

The Farm

Feed For Hens.

If a mess of one pint of linseed meal and a quart of corn meal be mixed and fed once a day, at night, to forty hens, it will be sufficient for them and makes an excellent ration with that which they may pick up.

Salt For Sheep.

Sheep that have been for a long time without salt are apt to make themselves sick eating too much of it when the opportunity comes. Be regular in feeding it to them, or, better still, provide a box to which the flock can have access at all times. They will help themselves, and will eat only such as is good for them.—Farmers' Home Journal.

Similar to Clover.

Alfalfa has feeding properties much similar to those of clover, but it should be cut when coming into bloom, and much care is necessary when curing it to prevent shedding of the leaves. In addition to its high feeding value, it is also prized for its permanency when once established on alkalish soils and for the number of crops obtained from it.—Farmers' Home Journal.

Elim Leaf Beetle Attacks Trees of Massachusetts.

The elm leaf beetle is rapidly spreading its ravages to the north and west.

The city of Cambridge has called on householders to co-operate in warring against the grub, which, if not quickly checked, will create havoc among the stately elms of the University City. From every section of the State come reports of trees practically defoliated. The grubs are now approaching their most harmful stage, and their repeated attacks not only weaken the trees to a great extent, but make them more liable to the assaults of other insects.

A. H. Kirkland, superintendent of the State Gypsy Moth Commission, advises spraying with hot water or a solution of arsenate of lead as the best means of eradicating the pests.

"The elm leaf beetle is common throughout Europe," said Mr. Kirkland recently. "Indeed, it was imported from Europe. The best treatment at present is to pour boiling hot water on the masses of pupae around the butts of the trees. The only effective way is to spray the trees early in June with arsenate of lead, ten pounds to 100 gallons of water."

Mr. Kirkland has already obtained from his foreign collectors a valuable egg parasite, which has been liberated in large numbers in the Harvard College yard. Further importations of the parasites have been arranged for, and it is believed that they will prove highly beneficial in Massachusetts.—Boston Post.



Different stages of the elm-leaf beetle: a, egg; b, larvae; c, adult; d, eggs enlarged; e, sculpture of eggs; f, larva enlarged; g, side view of greatly enlarged segment of larva; h, dorsal view of same; i, pupa enlarged; j, beetle enlarged; k, portion of wing-cover of beetle greatly enlarged.—From Riley, Report United States Department of Agriculture, 1883.

for them to see for themselves." As to the merits of any particular method or any particular structure of silos, opinions are varied. Each, doubtless, has something to recommend it, and only a man's particular conditions and requirements can determine for him the most suitable plan. The literature on silo construction of the Department of Agriculture will furnish some useful suggestions.—Guy E. Mitchell, in the Farmers' Home Journal.

Rust-Resistant Asparagus.

Owing to the prevalence of rust in the asparagus beds of New England and the Pacific Coast, serious consequences have been feared among the growers in those sections. This disease, it appears, comes on after the beds have been well established and by gradually weakening the plants results in great loss to the grower and in the ultimate destruction of the plants. When the attention of the Department of Agriculture was called to this condition it was found that while spraying with but a fair measure of success, it seemed to be most desirable that attempts should be made to secure types of asparagus which would be able to resist the rust. To this end collections of asparagus have been made from various sections of the world, and in co-operation with the Massachusetts Experiment Station, work was begun in the matter of securing rust-resistant types.

The Hoard Stail.

Governor W. D. Hoard, the veteran dairyman of Wisconsin, has originated a simple stail that is practical in every detail. He considers deep droppings or gutters behind cows injurious, and he recommends drops not deeper than two inches.

The cow is made to move forward by means of a piece of two by four nailed across on the floor in the rear of the stall. When standing the cow will place her hind feet to the rear of this two by four, but when she lies down she must move forward in the stall, in order that her hip will not rest on the hard cross piece nailed on the floor. In moving forward the cow moves away from the gutter and away from the wet manure, and as a consequence she keeps clean.—Weekly Witness.

Feeding Alfalfa to Horses.

