

The Secret of Egg Production.

Why are eggs so much scareer in winter than summer? This question is answered by the Ruralist as foilows: Lack of proper food and comfortable shelter. Confine yourself exthe doctor-may be the undertakerwill get you. The hens must have

they must be kept warm. The quantity of bugs, worms and to four inches and the upper one inalugs consumed by the hens in summer is equivalent to a considerable amount of meat, and the green vegetables they devour would equal a relatively large quantity of vegetables. Furnish them meat scraps, fruit and vegetable parings and clover leaves-then if you keep them comfortable you will get eggs.

Rearing Dairy Stock.

It should ever be considered that heifers are being reared for the dairy and not for beef. For this purpose they should be fed and cared for. There should be a good, healthy growth of muscle and bone, but no of fat. Begin with the calves and follow up until the helfers become There should be a steady rowth of body and development of dairy form qualities all of the time, summer and winter. The young ani-

overfeeding, as this is an injury to them rather than a benefit .- Weekly Witness.

How to Pluck Chickens,

Of course any housewife knows how to pluck chickens, says the farmer, but do they know how to prepare the birds so that they will be attractive to the eye (which counts much to the purchaser). When a bird is plucked dry the poultryman will re ceive more per pound for the fowl than when it is scalded. In picking dry, the breast should be plucked first, starting near the crop. After the breast the thighs, then the back near the base of the tall and last the wings. As soon as the feathers have been removed the wings should be twisted over the back and the feet washed, after which the thighs and legs should be pressed to the body either by placing a brick on the bird's breast or by tying the body, the object of this being to give the bird s plump or blocky appearance.

Any aged bird may be scalded without seriously injuring its quality if it is properly handled; but owing to the large number of poorly dressed scalded fowls, the marketmen place a premium of from one to two cents a pound on dry-plucked stock. Boiling water may be used, but care must be taken not to leave young birds in the water too long, or the skin will cook, while with old fowl a little more time may not do any harm. The head and shanks should be kept out of the water, as the scalding will discolor them and make them unsightly. Im mediately after the bird is taken from the scalding water it should be dipped into cold water to stop the cooking and, as poultrymen say, to "plump the bird." The bird should then be hung to a line with feet tied together, as no bird plucked on the lap or a table will have so good an appearance. If a scalded bird is exposed to a draught when being plucked or when cooling the skin is likely to harden and beome rough. It is because of these possibilities that dry-plucking is recamended by large raisers of poultry, as the condition of the skin to a great extent accounts for the high low returns received .- Indiana

Silage For Hogs.

In his address before the Iowa Swine Breeders' Association, Mr. L. H. Paul said:

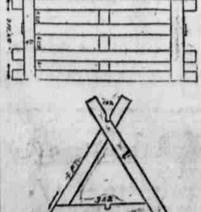
"If you will save your cornstalks properly they will be more valuable to you for feed than the ears. Cornstalks are worth more in the silo than the corn in the crib. When the farmers get down to studying their business along that line and get economical they will produce pork and beef cheaper. Better methods mean better preparation of the soil, better care of growing crops and better care of the crops at harvesting time. A little deeper study of our own business and by pursuing better methods is the only way that we can produce cheaper

"You know silage is good for dairy space on the opposite side. A form of cattle, but maybe you never thought diagonal pack is shown, which is of it as making beef. Did it ever ocsomewhat more economical of space, cur to you that if sliage would keep In all cases the object is to get an a Holstein steer fat it would keep an even placing of the fruit with the Aberdeen-Argus or a Hereford steer fat? Corn in the roasting ear stage is not good for a silo. There is just as much difference between corn silage made of green corn and ripe corn as there is between roasting and maured corn. Green corn put in the silo turns to vinegar, and you want it ripe to put in the silo. If you have the corn matured you will have sweet silage, and just as safe to feed a brood mare as bluegrass. Corn in the matured stage put in the sile will stop in the first stage of fermentation, and it is absolutely safe. When corn has been badly frozen, if you will let it stand for several days and then put it in the silo, it will make sweet sliage, and you will get practically two-thirds value

"A hog will eat about four pounds a day. Figuring corn at the average price, it costs about a mill a day, or a tenth of a cent, to feed silage to a There is all the corn in that amount of silage that a hog will need. but you might add to it by feeding a little protein feed. It is not rich enough in the bone and muscle part of the feed, and should have something in that line."

