



FOR THE FARMER AND STOCKMAN

Raise Some Sheep.

Every farmer who has any grazing land can profitably raise some sheep.

Allowance of Food.

Of course some brood sows have a greater tendency to lay on fat than others, and this tendency is kept within proper allowance by using less corn.

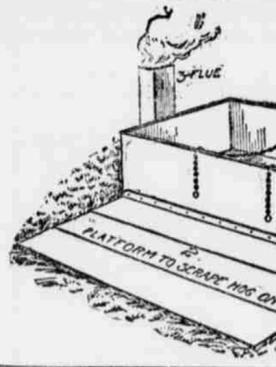
A Good Idea.

Dr. L. O. Howard, entomologist of the Department of Agriculture, has called for Southern Russia, for the purpose of securing further introduction of parasites to prey on the gypsy and brown tall moths.

Hog Killing on the Farm.

In order to do neat and rapid work at hog killing time it is necessary to have a good scraper, sticking knife, a hog hook and a place that is convenient for working.

For scalding a barrel is commonly used, and it is all that is needed unless the hogs are very large. If very large hogs are killed, a scalding tub will answer the purpose for scalding much better than a barrel.



It is placed over a furnace, which is made by digging a trench in the ground, and when in use I place pieces of wood across the bottom, in order to keep the hog from coming in contact with the iron bottom and getting too hot.

I find that the proper temperature for good scalding is from 180 to 190 degrees, and if a barrel is to be used the water should be boiling when dipped out of the kettle, as the barrel will cool it some. If a scalding tub is used the water should be kept at adding a bucket of cold water before the hog is put in. To insure a correct heat of the water use a thermometer.

I hang the hog with a rope and pulley, as it is more easily hung in this way than any other. But it may be hung with the ordinary gambrel, a stick which is sharpened at each end and inserted under the tendon strings of the hind legs.

I usually salt down on a bench or in a box as soon as it has cooled enough to trim. The amount of salt I use is ten pounds to every 100 pounds of meat. In addition to the salt I also use two pounds of granulated sugar and two ounces of saltpeter mixed.

Two barrels may be used, changing the meat from one to the other each time it is rubbed. After the last rubbing let the meat lie in a box for a week or ten days, then take it out to smoke.

and put it down in clean hay. Meat treated in this manner may be left hanging all summer and will remain in the best condition.—W. Hanson.

Horses and Blind Bridles.

Those who use blind bridles on driving horses assume to supplement nature in behalf of the horse, whereas they are seriously obstructing nature.

Most any of us would as soon be buried as to lose our eyesight, and yet men, by the use of blinders on bridles, unhesitatingly deprive the horse of all the means he has of satisfying himself that nothing will hurt him.

When permitted the use of his eyes he sees better than we do, can measure distances better and if allowed the use of his eyes would save himself from collisions on the street, washouts and bad ruts in the road.

Break a horse in a blind bridle and never let him see the buggy; a month later you are driving along the road, the blinds get adjusted wrong, the colt looks back over the top of one, sees the buggy and kicks it all to pieces, endangering the life of yourself and family.

I saw a man not long ago lead a horse with a blind bridle up to a

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 13.

Accepting and Rejecting the Truth—Matt. 4: 23; 7: 28, 29; Mark 6: 25; John 7: 45-49.

The quest for truth under the direction of the ideals set forth by Jesus in his words and acts—this is what I understand Christian education to be.

EXPOSITION.—I. What is Faith, 1-3. Faith looks at the Word of God, faith in the promises and rests assured that it will all come to pass just as He says.

II. Four Heroes of Faith, 17-22. Abraham stands out as the first and greatest hero of faith in the Old Testament (Gal. 3: 7-9). It was a simple faith in God and His word that he left his country and kindred and went out, not knowing whither he went (v. 8; cf. Gen. 12: 1-4).

Now, what does Christ expect of the pupil who would enter His University of Truth? He requires, first, that the mind of the student be open and receptive; second, that he be willing to suffer and toil for truth; and, third, that when convinced of any truth, he be willing to incorporate it into his life.