In a recent issue of the Breeder's Gazette, of Chicago, Joseph E. Wing says of feeding alfalfa to horses:

When alfalfa is first fed to horses or mules not accustomed to it, and fed in large amounts, it sometimes, not always, makes them urinate more freely than is their wont. This is nearly always a very temporary effect, and in a short time they eat alfalfa hay with no other noticeable effect than that they are in better flesh than when eating other forage, work better and feel better.

Alfalfa hay for horses or mules should be allowed to get fairly mature before being cut, should be well cured and have no mold on it. The late cutting of alfalfa is usually too late to make the best horse feed, the coarser crops growing earlier in the season serving better. Neither horses nor mules should be fed all the alfalfa they will consume; it is too rich a feed, and they do not need so much of it, though it is ordinarily fed in limitless amounts with no perceptible injury.

Whitewash—Always Seasonable.

Answering an inquiry as to the best time to prune fruit trees and vines, an old horticulturist said, "when your knife is sharp." As to the proper time to use whitewash on the

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY FATHER MURRAY.

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Constitution of the Church.

Long Island City, N. Y.—Father Murray, of St. Mary's Church, preached Sunday morning on "The Constitution of the Church" from this text:

All power is given to Me in heaven and in earth. Go, therefore, teach ye all nations; baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all days, even to the consummation of the world.—Matt. 28:18-20.

This is the constitution of the church. We find it at the end of the first gospel. It is the greatest document of our faith. It applies to every land till time shall be no more. It is brief and it is perfect. It suffers no amendment. God is its author.

As it is God that gave it, it is from Him it derives all its importance and its importance is to be measured by the importance of its Author. Other constitutions there are framed by men, rich in blessings, but they are for nation. This is for a world Nations die and with them their constitutions. This will endure as long as the race. Manifest are its blessings, as was to be expected from its Author, of whom the meek and inspired Moses is the head of the book records. "In the beginning God created heaven and earth." Such is God. The prophet Isaiah tells us that he saw the seraphs, the highest choir of angels, in the presence of the Creator, and that he heard them crying one to another: "Holy, holy, holy, the Lord God of hosts, all the earth is full of His glory." Great, then, is the constitution of the church.

It has been said you that is God that gave the constitution of the church. Its words are the words of Jesus Christ, and Jesus Christ is God, the Second Person of the Blessed Trinity. From eternity this Person had "all power in heaven and in earth." It was a divine person, at the Person of Christ, humanity which He assumed that He might suffer for us, has now also "all power in heaven and in earth." When He died as man, for He could not die as God, He merited all power. This is the power which He gave to the apostles, the great constitution that He gave to His church. This power is the source and strength of that constitution.

It was for us Christ died. With-out doubt when He died for us He showed us the deepest affection. To use Lincoln's expression on the field of Gettysburg: "He paid the last full measure of devotion." When He gave His life, He made a sacrifice so much greater than the sacrifice of our lives would be as a divine person is greater than we. He has been so good to us that we ought to regard Him as another self.

The power that Christ merited we find Him shortly using in our interests. He first uses it in sending His apostles to teach men the new things that had come to pass. How could they know that they had a Saviour? His command was: "Teach ye all nations." Great was that command. It was not equal to the charity that prompted it, for Jesus is love itself. And in that was He their Saviour; He was to save them from their sins. That we do not understand the evil of sin is man's great misfortune. We know that if we appreciate the evil of sins we would not commit them. If they are blotted out only by the blood of the Son of God, it is not until we understand them. We do understand sin enough to know that it is disgusting and injurious. How disgusting and injurious then must it appear in the sight of God! The philosophers give us another analysis of sin. They call it a deprivation, the want of something we ought to possess. Want sometimes becomes very hard to bear. Sin in the soul is the greatest want. A dagger will kill the body. Sin in the most deadly of all daggers, for it kills the soul.

When Christ came the world was reeking with sin. So disgusting is the account history gives us that we think we could not endure to live among the abominations of the past. By their sins, men, not only as individuals, but as a whole nation, offended the Father and the Son and the Holy Ghost. They had made an enemy of Him that could send them to eternal punishment. Christ mercifully commands His apostles to wash away the sins of the nations, having taken in the name of the Father and of the Son and of the Holy Ghost. This was an exercise of that almighty power that He had received. Thus was the account which the Father and the Son and the Holy Ghost had against them to be washed away in the waters of His name. What a debt the nations owe to Christ!

