

Every farmer who has any grazing land can profitably raise some sheep, Hilly pasture land is in abundance in many sections-hills that have not been cleared of their timber - and there are millions of acres of such land which will afford good browsing for sheep or Angora goats.-Farmers' Home Journal.

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 sow at farrowing should not be overly fat, but should be put in good round condition as soon as practicable after pigs are weaned. - Farmers' Home Journal.

A Good Idea.

Dr. L. O. Howard, entomologist of destructive insects that the authorities are encouraged to follow up this

Hog Killing on the Farm,

less the hogs are very large. If very could see the trouble and stop. large hogs are killed, a scalding tub

Break a horse in a blind bridle and
will answer the purpose for scalding never let him see the buggy; a month much better than a barrel. I have later you are driving along the road, one which is made of two-inch planks the blinds get adjusted wrong, the for the sides and ends and sheet iron | colt looks back over the top of one, for the bottom. It is six feet long and three and one-half feet wide, with a depth of two and one-half feet. Two hooks are fastened near the top on blame; self protection is his first one side, with a pair of trace chains thought. to run under the hog to facilitate the I saw a man not long ago lead a

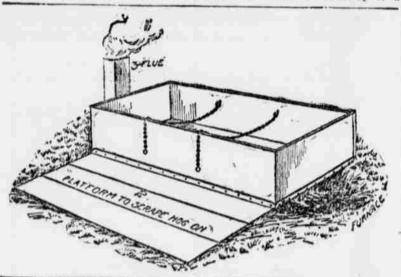
and put it down in clean hay. Meat treated in this manner may be left hanging all summer and will remain in the best condition .- W. Hanson.

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. The eyes of the horse are given him to see all about him and to thus ald him in giving the best service ossible in the safest way possible. It is not only cruel to use blinders on horses but it handicaps his usefulness and makes him more dangerous. The following in a letter to the horses, is excellent and to the point. He says:

Most any of us would as soon be buried as to lose our eyesight, and yet the Department of Agriculture, has men, by the use of blinders on bridles, sailed for Southern Russia, for the unhesitatingly deprive the horse of purpose of securing further introduc- all the means he has of satisfying anclouded truth pours its stendy and tion of parasites to prey on the gypsy himself that nothing will hurt him. and brown tall moths. It is well They also deprive him of seeing what known that something has already little beauty and sunshine there is been done by the department at about him. Not content with making tory, the effect of his unique and importing enemies of these moths. a slave of this noble creature seven Such has been the success attending days of the week, they must deprive this measure of and against these him of this last pleasure, his life and beauty, this little index to his emotions telling his fears, whether he is line of defense against their spread. happy or sad, hungry or weary, sick

When permitted the use of his eyes he uses them with great judgment; In order to do neat and rapid work he sees better than we do, can measat hog killing time it is necessary to ure distance, better and if allowed have a good scraper, sticking knife, a the use of his eyes would save himhog hook and a place that is conven- self from collisions on the street, washouts and bad ruts in the road. For scalding a barrel is commonly Should you be thrown suddenly out used, and it is all that is needed un- of the buggy, or the buggy break, he

turning and withdrawing from the horse with a blind bridle up to a



tub. It is placed over a furnace i wagon which is made by digging a trench in he tumbled over the tongue, ting too hot.

will cool it some. If a scalding tub cannot see. is used the water should be cooled by No horse is so had about shying as Small quantities of lye, ashes or lime tween him and that which he fears will have no effect in removing the hair, but will cause the scurf to come a team that would get scared and run loose more readily. Keep the hog in away. I took his money, gave him constant motion while being scalded, a pair of open bridles and the team and draw it out to air occasionally. is perfectly safe; but it had cost him When the hair and scurf slip easily a broken leg and had torn up two from the body the scalding is com- sets of barness, smashed a buggy and hog I clean the feet and head first, they say a billed bridle is the best

the body. ley, as it is more easily hung in this nearly everyone used them. With an way than any other. But it may be argument! There was a time when hung with the ordinary gambrel, a nearly everybody thought the earth stick which is sharpened at each end was flat, but they were wrong. He and inserted under the tendon strings said, too, that a horse looked better of the hind legs. A short singletree in blind bridles. What an idea! A will be found to answer for a gambrel little piece of black leather look bethand the hog may be hung on a pole of this noble creature! Yet few men put up for the purpose. After the have a tetter reason for using them. hog is hung up, rinse it down with scalding water, remove the entrails by running a sharp knft- 'ightly down, marking the belly straight, cutting to the bone between the thighs and in beyond them.