A Convenient Portable Fence.

The panels in the portable fence shown here are made of four-inch fencing, fourteen feet long, with sixclusively to dry food all winter and inch spaces between the boards, thus making a fence three feet high by allowing the cleats to project two substitutes for the summer food, and inches. If the fence is to be used for pigs the lower space may be reduced



creased to eight mehes. held in place by triangular frames mals should be kindly treated, so that The ends of the panel overlap about may become quiet and doctie. six inches and fit into notches for the is the more necessary as the top and bottom boards. The brace This is the more necessary as the top and bottom boards. The brace heifers usually take their place in the dairy at the early age of two years. There should be plenty of to stake the panels at the braces to succulent, nourishing foods, but no secure greater stability.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY CARDINAL GIBBONS.

Theme: Bearing Eurdens.

Baltimore.-Cardinal Gibbons delivered a sermon at the Cathedral Sunday morning. There was a large congregation and the choir gave specongregation and the choir gave spe-cial music. The subject of the Car-dinal's discourse was: "Bear Ye One Another's Burdens." His text was from St. Matthew 11:2-10. The Car-

dinal spoke as follows: John the Baptist is one of the noblest and most striking figures that appear on the pages of the New Testament. As the minister of God he has the courage to rebuke Herod for his incestuous life. The fulfill-ment of his sacred duty cost him his liberty and his head. What a strik-ing contrast between John in prison and Herod on his throne! John, though immured in a dark dungeon, nn:I is cheerful and resigned, because he has the testimony of a good con-Herod on his royal seat is science. omy and dejected and eaten up h remorse. Though John is in with remorse. chains, his soul roams with the dom of a son of God. Herod, though ommanding a kingdom, is a slave to his passions.

John utters no word of murmur or complaint from his prison. He does not plead for sympathy or re-lease. He is so entirely forgetful of his own sufferings and wrongs that he is concerned only about his Master's business He sends two of his dis-ciples to ask our Saviour whether or not he is the true Messiah. John does not need this information for his own sake. He knows that Christ is the promised Redeemer, for, on a us occasion, when he met our he exclaimed: "Behold the of God; behold Him that taketh away the siu of the world! he desired that his disciples ould learn from the lips of Christ Himself that He was the Redeemer

When the disciples asked Christ if He was the true Messiah, what answer did He give? Did He say to "Know that I am the Son God, because I revel in the splendor of imperial majesty, I dwell in palalial mansions. I am surrounded by an immense army, I am attended by vetinue of courtiers, and kings and princes minister unto Me?" He said none of these things.

But this is the test and the proof that He gave of His divine mission: ' He says, "and relate to John ye see and hear. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached unto them. And blessed is that shall not be scandalized in Blessed is he who shall recognize My divinity through the frail wall of My humanity. Of all the virtues that shine forth

in the life of our divine Saviour there is none so prominent, none so conspicuous, as His compassion for human suffering. This was His characteristic virtue; this was the salient point in His character, if we may apply the term to One who was perfect in every virtue. On every leaf of the Gospel that golden word of the Gospel that golden word mercy shines forth, brightening every page, cheering every heart.

Our Saviour never exercises His divine power as Moses did, by changing rivers into blood and destroying first-born of the land. He never imitates Joshua by commanding the sun to stand still in the heavens. He does not, like Elias, call down lightning from heaven to consume an of-fending people, though He was entreated to do so by His disciples, to whom He said: "Ye know not what spirit ye are; the Son of Man came not to desiroy, but to save."

No. but the miracles of Jesus were wrought to lessen the sufferings and lighten the burdens of men. He manifested His power by going about He He gave sight to the holding the beauties of creation. He gave speech to the dumb and hearing to the deaf. He gave power of walk-ing to the lame. He gave health to the sick and life to the dead. He dried up the tears of the widow and gave His blessing to children. Above He displayed His merciful power receiving with open arms the repenting sinner, by relieving her soul of the burden of her sins, and saying "Be of good cheer. Go in Thy gins are forgiven." to her:

How correctly does the parable of the good Samaritan portray the compassion of Jesus toward those who suffered from bodily diseases; for the good Samaritan is none other than Jesus Himself. A traveler, while go-ing from Jerusalem to Jericho, falls among thieves. They rob him of his money. They strip him of his garments and leave him on the roadside covered with wounds. His countrymen pass by, but pay no heed to the bleeding map. A Samaritan who is of a different country and religion also comes along, and lifts up the wounded man; he pours medicine into his wounds and binds them; places him on a beast of burden, provides for him in an inn, and sends him back to his family. Is not this epitome of the life of Jesus, whose public career was spent in healing diseases and mitigating physical suf-