As the issue proved, it was no easy task to which the apostles were sent. Christ sent them to do men's work. But the apostles were full of the sublime spirit of the hour, who had trodden the winepress alone. For three years they had imbibed the lion spirit of Christ. So difficult was their task that in its discharge they one and all encountered the martyr's trial. The foul spirit of darkness did not yield. He came to them and he had to yield. We can glory that Christ so filled His apostles with His spirit when He sent them out to preach that they did not shrink from the trial of blood for the sake of Christ and for the sake of us. Our faith is evidence of how well they preached. How terribly earnest are the words of Christ when we interpret them in the light of what He was and did, and in the light of the lives and deaths of His apostles.

Let us now take up these other words of Christ: "Teaching them to observe all things whatsoever I have commanded you." This the apostles could understand. They knew what commands He had given them. But perhaps they might not understand the full import of them. They might perhaps, as other men do. This was all guard-ed against, as one might infer from the brevity of the constitution, which goes into no details, and which makes no mention of mistake or failure. The apostles were inspired. They, and not only they, but the church to all time, were preserved free from possibility of error by Christ when He gave His promise: "Behold I am with you all days even to the consummation of the world." He sent them to teach and to baptize since He was to be with them. He was to help them in the task He assigned them. Otherwise His presence would be without meaning. We cannot deny that He is still present with His church unless we deny the truth of what He said.

Power, power, power, is what Christ gave His church. Power, power, for the sake of men. This power He refers to in the preamble of the constitution He gave her. We may be certain that Christ having merited all power in heaven and in earth for the sake of men, was not going to deny it to that church He established to save them. The presence of that power in the church is shown by her victories of 2000 years. Now Christ is true God and true man. He became man when He came to save us. So thoroughly like one of ourselves did He become that some are tempted to believe that He was man only. It was as man that He had power given Him, for as God He had it from eternity. We should not then expect to see Him dispensing that power through a society. This is what we actually see. Christ, being the best and most prudent of all men would naturally do things in order. This power is to be used for the sake of men of good will. It would not be reasonable to expect that it should be used to the injury of the men of good will. That it is only men of good will that will avail themselves of the church's benefits needs no proof.

CHRISTIAN ENDEAVOR NOTES.

FEBRUARY FOURTEENTH.

Life Lessons for Me From the Book of Job. Job 42: 1-6, 10-17. (Consecration Meeting.)

My testing. Job 1: 12, 1 Pet. 1: 6, 7. My adversity. Job 2: 1-7; 1 Pet. 5: 8-11. My perplexity. Job 2: 7-13; Ps. 73: 12-19. My critics. Job 19: 1-8; 1 Pet. 4: 12-19.

My humility. Job 40: 3-5; Matt. 5: 5. My Redeemer. Job 19: 21-29. All talk of God should be with great humility. Unless we use God's words in talking of God we are quite sure to make mistakes (v. 3).

Prayer for others is the best prayer for ourselves just as work for others is the best work for ourselves (v. 10). After all trouble that God sends or permits to come to men, comes a blessing far greater,—as much greater as we are stronger for the trouble (v. 12).

Lessons from Job. This is the second of the Bible-book consecration meetings. We are to range over the entire book. There is an immediate and necessary connection between goodness and gods. God, like any kind father, wants His children to be rich (Job 1: 3).

God allows the good to be tested in order to prove their goodness real,—prove it to themselves, to the young looking on, to other good men, and to the evil (1: 12). No one really holds a blessing till he holds it at God's disposal. Then he can defy fate, for his welfare is identified with God (1: 21).

No one is surrendered to God if he yields only to God's sunshine and not also to His storms (2: 18). Job's friends are narrow-minded, and can see no cause for sorrow but sin; therefore they increase sorrow, as all unjust charges do (4: 8).

All of our complaining charges God with injustice. We think that we should not do this, if we were God! (4: 17).

EPWORTH LEAGUE LESSONS.

SUNDAY, FEBRUARY 14.

Fields for Christian Service.—Luke 4: 18, 19.—Lincoln Sunday.

If ever there was a scripture which had special reference to the work of the church among the black people of the south, this is it. The whole spirit of that work is in an outbreathing of this word of Jesus. He lifted it out of prophecy and made it a fact in his own time. Our schools among the Negroes are making it live again in the lives of the modest but gloriously dedicated teachers, who believe and know that they have been anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord.