in a box as soon as it has cooled them produce good crops. There are enough to trim. The amount of salt several ways in which humus is in-I use is ten pounds to every 100 creased in the soil. To make the matpounds of meat. In addition to the ter clear to those who do not under sait I also use two pounds of granu- stand what humus is it might be well lated sugar and two ounces of saltps. to state that humus is the dark-colter mixed. Rub the meat once every ored mold left after organic matter three days with one-third of the mix- or vegetable matter has decayed ture. While it is curing pack it in a Then in the light of this explanation box in a cool room, where it will farmers will understand that any or

neither become warm nor freeze. the meat from one to the other each Barnyard manure, straw, stalks, etc. time it is rubbed. After the last rub- the ploughing under of green growing bing let the meat lie in a box for a crops, such as clover, cowpeas, rye or week or ten days, then take it out to any other crop used generally for after which sprinkle with a little pow- coming out of condition. They rut hang. Smoke it four or five days When such a condition occurs the with blokory chips or corncobs, then farmer should spare no pains to add tip and sprinkle it with borar again this highly essectial part.

As the horse stepped around the ground, and when in use I place course his master whipped him for it. pieces of wood across the bottom, in Cruel master. First deprive him of order to keep the hog from coming in his eyes, then whip him because he contact with the iron bottom and get- cannot see! Is it any wonder he does not want to lead up to the tongue? I find that the proper temperature This is an every-day occurrence, and for good scalding is from 180 to 190 not only does it happen at the wagon degrees, and if a barrel is to be used tongue, but the horse runs against the water should be boiling when the barn door, steps on your toes and dipped out of the kettle, as the barrel gets a good heating-all because he

adding a bucket of cold water before the horse with defective eyesight, and the hog is put in. To insure a correct a horse will get scared much worse at heat of the water use a thermometer, any object when the blind gets be-A man once paid me \$20 to break

In scraping and cleaning the broken a wagon tongue. And yet then the legs and last, but not least, I was talking to a man one day on this subject and he said he knew I hang the hog with a rope and pul- blind bridles were the best because If there is sufficient help at ter than the eye-the life and beauty

Humus in the Soil.

Professor Whitney, of the Bureau of Soils, says humus acts as a sponge front of the ribs, which bones I split in the soil and absorbs toxic poisons with an axe, being careful not to cut which are given off by the plant roots However this may be the farmer must add humus to his soils to make ganic matter turned under and al-Two barrels may be used, changing lowed to decay will form humus When taken out of the box green manuring will add humus to dip each piece in a kettle of boiling the soil. The lack of organic matter water and let it remain half a minute, is usually noticed by the soils be dered borax on the meat side and together and cake after heavy rains

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 13.

Accepting and Rejecting the Truth-Matt. 4: 23; 7: 28, 29; Mark 6: 2-5; John 7: 45-48.

The quest for truth under the disus in his words and acts-this is what I understand Christian education to be. And what pursuit in life is so fascinating as the search for truth? Poet, preacher and philosoph er, painter, sculptor and musician, are all alike in search of truth; and all are great just in proportion as they discover and realize truth. The geologist succeeds only as he wrings the truth from lips of stone; genius breathes from the canvas of the painter in exact proportion as truth is delineated in his picture; in vain is the white marble chiseled into speaking life by the sculptor's hand unless the form that is liberated be the divine image of truth. No eloquent lips, no tongue or flame, no tuneful chord unouched by truth's magnetic thrall! Now, in Jesus truth has had its

most perfect incarnation. Have we considered his claims? What place foes Christ occupy In our lives? Breeder's Gazette from a man who we realize that he stands as the cen-has for many years been training trail figure in time? Are we conscious that our own age, liberal and tolerint as it is, does not justify loose clews concerning this person? As the morning mists of doubt and supersti-tion lift, as the debris of dogma, authority and tradition are gradually uminous rays upon the outline of this majestle figure that stands in chiseldeal personality more overmasters the thought and sentiment of the human

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

There is nothing that so blocks the avenues that lead to truth as pride, arrogance, and prejudice. The spirit of humility has been the distinctive mark of the genuine scholars of all

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

Sarah-obedience, 1 Pet 3: 1-6 Ruth-trustfulness, Ruth, 2: 1-12. Mary-spirituality. Luke 2: 46-55. Martha-service. Luke 10: 38-42. Mary-worship, John 12; 1-9. Frances Elizabeth Willard was born

in Churchville, N. Y., September 28, 1839. In her childhood the family re-moved 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.

Taking up 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.