Not less marked was the benevo-lence of Christ toward those who suffered from mental anguish. What a notable example of His mercy to this class afflicted is furnished by the raising to life of the widow's son. She is following to the grave the remains of her only child, the solace of her declining years. Jesus, as if by accident, meets the mournful pro-cession. He sees the desolation of the widow's heart. His omnipotent hand touches the bier, and that same almighty power which, in the begin-ning, infused a living soul into Adam, calls back the spirit into the lifeless body of the young man and restores

him to his mother We have only three instances re-corded in the Gospel of persons being restored to life by our Saviour— Lazarus, the daughter of Jairus and the son of the widow of Nain. These examples are given as earnests of Christ's merciful power. But many millions are annually raised by HI power from the grave of sin to a lift of grace and virtue. How many

families are made glad that a cher-ished member is brought back to

lehed member is brought back to them! How many a mother sheds tears of joy because a "son who was lost is found, and having been dead, is come to life again!"

But nothing is more manifest in the Gospel than the sympathy of Jesus for the poor. He wished to stamp with condemnation the spirit of the world, which estimates a man's dignity by his wealth, and his degradation by his poverty. He chose to be born of humble parentage, in an obscure village, in a wretched stable. Nearly His whole life was spent in a town which was looked on with con-

tempt. The saying was: "Can any-thing good come out of Nazareth?" He led a life of poverty, not from necessity, but from choice. He could say to Himself what could hardly be of a tramp: "The foxes have holes, of a tramp: "The foxes have holes, the birds of the air nests, but the Son of Man hath not whereon to lay His head." He chose His twelve His head." He chose His twelve apostles from the humblest walks of life; men without wealth or learning or influence or any of the qualifications regarded as essential for the success of any enterprise. He commanded them to preach the Gospel especially to the poor. He wrought His greatest miracles in their behalf.

spirit, for theirs is the Kingdom of Heaven." "The Spirit of the Lord is apon Me. Wherefore He hath anoint-ed Me to preach the Gospel to the poor; He hath sent Me to heal the contrite heart." I have set before you these fea tures of the life of Christ not merely for your admiration, but still more for your edification and example. He

His choicest promises are made to them: "Blessed are the poor in

the nearer we shall approach Christian perfection. We are social beings, we were created to live in society. No man is sufficient unto himself. We are all mutually and reciprocally dependent one on another, just as the organs of our body are sustained by one another. As an injury to one organ involves a shock to the entire human system, so should the community at iarge feel a practical sympathy for their fellow beings in any grievance

loser we resemble the divine model,

is the ideal we are to follow.

by which they may be oppressed.

I care not how rich and powerful you are. you are. You might possess the wealth of a multi-millionaire, but what would it profit you if you had no servant to minister to you, no companion to cherish you, no friend to grasp your hand? You would be poor and miserable and blind and

What would it benefit a man to own all the coal coal mines of West Virginia and Pennsylvania, if there were no hardy sons of toll to work those mines, to extract the coal from the bowels of the earth and transport it to the various centres of popula

I care not how limited may be your resources, or how circumscribed your influence, you have personal mission from God in the Christian common wealth, and you can exert some good in your day and generation.

is like the planetary system, which is composed of greater and lesser bodies, held together by reciprocal forces. The moon is the smallest body of our system; and yet what control she sways in the flow and ebb of the ocean tides; how much we would miss her morthly visits, when she sheds over the earth her pale and silvery light; she gen-erously shares with us the effulgence she borrows from the great orb of the day

And so, no matter how insignifican you may be, you can exert some beneficent power over the tide and flow of human passions, and diffuse a calm and blessed light on those

that fall within your environment. The benevolence of Christ was not exercised in promiscuous almsgiving. His benefactions usually consisted in removing diseases from the bodies of men, or in bringing them such timely relief as would enable them to stand on their fest and resume some honest avocations of life. Thus we find Him bealing the paralyzed man that he might use his arms to support life, cleansing the leper that he might take his place again in society. feeding the multitude to enable them to return to their respective hom s.