See how this is almost literally fulfilled. They are preaching the gospel to the poor. Although the Negro has made marvelous progress in one generation, considering his opportunities, he is still one of the world's poor.

They heal the broken-hearted. The message of the teacher in a school like those maintained by our Freedmen's Aid Society is a message of hope to those who would otherwise utterly despair.

They teach deliverance to the captive. The people, which forty years ago came up out of slavery, is yet largely in bondage to ignorance. The Christian school breaks the shackles of that slavery.

They preach recovering of sight to the blind. For if ignorance is slavery, then living for today only is blindness. These schools open the eyes of their pupils to the possibilities of tomorrow.

They arouse ambition and aspiration. They set at liberty them that are bruised. The world is always bruising those who through ignorance do not know their own strength. To teach them the extent and at the same time the limitations of their powers, is a truly Christianlike thing.

Last of all, they preach the acceptable year of the Lord. They make known to these thronging multitudes of eager Negro youths that all liberty and all knowledge and all aspiration, to be worthy, must have in it the purpose to put itself under the mastery of Jesus Christ, the great and final Deliverer.

THE KING AND THE SCHOOLBOYS

King Christian of Denmark once found in his morning mail a letter which moved him more than did most matters of state. Indeed, he declared afterward that it was a great matter that kind of a letter which is natural to a child. Where there is a rich nature, there will be emotion. To disparage the emotion in such a case will be to prevent or kill the faith. The child emotion will be corrected by time; the faith, through the words of the Father, will be made to form a permanent habit through God's grace, assert itself again.—London Christian.

A Domestic Dilemma.

A Philadelphia woman, whose given name is Mary, as is also the name of her daughter, had recently engaged a domestic, when, to her embarrassment, she discovered that the servant's name, too, was Mary.

Whereupon there ensued a struggle to induce the applicant to relinquish her name, which she must be addressed by her Christian name. For some time she was rigidly uncompromising. "Under the circumstances," said the lady of the house, "there is nothing to do but to follow the English custom and call you by your last name. By the way, what is it?" "Well, mum," answered the girl, "deviously, 'It's Darling.'—Harpers' Weekly.

ATTIC SALT.

"Why have we stopped, captain?" "Oh account of the fog, madam." "Oh, but, my dear captain,—surely not! Look! It's perfectly clear up above." "Aye, ma'am,—but we're not going that way, unless the boiler blows!"—Bystander.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 14.

Subject: The Apostles Imprisoned, Acts 5: 17-42.—Golden Text: Matt. 5: 10.—Commit Verses 19, 20.—Commentary on the Lesson. TIME.—A. D. 30-35. PLACE.—Jerusalem.

EXPOSITION.—I. The Arrest and Imprisonment of the Apostles, 17-19. The apostles had prayed for deliverance and that signs and wonders might be done in the name of Jesus, and this prayer had been very liberally and very fully answered, but this display of power had awakened the jealousy and increased hatred of the Sadducees. No man or company of men had ever been filled with the spirit that some one else was not filled with jealousy (cf. ch. 13: 45; 17: 18).

The jealousy in this case was very bitter. It went even to the point of arresting the great apostolic company and casting them into prison. But while the ecclesiastical authorities were against them, God and His angels were for them (cf. Heb. 1: 14, R. V.; Ps. 34: 7; Dan. 3: 25; Matt. 23: 13; Acts 12: 7-11). The strongest prison doors are no barrier to an angel of God. It is impossible to lock up the man whom God would have at liberty (Prov. 21: 30). With the deliverance came the command to go and stand and speak in the temple to the people all the words of this life. They required greater boldness in the circumstances, but to disobey after such a remarkable deliverance would have been gross ingratitude. We, too, have been delivered by so great and glorious a deliverance that it would be gross ingratitude not to speak all the words of this life, no matter how great the peril. The obedience of the apostles to God's command was very prompt; daybreak found them in the temple. It is to be feared that there are some of us who, if we were shut up in prison for preaching Jesus, we would keep still if we once got out of the fix.