Miss 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 came president of the National Temperanca Woman's Christian Union, until her death, February 17. 1898, being the acknowledged leader of the temperance women of the Unit-States and the world

Among the outstanding events of her life are her ploneer work for temperance organization in the west. labors for prohibition constitutional endments 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 Temance Hospital and the Woman's mperance Publishing Association. e Polyglot Temperance Petition addressed to the governments world, and the World's Woman's Christian Temperance Union were her plans. She spoke everywhere, being leard often on Christian Endeavor platforms, for she was a warm friend of our society. Rightly has she been called "the uncrowned queen of Amer-

THE CAPTAIN'S BRIDE.

Captain Hudson, of the schooner Heary Clausen, hailing from Bath. Maine, took with him his young bride for their honeymoon trip, on his last yage from the Gulf to the Azores, When still 500 miles from "the haven where she would be," the little vessel aprang a leak in a hurricane. For three days and nights of horror the ship's company of only sight fought the inflooding sea and the pittless firmament, 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 affoat until a steamship, 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. As Sir Walter Scott pointed out in his oft-quoted poem, woman in her hours of ease may be "uncertain, coy and hard to please," but when the emergency has arisen, in numberless occasions-of which the present is a relatively insignificant one—she has met the crisis with something more than the courage of a man, still hoping, still enduring when even strong men gave way to despair .- Philadel-

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR JUNE 13.

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

TIME,-Uncertain. PLACE-Un-EXPOSITION.—I. What is Faith, 1-3. Faith looks at the Word of God, sees what He 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

what God says will come to pass and obeys what God commands. To be-lieve God is to rely upon or have un-besitating assurance of the truth of God's testimony even though it is un-supported by other evidence, and to rely upon and have unfaltering as-surance of the fulfillment of His promises even though everything seems against such fulfillment (cf. 1 John 5:10, R. V.; John 5:24, 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 God they went ahead and did as He said. Faith in the certainty of God's Word lay at the foundation of all their achievements. It is by faith that we understand how the worlds were made, i. e., by the mere word

II. Four Heroes of Faith, 17-22.

Abraham stands out as the first and pre-eminent hero of faith in the Old Testament (Gal. 3:7-9). It was by simple faith in God and His word that he left his country and kindred and went out, not knowing wither he went (v. 8; cf. Gen. 12:1-4). By simple faith in God and His Word he saw his seed as the stars in the heavens and sand on the seashore innumerable (Gen. 15:5; 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 the start of the start o he was commanded to offer up Isaac for a burnt offering he did so. Whether he was to actually slay him he did not know (Gen. 22:7, 8), but he stood ready to do even that (Gen. 22:10) 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 stopped at no sacrifice. True faith never does. It was only when his faith 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 ad-Abraham's name came down for admiration throughout the ages. The sacrifice that God called upon Abraham to make, God Himself made (Gen. 22:2, 16; cf. John 3:16). So 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 him (Gen. 22:5). Isaac walked in the steps of his father's faith. He made prophecies of rich blessing on both his sons (Gen. 27:29, 39, 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 father and grandfather. As he died he prophecyet Abraham's name came down for adof God. Jacob followed in the steps of the faith of his father and grandfather. As he died he prophesied great things concerning the future of Ephraim and Manasseh (Gen. 48: 5-22). Joseph in turn followed in the footsteps of his father, grandfather and great grandfather. He would not allow his bones to be buried in Egypt, nor even to be taken over into the promised land at the over into the promised land at the time of his death. He had God's Word for it that the whole people ment concerning his bones, that they should be kept until the people returned (Gen. 50:24, 25). coffined bones were a constant index

to the promised land. III. How Moses Walked by Faith, 23-29. A mighty king issued a strict commandment, but the father and mother of Moses knew a mightler King than he and believed the mightter 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. 56:4; 118:6; Is. 8:12, 13; 41:10, 13, 14; 51:7, 12; Dan. 3:16-18; 6: 10; Matt. 10:28). It was a great honor to be called the son of the mighty Pharach's daughter. mighty Pharaoh's daughter, but it was a greater honor to be called the child of God. Moses refused the former for the sake of the latter. The path he chose was one of suffering affliction (cf. 2 Tim. 3:11, 12). We are called to be soldiers and must expect to be glad to endure hardness (2 Tim. 2:3). But it is better to suffer affliction with the people of God than 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" (cf. Job 20:5; Ps. 73:12-20; Luke 12:19, 20; 16:25; James 5:5; Rev. 18:7) 18:7). Moses bore the same kind of reproach that Christ did, reproach because of loyalty to God and the The Old Testament Scriptures prophesy of the reproaches the Christ (or Messiah) shall bear (Ps. 69:7, 20; 1 Pet. 1:11). All who follow Christ must suffer reproach (ch. 13: 13). Even the reproach of Christ is greater riches than all the wealth of

finger pointing the children of Israel

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

As the man was known to nobody he was hurried to the much-prized new city hospital. There the case was diagnosed as appendicitis, but when operation took place the attending surgeon discovered that the patient has been previously relieved of bis appendix.