CHRISTIAN ENDEAVOR NOTES

JUNE THIRTEENTH.

Topic The Noble Life of Frances Willard. Prov. 31: 10, 17-20, 25, 26, 29-31.

The mother of us all. Gen. 3: 18-25. Sarah—obedience, 1 Pet. 3: 1-6. Ruth—trustfulness, Ruth. 2: 1-12.

Frances Elizabeth Willard was born in Churchville, N. Y., September 28, 1839. In her childhood the family removed first to Oberlin, and then to a pioneer home near Janesville, Wis.

Her education was finished at the Northwestern Female College, Evanston, Ill., where she won a host of friends, displayed great intellectual power, and became valedictorian of her class. Upon the teacher's vocation, after highly successful work in many institutions she became dean of the Northwestern Female College and professor of Aesthetics in the Northwestern University.

Mrs. Willard was moved to take up temperance work by the Woman's Crusade, that "whirlwind of the Lord" which in fifty days swept the liquor traffic out of two hundred and fifty towns and villages. At great financial cost she became president, in 1874, of the Chicago Woman's Christian Temperance Union. In 1879 she became president of the National Woman's Christian Temperance Union, until her death, February 17, 1905, being the acknowledged leader of the temperance women of the United States and the world.

Among the outstanding events of her life are her pioneer work for temperance organization in the west, labors for prohibition constitutional amendments in many states, the editorship of The Union Signal, the writing of an autobiography, and other books, heroic work for the Woman's Temple, the National Temperance Hospital and the Woman's Temperance Publishing Association. The Polyglot Temperance Petition addressed to the governments of the world, and the World's Woman's Christian Temperance Union were her plans. She spoke everywhere, being heard often on Christian and Pledge platforms, for she was a warm friend of our society. Rightly has she been called "the uncrowned queen of America."

THE CAPTAIN'S BRIDE.

Captain Hudson, of the schooner Henry Clauses, sailing from Bath, Maine, took with him his young bride for their honeymoon trip, on his last voyage from the Gulf to the Azores. When still 500 miles from "the haven where she would be," the little vessel sprang a leak in a hurricane. For three days and nights of horror the ship's company of only eight fought the infolding sea and the pitiless element, their food spoiled by sea water, and "not a drop to drink."

During that time all that kept up the courage of the men was Mrs. Hudson's singing and story-telling. Her dauntless refusal to succumb to the desperate situation kept the men at the pumps and the well-nigh foundered craft afloat until a steamer sighted, noticing their fluttering signals of distress, bore down upon them and rescued them all in the lifeboats. No sooner were the brave little woman and her companions safe upon the deck of the steamship than the abandoned schooner took fire from some unknown cause and burned to the water's edge.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JUNE 13.

Subject: Heroes of Faith, Hebrews 11: 1-40—Comment Verses 24, 25—Golden Text, Hebrews 11: 1—Commentary on Day's Lesson.

TIME—Uncertain. PLACE—Uncertain.

EXPOSITION.—I. What is Faith, 1-3. Faith looks at the Word of God, faith in the promises and rests assured that it will all come to pass just as He says. It puts it to the test by acting as if it were so. It asks no questions, but believes what God says will come to pass and obeys what God commands. To believe is to rest upon or have unhesitating assurance. To believe in God's testimony even though it is unsupported by other evidences, and to rely upon and have unflinching assurance of the fulfillment of His promises even though everything seems against such fulfillment (cf. 1 John 5: 10; R. V.; John 12: 24; R. V.; Acts 27: 22-25; Rom. 4: 3, 19-21; Heb. 11: 13). It was in faith that "the elders," the heroes of the past, obtained a good report. Believing they went ahead and did as He said. Faith in the certainty of all Word lay at the foundation of their achievements. It is by faith that we understand how the worlds were made, i. e., by the mere word of God.