II. Peter and the Other Apostles Before the Sanhedrim, 20-32. The rage of the Sanhedrim was tempered by fear, and they brought them without violence. The high priest dare not ask how they got out. Neither did he ask, as on a former occasion, in what name the miracles were wrought (Acts 4: 7-12). Peter found a way to testify for Jesus and His resurrection. The one point the high priest made was that they had commanded them that they should not teach in this name. The high priest said that in spite of the prohibition of the ecclesiastical court they had filled Jerusalem with their doctrine. This statement of the high priest was very much to their credit. Men are very much needed today who will follow in their steps and fill all places with the doctrine of a risen and divine Saviour. What matters it what the most august assembly on earth commands if God commands something different? Peter did not say it is our privilege to obey God against the command of men, nor "We ought to obey God rather than men," but "We must obey God rather than men." In that "must" there is the secret of blessedness and power. We ought to be obedient to all properly constituted authority, ecclesiastical and civil, as long as it does not conflict with the commandments of God, but just as soon as it does we should turn a deaf ear to human authority and "obey God."

The council had bidden them not to teach in this name, but God had said, "Go and speak" (v. 20). The high priest further charged them with trying to bring Jesus' blood upon them. They ought not to have objected to that, for they had said, "His blood be on us" (Matt. 27: 25). Without a doubt, the blood of Christ is implied in their blood. They had looked them in the eye and said, "The God of our fathers raised up Jesus, whom ye slew and hanged upon a tree." It shivered their claim to authority, it exposed the enormity of their guilt. It is noticeable how Peter in his sermons rings the changes on the guilt of man as seen in his treatment of Him. "To be a Prince and a Saviour." This is the twofold office of the exalted Christ. The two offices go together. If we wish Him as Saviour, we must take Him as Prince, and if we wish Him as Prince, we must take Him as Saviour. There are two other things linked together in this verse: "Repentance and forgiveness of sins." One cannot be had without the other. (Lk. 13: 5; Acts 3: 19; 5: 31; 17: 30). Repentance is here said to be the gift of the exalted Christ (comp. ch. 3: 26; 11: 18; Jer. 31: 31-33; Ez. 36: 26; 2 Ti. 2: 25). It is a gift He is willing to bestow upon any one who wishes it (2 Peter 3: 9). There is something marvelous in Peter's skill in the addresses recorded in the Acts and we do well to study them carefully. Let us learn from them above all else (1) to expose to men the blackness of their guilt in the rejection of the glorious Son of God (2) when we have exposed their guilt, to open to them the door of salvation through this same Jesus. Peter and the other apostles were not the only witnesses to the resurrection of Christ. The Holy Spirit also was a witness. And He is a witness to all who come to Him and give His witness to all who obey God, that is, surrender their will absolutely to God (cf. Jno. 7: 17; Jno. 14: 15, 16, 26; 15: 26).

Right. Right is slowly but surely marching on, ultimately to claim its own.

Flattering Celestials.

When Grover Cleveland's son Richard was born, his good friend Joseph Jefferson congratulated him. "How many pounds does the child weigh?" asked the noted actor. "Fifteen," was the reply. "Nine," said the attending physician, who had just come in. "Mr. Cleveland assured the doctor that he must be mistaken. 'The child weighs fifteen pounds,' said he; 'I weighed him myself with the scales Joe and I use when we go fishing.'—Success Magazine.

A Vapor Blanket.

A vapor blanket thirty feet thick is found by Prof. Frank H. Bigelow to cover the reservoir at Reno, Nev. Assuming that a like invisible shield protects the Salton Sea, it is concluded that this body may lose by evaporation not more than four or five feet yearly, instead of the eight feet hitherto expected.

OUR TEMPERANCE COLUMN.

REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

Drive it Out. There's an evil in the land, Drive it out! It's a curse to every man, Drive it out! It is whisky, rum and beer, That enslaves us year by year, Will you not these fetters clear? Drive it out!

Chorus: Drive it out! Drive it out! Men of love and faith and prayer, Be the kind to do and dare, Live for temperance everywhere! Drive it out!

There's a tempter in the cup, Drive it out! When at first you take a sham, Drive it out! It will lead to ruin and shame, It will all your hopes defame, Drive it out in Jesus' name! Drive it out!