But perhaps you will say: should I concern myself about other people's affairs? I have my own business to attend to. "Am I my brother's keeper?" These were the words of Cain, the first nurderer. What would have become of you and me if Christ the Lord had said, "Am my brother's keeper?" We would be groping to-day in the darkness of idolatry or infidelity. What would nave become of society if the apostles had said, "Are we our brother's keeper?" and if they had returned to their homes and closed their ministry after the death of their Master? would be deprived to-day of the price-

less blessings of Christian civiliza-I say you are, you ought to your brother's keeper. You can You cannot. indeed. like the Saviour of the world, give sight to the blind, or hearing to the deaf, or speech to the dumb, or strength to the paralyzed limb. But you can work miracles of grace and mercy by relieving the distress of your suffering brethren. And never do you approach nearer to God than when you alleviate the sorrows of others. Never do you prove your-selves to be the children of your heavenly Father more effectually than when you bring sunshine to hearts that were darkened by the clouds of adversity. Never do you perform a deed more like to the creative act of the Almighty than when you cause the flowers of joy and gladness to bloom in souls that were desolate and barren before

The Great Lesson Fox Learned.

I knew Jesus and He was very precious to my soul, but I found something in me that would not keep patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do comething for me, and when I gave Him my will, He came into my heart and cast out all that would not be sweet, all that would not be kin's, all that would not be patient and then He shut the door.—George For.

It Develops Character. If we pray for character we ought be grateful when discipline comes to us.

The Sunday Paper.

I spent five cents for The Sunday Dart, and hauled it home in a twowheeled cart; I piled the sections upon the floor, till they reached as high as the kitchen door; I hung the chromos upon the wall, though there wasn't room to hang them all, and the yard was littered some ten feet deep with "comic sections" that made me weep; and there were sections of ink and green, a woman's section

d magazine, and sheets of music the which if played would make an audience quickly fade; and there were patterns for women's gowns and also for gentlemen's hand-medowns; and a false moustache and rubber doll, and a deck of cards and a parasol. Now men are busy with dray and cart a-hauling away The Sunday Dart .- Walt Mason, in the Emporia Gazette.

CHARACTERISTIC.

Knicker-"Who are the newly

Bocker—"Those who know the parts of an auto batter than the parts of speech."—New York Sun.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR JANUARY 24.

Subject: The Lame Man Healed, Acts 3:1-26-Golden Text, Acts 3:16 -Commit Verses 9, 10-Exposition of the Lesson. TIME .- A. D. 30. PLACE .- Jeru-

salem. The Temple, Door Beautiful. EXPOSITION,—I. The Lame Beg-gar, 1-8. Peter and John were men prayer, and at the regular Jewish hour of prayer we see them wending their way to the temple (cf. Ps. 5; 5, 17; Dan. 6:10; 9:21). The ninth hour was the hour of prayer because it was the hour of sacrifice (Ex. 29: 39; 1 K. 18:36), and all approach to God in prayer must be on the ground of shed blood. It was the very hour at which Jesus died and opened up for us a way into the hollest of all (cf. Luke 23:44, 46; Heb. 10:19, 29). The man had been there often before and was expecting nothing unusual that day. But something very unusual was to occur simply because two men who really knew God were to pass that way. All he expected from Peter and John was some small coin, but he was to get vastly more than he expected.

II. The Man of God, 4-7a. Peter first took a good look at the man and then demanded his attention. Here are two good points for any one who would bring Christ's power into the life of another. Peter did not give the man what he asked for, he did not have it to give. His pockets were empty, but he was full of power. Peter had had an excellent opportu-nity to get silver and gold (ch. 2:45; 4:37). As a rule it has been the men without silver or gold who have done the most for the world's highest good (1 Cor. 4:11). It is an utterance full of meaning that fell from Peter's lips, "What I have, that give I." say that (1 Pet. 4:10, 11). Peter bade the man do the very thing he couldn't do. But that which is naturally impossible is possible "in the name of Jesus Christ." The power that there was in that mighty name came into that man's impotent feet the moment he believed and sought to obey (v. 7; cf. v. 16).