II. Four Heroes of Faith, 17-22. Abraham stands out as the first and greatest hero of faith in the Old Testament (Gal. 3: 7-9). It was a simple faith in God and His word that he left his country and kindred and went out, not knowing whither he went (v. 8; cf. Gen. 12: 1-4). By simple faith in God and His Word he went out into the stars in the heavens and sat on the seashore (Gen. 15: 6; Heb. 11: 12). And "it was counted to him for righteousness" (Gen. 15: 6). By simple faith in the certainty of God's Word, when he was commanded to offer up Isaac for a sacrifice, he did so. Whether he was to act in faith or not he did not know (Gen. 22: 7, 8). He stood ready to do even that (Gen. 22: 10), accounting that God was able, if necessary, to raise him up even from the dead. Abraham's faith stood at no sacrifice. True faith never does. Isaac's faith when his father was tried that his faith shone forth (1 Pet. 1: 7). It was through the trying of his faith that Abraham's name came down for adoration throughout the ages. The sacrifice of Isaac to Abraham was a type of the sacrifice of Christ. Abraham became a type of the Father and Isaac a type of Christ. There had never been a case of resurrection before Abraham's time, yet Abraham accounted that God was able to do it, though he had never heard of such a thing. Isaac's return home with his father was like a resurrection from the dead. Abraham knew that Isaac would return with the steps of his father's faith. He made prophecies of righteousness on both his sons (Gen. 27: 29, 40; 28: 2, 3) though he had no ground for expectation of the fulfillment of the prophecy except the bare Word of God. Jacob followed in the steps of the faith of his grandfather and father. As he died he prophesied great things concerning the future of Ephraim and Manasse (Gen. 48: 5-22). Joseph in turn followed in the footsteps of his father, grandfather and great grandfather. He would not be buried in Egypt, nor over into the promised land at the time of his death. He had God's Word for it that the whole people were to return and gave commandments concerning his bones, that they should be kept until the people returned (Gen. 50: 24, 25). His coffin bones were a constant index finger pointing the children of Israel to the promised land.

III. How Moses Walked by Faith, 23-29. A mighty king issued a strict commandment, but the father and King then he and believed the mightier King's promises and were not afraid of the mighty king's commandment. Faith knows no fear. How can a man who believes in God fear man? (Ps. 27: 1-3; Heb. 13: 6; Ps. 118: 118; Ps. 112, 13; 41: 10; 137: 7; Ps. 124: 8; 138: 11; 147: 19; Matt. 10: 28). It was a great honor to be called the son of the mighty Pharaoh's daughter, but it was a greater honor to be called the child of God. Moses refused the former to enjoy the pleasures of sin for a season. "The sorrows of the Christian are sweeter than the joys of the world." Sin has its pleasures, but they are "but for a season" (1 Cor. 7: 31; Ps. 73: 12-20; Luke 12: 19, 20; 16: 25; James 5: 5; Rev. 13: 2). Moses, too, refused the pleasures of the world, for he was not afraid of the reproach that Christ did, reproach because of loyalty to God and the right. The Old Testament Scriptures prophesy of the reproaches the Christ (for Messiah) shall bear (Ps. 69: 7, 8; 1 Pet. 2: 11). All who follow Christ must suffer reproach (ch. 13: 13). Even the reproach of Christ is greater riches than all the wealth of Egypt.

Imminency of the Universe.

Suppose that a row of telegraph posts, twenty-five thousand miles long, were erected around the earth at the equator, and suppose that a wire were stretched upon these posts for this circuit of twenty-five thousand miles, and that then another complete circuit were taken with the same wire around the same posts, and then another, and yet another—in fact, let there be a million more circuits, the seven times completely about this great globe—we should then find that an electric signal sent into the wire at one end would accomplish the seven circuits in one second of time. Telegraphing to the stars would, however, be a much more tedious matter. Take, first, the case of the very nearest of those twinkling points of light, namely, Alpha Centauri. The transmission of a telegraphic message to the distant sun would, indeed, tax the patience of all concerned. The key is pressed down, the circuit is complete, the message bounds off on its journey; it winds its way along the wire with that velocity sufficient to carry it one hundred and eighty thousand miles in a single second of time. It is the nearest of the stars, but even so it is so far away that the message would be four years on the wire before reaching its destination, and there are stars so remote that if the news of Christ's birth had been telegraphed from Bethlehem in A. D. 1 it would now have been speeding on for nineteen hundred years without arriving.