Do you see the drunkard's home? Drive it out! Do you hear the drunkard's groan? Drive it out! Do you see our youthful men, Doomed to death by "St. Paul's den," Do you see the drunkard's end? Drive it out! —Geo. W. Lassiter, in Biblical Recorder.

Who Owns the Saloons?

The editor of the *Vindicator and Spirit Gazette*, no mean faculty on the liquor business, says: "About four-fifths of the saloons of the country are owned by the brewers under chattel mortgages. The brewers have protected their rights by property liens, and have secured in such a way as to leave the poor fellow who runs the saloon thus mortgaged scarcely his own soul and body. 'How is the business of the charitable brewers conducted? Every Monday the brewer's collector appears at the saloon, demanding payment for last week's beer bill, and also \$18 or more a week on account of the liquor tax money advanced. In the background stand the representatives of the cigar man, of the soda water manufacturer and the distiller and wholesaler, all demanding their share. The brewer has to be paid first, and it often happens that the sum paid to the brewer's collector consists of a large extent of the dimes and nickels that the saloon-keeper had to take out of his pocket drawer. After the brewer has thus been satisfied, the steps the cigar man; but only in rare instances something is left for him. The representatives of the soda water manufacturer, distiller and wholesaler liquor dealer, in looking upon the transaction, may well exclaim, 'Where do we come in?' The answer of the overburdened saloon-keeper is: 'I can't help myself. The brewer has to be paid first, or else I shall be thrown out, and the liquor tax certificate taken away by the brewer and another fellow put in my place.' Should it ever happen that a saloonkeeper thus placed desires to pay part of his obligations to the wholesaler or distiller, whose goods he has sold on three or four months' credit, without satisfying the first claim of the brewer, he will get no beer for the current week except C. O. D., and that arrangement will rarely be kept up longer than one or two weeks, when the mortgage of the brewer, who also generally is the owner of the lease of the place, will be thrown out."

A Legend.

There is an old legend of a man who sold his soul to Satan. The conditions were: For a certain number of years this man was to have all his desires gratified, at the expiration of which his soul was to be forfeited. When the time agreed upon had expired, this man was asked to fulfill his part of the contract, and asked Satan upon what terms he could be released. The reply was: "If you will curse your God I will release you. When I curse the man, 'I cannot curse the being whose nature is love. Give me something less fearfully wicked.' 'Then kill your father,' said Satan, 'and you go free.' 'No,' answered the man, 'that is too horrible to think of. I will not commit so great a crime. Are there no other conditions?' 'One more,' replied the tempter. 'You must get drunk.' 'That is a very easy thing to do,' the man answered, 'and I accept your proposition in that name, and I will not curse my God, nor will I get drunk, and when I become sober all will be well.' Accordingly he got drunk, and when in this condition he happened to meet his father, who upbraided him while he sat down on the drunk and half-crazed man, he slew his father, cursed his God, then fell down dead, and Satan had him without fail.

Only a legend, this particular case, but very true to the facts regarding the liquor curse.

Trying to Quit.

While standing at a corner a day or two ago talking with an old friend, I was approached by a wretched remnant of a man, who asked, bluntly, 'Who's got a quarter?' 'A quarter? I haven't any,' said the man. 'Here's a dime; hurry up and get drunk, or I can't get drunk, and when I become sober all will be well.' Accordingly he got drunk, and when in this condition he happened to meet his father, who upbraided him while he sat down on the drunk and half-crazed man, he slew his father, cursed his God, then fell down dead, and Satan had him without fail.

Temperance Notes.

Only suffering men can drink without bruising mental injury. The saloon is at war with all the forces that tend to build men up into better lives. In the seven complete years the army has been without the canteen there has been a decrease of two-thirds in its court-martial trials. Twenty-seven per cent of the insane in the asylum at Rome have been made mad by alcohol, declares a Catholic journal published in that city. In Kentucky, the home of Bourbon wine, thirty-seven per cent of the territory has gone "dry." Not less than 1,500,000 of Kentucky's population of 2,230,000 live in "dry" counties. A correspondent ironically suggests that the next wrinkle will be a proposition from somebody that there should be a canteen in each college to improve conditions among the students. It has been figured out that the reduced production of liquor reported for July in August had saved the people of this country nearly \$60,000,000. The larger part of the revenue decrease was in beer.