III. The Man Made Whole, 7a-10. Luke's training as a physician comes out in his details about feet and ankle bones. It was the gladdest moment of the man's life; he leaped up. stood a moment in wonder, began to walk and then began to leap and praise God. No wonder. He walked a good place with his new strength -God's own house. He couldn't do much but praise God. There was no guesswork about this miracle. man was well known to all the observers, and the reality of the cure was evident and unmistakable. It was utterly different from the cases of many to-day who proclaim that they have been healed, when to all appearances they are as sick as ever. The people who witnessed the change filled with wonder and amazement, and many were converted. IV. Jesus, the Holy and Righteons

One, the Prince of Life, 11-16. The healed man held fast on to Peter and

John. He was afraid they might get learned to lean directly on Jesus and not on the instrument He uses. miracle drew a great crowd (cf. 2:6). Peter immediately turned attention away from himself to his Lord. How unlike many modern claimants to healing power. Peter was not at all puffed up by the wonder that had been wrought through his instrumentality, nor did he fancy for a moment that it was due to any peculiar power or godliness of his own (cf. ch. 14:11-15; Gen. 40:8; 2 Cor. 3:5; contrast Num. 20:10). He wished them to get their eyes on the Lord, not upon him. With an almost distressed earnestness he cries, look ye so earnestly on us?" original there is strong emphasis on "us." He used that name of God which would show the Jews that it was not some new God that he preached, but the God of their fath-ers. 'The one doctrine that he emphasized was that of the resurrection of Jesus (cf. 1:22; 2:24, 32; 3:15, 26: 4:33; 10:40, 41; 13:30, 34; 17: 21). The sin he especially pointed out was the sin of rejecting and de-nying the One whom God had so ex-alted (cf. 2:22, 23, 36; 4:10; 5:30; 7.52). There are four counts in Peter's terrible indictment of his hear er's terrible indictment of his hear-ers: (1) Ye delivered up God's serv-ant Jesus. (2) Ye denied the Holy One and the Just. (3) Ye desired a murderer instead of Him. (4) Ye killed the Prince of Life. He used four very significant titles for Jesus: God's Servant (R. V.), the Holy One the Righteous One, the Prince of Life ered up, denied and killed. And this is the one men reject, deny and tram-ple under foot to-day. But while the Jews had thus misused Jesus, God had glorified Him. He had raised Him from the dead and exalted Him to His own right hand (cf. Jno. 17:5; Matt. 28:18; Jno. 13:3; Eph. 1:20-23; Phil 2:9-11). How awful man's treatment of Christ appears against God's! Perhaps it was the recollection of his own denial of his Master that led Peter to dwell so sadly upon their denial of Him. The same monstrous choice that the Jews made desiring a murderer instead of the Prince of Life is repeated by many to-day, indeed by all who reject Jesus and accept Satan. The condition upon which the name of Jesus exercises its power is "faith in His name." TOM, THE FANTAIL.

I thought perhaps you would like to hear about my fantail pigeon. named Tom. He is a beautiful bird. He is white, with black wings and tail. He is so proud of himself that he often tumbles backwards when he walks around the lawn back of our house. I have taught him to eat from my hand and sit on my shoulder. He comes to my window ever morning for hempseed. I have twent other pigeons, and the boys of our neighborhood have formed a club, called the Hancock Pigeon Club, of which I am the president.-George Lang, in the New York Tribune.

TOO TRUE. "No one understands me!" he

groaned; "no one on earth." It is the old story wrung from many a tortured, youthful heart. The sufferer is generally mistaken, but the pain is no less poignant. Yet in this instance the man's complaint was true. Nobody on earth could under-

stand him. For he was an announcer of trains t the Union Depot.—Cleveland

CHRISTIAN ENDEAVOR NOTES

JANUARY TWENTY-FOURTH.

Topic-Life Lessons for Me from the Book of Genesis.-Gen. 1: 1-8; 26-31.

Temptation. Gen. 3: 1-11. Faith and works. Gen. 6: 13-22. The great surre der. Gen. 12: 1-7. The suburbs of Lodom. Gen. 13: 5-

Isaac, the sacrifice. Gen. 22: 1-19.

Jacob, the unforgotten. Gen. 28. 10-No science or philosophy has gone beyond this statement, "In the begin-

ning-God" (v. 1.) God saw that all nature was good; and if He saw it thus, so must we

Man, made in God's image, has marred the likeness, ah how sadly! Therefore we are at to think of God as in man's ima-(v. 27.) hose were God's and they are His first words to m words all through he Bible (v. 29.)