A Truthful Verdict.

Fargo, N. D., once boasted a composite postmaster and coroner. He was called one day to give his verdict upon the case of a stranger who had been the victim of a fit on the main street.

The doctor endeavored to retrace his steps, but the strange man died from the effects of the operation. The postmaster-cornor, in rendering his verdict, filled in the space after "Cause of Death" with a rubber stamp which read, "Opened by Mistake."—Success.

The Duke of Saxe, who is also manager of the Court Theatre, lately issued an order forbidding kissing on the stage.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY REV. O. P. EACHES, D. D.

Theme: The Lost Sense of Sin.

Professor G. R. Smith, of Chicago University, in a reported discussion of the Baptist Congress, finds almost no place for the term sin in theological thinking. His words are: "What does sin mean to the modern man? It certainly does not mean what our systematic theologians define it to mean. Sin is not thought of as an offense against God as it is an offense against man who deserves something better than to know oppression and greed. It is the social sins which make our blood hot today." Professor Smith would put sociology in the place of theology. If the time comes when sanitation shall be perfect; poverty disappear, child labor be a thing of the past, social comforts abound, then the term sin will be an obsolete word in our language.

There is an utter remove between the teachings of the New Testament and those of the divinity department of Chicago University. Jesus dwelt on moral reconstruction, not on social changes. Two men out of three in the Roman empire were slaves; the sanitary arrangements in Jerusalem then and now were wretched; social injustice prevailed. Jesus had open eyes and a wise mind and a tender heart, but He emphasized the meaning of His ministry as that of saving men. Sin was a very real and serious thing to Him; He came to save men from it.

A woman came from the slums, in Luke 7; Jesus forgave her sins. Nicodemus came from the Sanhedrin, with fine social surroundings. Jesus insisted on the necessity of a cleansing and a changing. The prayer of the publican and the prayer of the prodigal alike—both of them the words of Jesus placed on human lips—reveal a strong sense of sin. It was the penitence, the confession of sin, that brought the heart of God to mercy and brought forgiveness. A weakening of the sense of sin as a wrong against God will of necessity weaken the desire for salvation, destroy the power of the cross, make the Christian life itself a superficial thing. If the sense of sin, how can Jesus be a Saviour? why will men need a salvation? A man may wrong his neighbor; he can sin only against God. The true conception of sin appears in Psalm 51: 4; David had wronged his own moral nature; had wronged Uriah; had wronged Bathsheba; had wronged society and the godly commonwealth; but his chief wrong was done to God. "Against Thee, Thee only, have I sinned."

A lost sense of sin will lead to a lost Christian principle. Forsythe, in his "Positive Element in Preaching," declares that the weakness of modern preaching, its lack of effectiveness, is due to a diminishing sense of sin. Dr. Henry G. Norton said in print a few years ago that one of the things for which he was profoundly thankful was that God had granted him a sense of His personal sinfulness. Large sainthood always grows side by side with a large sense of sinfulness. The fundamental factor in theology is a right doctrine of sin. If we have a superficial definition of sin, there will be also a superficial definition of the person and work of Jesus Christ. He will be not a Saviour; a Redeemer, but only a reformer of social wrongs.

An urgent need in modern life is a clear view of a profound conviction of sin as lawlessness against God. Until men are brought to see character and conduct and belief, in the light of their relations and responsibility to the Divine law, all social betterment will be but superficial and temporary. If upon these posts of sin against God there will be the accompanying sense of guilt, of condemnation, the felt need of an atonement of forgiveness.

Divorce.

Divorce tears up the roots and pulls away the foundations of the family and family life. Differ as we may about the ground on which divorce may be allowed, there is a consensus of opinion in all churches that divorce is a menace to society and threatens ruin to the home.—Bishop William C. Doane.

Social Unrest.

Social unrest is the most hopeful sign of the times; without it there can be no progress.—Rev. Charles Stebbins.

BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

Says Women Make Drink the Vogue. In an address delivered by the Church of the Covenant, Washington, Dr. John D. Quackenbos, of the London Society for Psychological Research, sounded a warning over what he called the alarming increase in the use of alcoholic liquors by women.

"There is no more artificial organization, no more unscrupulous, executed an intent to imbrute and debase human nature," he said, "than that implied in the existence of the public bar—the grossest insult to American intelligence, the most brutal assault on the Christian consciousness of the centuries." "The notable increase in the consumption of stimulants, especially among the upper classes, estimated at ten per cent. during the last decade in the case of men and a much larger percentage in the case of women, is inviting anxious attention. Upward of one billion dollars are spent annually in the United States for intoxicating drinks, and another billion for the relief of the destitution, the punishment of the crime, and the care of the physical and mental diseases that result directly from the drink habit. Especially alarming is the growth of the practice among our women. When the American woman gives herself up to anything she makes her devotion to the utmost limit. She makes a grove of her very religion, and if she affects a habit she affects it in the superlative degree.

"The punch bowl figures at all functions, and proud-looking women dip freely from ten drinking to-day where one drank once a week. School misses and college girls are conspicuous among the throng. Debutantes, not necessarily of the fast set, unblushingly assert a right to drink wine and smoke cigarettes at luncheons and levees, and the giving of private indulgence, and a few of this class, as well as young married women, have been brought to my office in a state of intoxication. Such has become the vogue; and, worse than this, girls in their teens see no harm in drinking publicly with men companions. "The abstinent, unobtrusive young woman of the past generations is giving place to a coarse and boisterous bon vivant, controlled by unworthy impulses, and wholly unfit to fulfill her function in society as an inspirer to meritorious action, or her function in the home as a character former and a wife. Many a clergyman can date his downfall from his first dose of Jamaica ginger.

"Our very school children are becoming beer and even wine drinkers, especially those of foreign parents, and the increasing prevalence of this habit is leading to a mental sluggishness, if not defect among the pupils of the public schools that is attracting the attention of educators and philanthropists. "Experience has proved that you cannot make and keep people sober by act of legislature. In the total abolition of the public bar will be found the alembic."

Beer Drinking by School Children.

Some interesting facts regarding the use of alcohol among German school children have been collected by a Government doctor in Rotterdam. His investigations included sixty-eight classes with 4240 children. Of this total 4178, or ninety-eight per cent, had tasted intoxicants and seventy-one per cent, drank beer or wine daily; 641 drank half a litre (nearly a pint) or more, while 3214, or seventy-six per cent, drank a quarter of a litre.

Ten children admitted drinking a litre (a pint and three-quarters) of beer every day, and one drank a litre and a half. The doctor made no inquiry as to the drinking of spirits, assuming that such a practice among school children was unknown, but he says that he was greatly mistaken. One teacher told him that in a class of seventy-one children between seven and nine years of age, twenty-one had drunk brandy.

Alcohol and Tuberculosis.

Dr. S. A. Knopf, of New York, in his international series, essay on tuberculosis says that statistics in hospitals for tuberculosis and scrofulous children show that the majority of them had parents addicted to the use of alcohol, and that it has been proved that when one or more parents were addicted to such use their offspring has become scrofulous. This is in harmony with the resolution passed in 1905 by the International Congress on Tuberculosis, viz.: "In view of the close connection between alcohol and tuberculosis, this congress strongly emphasizes the importance of combining the fight against tuberculosis with the struggle against alcoholism."

A Huge Organized Criminal.

I now say that the liquor traffic not only breeds criminals, but the liquor traffic is largely a huge organized criminal itself. I do not mean to say, and I shall not be heard to say, that every man engaged in that business is a violator of the law, but I am prepared to prove that in every section of the country where I have given it careful examination a large majority of the liquor men themselves are law-breakers. I am not here to impeach the veracity of the law, but a great majority of them belong to the National Club. I chance to have in my possession some interesting facts concerning which, of course, you will have a full explanation later on.