Twelve Books. This year we are to enjoy twelve lessons in twelve great books of the Bible. The books were selected as Bible. The books were selected as their favorites by a large company of leading pastors and laymen on their way to the International Christian Endeavor Convention at Seattle,

Most of these books are assigned as consecration-meeting topics, since they give the wildese liberty of testimony for the society is not to confine itself to the Scripture passage chosen for public reading, but is to range over the entire book in each instance, commenting on any part of it.

Lessons from Genesis.

Let us learn from Eve a lesson of contentment; let us not dare even to wish for more than God gives, From Adam let us learn a lesson of manliness; do not dare even to wish

for more than God gives. From Adam let us learn a lesson of manliness; do not lay your sin to the

charge of any one else. Cain's lesson is the lesson of obedi-What is not done in God's way would better not be done at all. Noah shall teach us the great les

Well for us if we get from Abraham the lesson of complete surrender to God's will. He was willing to give up even God's promises, knowing that he still had God.

sons of faith. Every day needs an

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 24.

Light That Cannot Be Hidden-Matt. 3: 17; 17: 5; 16: 15; Mark 5: 7; 14: 61; 15: 39.

Matt. 3. 17; 17. 5; Mark 5. 7; 15. 39. These passages need no explanation. They tell us what God, demons and a man could affirm about Jesus. It is a striking coincidence that they all affirmed the same thing: he is the Son of God.

Mark 14. 61. This is the inquiry of the high priest, the representative of God on earth. He was not asking for information; he was cross-examining a prisoner in order to convict him on his own testimony. What Jesus said or might have said made no difference; the high priest had prejudged the case The echoes from the morning inquest have been flinging back the fragments of the question: Christ, the Son of the

Blessed-Son of the Blessed-Blessed. Matt. 16. 15. Here is a verso which for our study, we may of its chronological read it last. God out of order. and God is affirming the peculiar relationship and character of Jesus, demons are hailing him as the Son of the Most men and women whose names have not come down to us are publishing to one another their convictions concern ing him. The company of disciples have talked among themselves they have made no open acknowledge-ment of their belief. Jesus will bring them to decision, will force them to the discovery on which his purposes depend; and so he puts the question direct: "But who do ye say that I am? Elljah? One of the prophets? Messiah?" Simon answers with a leap of vision: "Thou art the Christ, the Son of the living God."

ACROBAT'S WAY OUT.

A few days ago the doorkeeper of a house in Razyezja street, St. Petersburg, was astounded to see a man jump from a window in the third story of the building and then, apparently uninjured, proceed at a brisk pace along the street. It took some time for the doorkeeper to recover from his astonishment, when he did he at once started in pursuit, for it seemed to him that the fugitive must be either a dynamiter

or a burglar. Several other doorkeepers joined in the pursuit-for in Russia the doorkeeper has the powers of a constable-and at the corner of Glazova street the unknown one was selzed and handed over to the police. He turned out to be a Japanase called Yokado, eighteen years of age, and a member of a troupe of Japanese acrobats who are at present performing in St. Petersburg. He explained that one of the servants in the flat where he had a room had gone away with the key after locking the door, probably under the impression that there was nobody in the house.

Yokado waited more than an hour for her to return, and then, fearing that he would be late at the music hall where he was performing, made the perilous jump which had so as-Petersburg Correspondence, Pall Mall

A FINE DODGER, SURELY. Carol's grandfather had served fa the Civil War, and Carol liked hear of the many battles in which he had fought. One day, after listening

deeds, Carol asked: "Grandfather, you went through all those battles?"

"And the shot and shell fell all around you?"

"And soldiers were falling and dying everywhere?" "Well, grandfather, what a fine

dger you must have been!"-

THE TEMPERANCE PROPAGANDA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

If You Knew.

If you knew the dreadful story of that sparkling cup you're draining. How it dress a man from virtue down to dark perdition's brink.

Yes, and wrecks his brain and body, leaves no trace of good remaining—

You would never dare to touch a drop of the accursed drink.

If you knew the crime it genders, how it makes a man a devil.

How it prompts to deeds of evil such as mind could hardly think;

If you knew the sickening scenes that mark the drunkard's midnight revel—
I know you'd never touch a drop of the accursed drink.

If you knew the grief, the anguish, if you heard the bitter crying
Of the piteous, pleading hearts now doomed in black despair to sink.
As you saw that host of victims on Rum's bloody altar dying,
You'd swear to new r touch a drop of the accursed drink.

If you knew how many souls were hasting
on to woes infer al.