Wounds That Heal.

Christ often wounds in order to heal; and if He gives pain it is that we may find peace and rest in Himself. His wounds are wounds of kindness to life and health and peace.—R. C. Chapman.

ROYAL HELPS

Battered for the QUIET HOUR

THE HEAVENLY HOME.

I wish I were as that I could know just where the heavenly home may be. But this is sure, a love all pure. Must live throughout eternity. The One who gave and took away will give my dear ones back some day.

The power of faith that conquers death, The love that has made the world His Son, The promised word of our dear Lord, Have rolled away the grave's great stone, Just on the other side I see My own at home, awaiting me.

In each loved face, a sweet new grace Changes the old familiar guise. A hand with love and strength in line, A wondrous light shines in dear eyes, And so they praise, and serve, and wait Till I shall pass the pearly gate.

When we shall meet, and I shall greet Each loved one in that golden strand With Christ His Son, who brought us home. We'll study heaven's glory land. There, day by day, taught by my own, I'll learn the wonders they have known, —Neil R. Blount, in Christian Herald.

The Name High Over All.

We have new theologians, but Christ remains. It is remarkable in what various and almost countless eras and faiths Jesus Christ in the name mount and all-glorious light and ecstasy. Thinkers and teachers, sects and cults, have arisen in astonishing numbers that have seemed to us to reject almost every precious tenet of the Christian faith, but with one voice they have proclaimed "Jesus the Name high over all." Almost every heretic who has ever been burned at the stake or cast out of the synagogue of Christian believers has protested his belief in Jesus as the supreme object of his faith and affection.

Mr. George R. Wendling, in his most beautiful book, "The Man of Galilee," shows that in Jesus there is a note of universality, and says: "No power on earth can set Him aside as a factor in history, but with one voice they have proclaimed 'Jesus the Name high over all.'" Almost every heretic who has ever been burned at the stake or cast out of the synagogue of Christian believers has protested his belief in Jesus as the supreme object of his faith and affection. Mr. Wendling, in his most beautiful book, "The Man of Galilee," shows that in Jesus there is a note of universality, and says: "No power on earth can set Him aside as a factor in history, but with one voice they have proclaimed 'Jesus the Name high over all.'" Almost every heretic who has ever been burned at the stake or cast out of the synagogue of Christian believers has protested his belief in Jesus as the supreme object of his faith and affection.

How Old Must I Be?

"Mother," a little child once said, "how old must I be before I can be a Christian?" The wise mother answered: "How old will you have to be, darling, before you can love me?" "Why, mother, I always loved you. I do now, and I always will. But you have not told me how old I shall have to be." The mother replied: "How old must you be before you can trust yourself wholly to me and my care?" "I always did," she answered, "but tell me what I want to know," and she put her arms around her mother's neck. "The mother asked again: "How old will you have to be before you can do what I want you to do?" "Then the child whispered, half guessing what her mother meant: "I can now, without growing older." Her mother said: "You can be a Christian now, darling, without waiting to be older. Don't you want to be a Christian?" "The child whispered: "Yes." Then they both knelt down and in her prayer the mother gave to Christ her little one who wanted to be His.—Home Herald.

A Triumph for Christianity.

As an instance of the obstacles in the way of pagan people adopting Christianity, the Rev. T. H. Dobbs, of Shoal River, in the diocese of Rupert, writes the following: "There is here a native and they all become Christians, the old man and the other wife becoming united in Christian wedlock. "The old lady is living alone, and the two women often come together to divine services and are in every way excellent friends. We may even claim this fact as being a triumph for Christianity.—Church Missionary Gleaner.

The Important Thing.

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that.—Lowell.

The sound-deadening arrangements tried on the Berlin elevated railways included felt under and at the sides of the rails, wood filled car wheels, steel and wood ties resting on sand and cork lined floor planks. Low rails on deep wooden stringers proved the most effective.

While the seeds of the sorow, an East African leguminous tree, are extensively used for food, the pods and leaves form an excellent cement when mixed with crushed stone.