If you knew how hell rejoiced as each
form staggers 'z' the brink—
You would pledge your sacred honor at
the throne of the Eternal
That you'd never, r z r stain your soul
with the acc drink.

God forgive the core woman who by thoughtless of or doing Dare uphold the dittering wine cup! Let that man or woman think.

That he who thus approveth hath become with guilt accruing.

A partaker in the evil of the soul-destroying drink.

—Carlton Emerson Snell, in Ram's Horn.

A Blot on Our Civilization.

It is only in the report of Dr. Sceleth, the Bridewell house physician, but it is so tremendous on this subject that we quote it nearly in

During my three years' experience here, there have been only eight men returned with delirium tremens who had been previously treated in our hospital for the same complaint. The number of people that die of alcoholism outside our institution is greater than the public suppose.

Alcohol is not a food, or beverage, but a medical remedy, and should be used as such under a physician's

Sixty per cent, of drinkers are social drinkers" who have no particular craving for alcohol, and who will not take a drink, when alone, once in a month, but on account of their surroundings and friends have developed a habit of taking two or more drinks a day; the other forty per cent. drink because they like it and try to make it replace water and food, and they are on a straight down-hill road for delirium tremens with all its fatal complications.

If the "social drinkers" could see one of the hundreds of autopsies held on persons who have died of alcohol-ism—see the congested brain, the inflamed and bleeding stomach of gas-tric catarrh, the heart, liver and kidneys undergoing fatty degeneration, where the once firm tissues are now soft and flabby, and the secondary changes of cirrhosis (an increase of the connective tissue of an organ) which replaces the vital cells neceswhich replaces the vital cells neces-sary for their proper functions, the changes in the walls of the arteries, and of the nerves and spinal cord, they would be satisfied with pure water for the balance of their lives.

Alcohol, direct and indirect, is re-sponsible for the commitment of sev-

enty-five per cent. of the prisoners we receive at the House of Correction. By temperance, I believe that the average life of our race would be in-

creased fifteen to twenty years.

If the advice of one who has seen these unfortunates die raving mani-acs, with their horrible delusionswho has followed them to the morgue and performed "posts" on them, and seen the degenerated changes in their vital organs, is worth taking, my advice summed up in three words ance Advocate.

Prohibition and Prosperity. In Emporia and its suburbs 12,000

people live, who are probably the most prosperous people in the United States—taken as a whole. For Kansas is the most prosperous State in the United States—taken as a whole in the Union to-day and Emporia is the largest town in Kansas without a saloon, so that every dollar that is earned in this community is spent for something which adds to the real comfort and the happiness of the peo-ple. There is no economic loss through saloons or gambling places in this town. Every man in town is a worker. Every day's work piles up real prosperity. So in addition to its attractions as an industrial centre, Emporia is known all over the West as a city of beautiful homes. This is true because the money of the people is not diverted from their homes.

From the Blue Book, issued by Lyon County, Kansas.

Saves His Whisky Dimes.

Saves His Whisky Dimes.

In one of the dry goods stores of Green County, Ky., a gentleman recently paid a small amount, all in dimes, and afterwards purchased about \$3 worth of goods and also paid for them in dimes. As dimes are very scarce, the merchant asked his customer where he got so many. His reply was that he had sold a load of hay to W. R. Noe and had received the full amount (\$10) in dimes. Mr. Noe gave he was in the habit of taking Noe rays he was in the habit of taking two drinks of whisky every day, but now he gives his wife two dimes a day and abstains from drink. Since he commenced the practice he has purchased a horse for \$90 and paid for it in ten installments all in dimes, and after paying for his hay in dimes still has dimes left.

The Saloon Not a Natural Right. The Saloon Not a Natural Right.

To sell intoxicating liquor at retail is not a natural right to pursue an ordinary calling. This is quoted from the opinions of the Supreme Court of Indiana. The saloon is not a natural right because it is not an ordinary calling, because it is harmful and dangerous to society, consequently an unlawful business. The saloon license statute, instead of restricting or limiting a natural or lawful right, is the means of legalizing a natural wrong.

A Great Surgeon's Testimony.

Dr. Lorenz, the Austrian surgeon, decining wine at a banquet tendered to him in New York, said: "I canuot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must always keep an edge. As a surgeon, I must not drink." to the vivid recital of many heroic

The beverage liquor traffic is unmitigated moral, social, finan-and political evil.