The doctor endeavored to retrace his steps, but the strange man died from the effects of the operation. The postmaster-coroner, 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 forbilding kierteg en 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 the reported discussions 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 theologicals define it to systematic theologians define it to mean. Sin is not thought of so much mean. Sin is not thought of so much as an offense against God as it is an offense against men who deserve something better than to know oppression and greed. It is the social sins which make our blood hot today." Professor Smith would put soclology in place of theology. 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 lan-

guage.

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 Two men out of three in the Roman empire were slaves; the 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 lost men. Sin was a very real and serious thing to Him; He came to save men from it save men from it.

A woman came from the slums, in

Luke 7; Jesus forgave her sins. Nic-odemus came from the Sanhedrin, with fine social surroundings. Jesus insisted on the necessity of a cleansinsisted on the necessity of a clean-ing 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 reveal a strong sense of sin. It was the penitence, the confession of sin that got hold of God's heart of 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 there be no 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 Bath-sheba; 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 Christ. Principal Forsythe, in his "Positive Element in Preaching." declares that the weakness of modern preaching, its lack of effectiveness, is to a diminishing sense of sin. Henry G. Norton said in print a few years ago that one of the things for which he was profundly thankful was that God had granted him a sense of his personal sinfulness. Large saintship always grows side by side with a large sense of sinfulness. The fundamental factor is theel

The fundamental factor in theology is a right doctrine of sin. If there be a superficial definition of sin, there will be alongside of this a superficial definition of the person and work of Jesus Christ; He will be not a Saylour; a Redeemer, but only a a Saviour: a Redeemer, but only a reformer of social wrongs.

The urgent need in modern life is elear view and 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 there be a clear sense of sin against God there will be the accompanying sense of guilt, of condemnation, the felt need of an atonement of forgiveness.

Wanted-A ministry, a preaching a theology, that will restore a fading

sense of sin!

Immensity of the Universe. Suppose that a row of telegraph posts, twenty-five thousand miles long, were erected around the earth at the equator—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 the wire be wound no fewer than 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 con-cerned. 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 secand of time. Even the nearest of the stars is, however, sunk into space to a distance so overwhelming that he message would be four years on the wire before reaching its destinaand there are stars so remote that if the news of Christ's birth had een telegraphed from Bethlehem in 1. it would now have meeding on for nineteen hundred years without arriving.

Yet it would take but eight minutes for a telegram to reach the sun.— The Christian Work and Evangelist.

Divorce tears up the roots and pulls nway 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 time; without it there can be no progress.—Rev. Charles Stelzle.

Temperance. Let the virtue of temperance be proclaimed in all the churches. Let the family inculcate in the children

the spiritual and temporal blessings which spring from a life of temper-ance and sobriety. Let the father and the mother impress upon their children the terrible consequences of

Ruining Characters. Authority has ruined as many characters as neglect; there is no development of any value without responsibility.-Rev. Frank Crane.

BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

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

"There is no more artfully organ-

tzed, no more unscrupulously exe-cuted an intent to imbrute and devilize human nature," he said, "than that implied in the existence of the public bar—the grossest insult to American intelligence, the most bru-tal assault on the Christian con-sciousness of the centuries.

"The notable increase in the con-

sumption 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 that of women, is inviting anxious attention. Up-ward of one billion dollars are spent annually in the United States for in-toxicating drinks, and another billion for the relief of the destiration the 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 pushes her devotion to the utmost limit. She makes a god 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-pied women dip freely therein, ten drinking to-day where one drank a dozen years ago. 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, to say nothing of private indulgence, and not a ing of private indulgence, and not 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 impropriety in drinking pub-

licly with men companions.
"The abstinent, unobtrusive young woman of the past generations is giving place to a coarse and bolsterous bon vivant, controlled by unworthy impulses, and wholly unfit to fulfil her function in society as an inspirer 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 parentage, and the increasing prevalence of this

and the increasing prevalence of this habit is leading to a mental sluggish-ness, if not defect among the pupils of the public schools that is attract-ing 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 Rottenburg. His investigations included sixty-eight classes with 4240 chil-dren. Of this total 4178, or ninety-eight per cent., had tasted intoxicants and seventy-one per cent. drank beer or wine daily; 541 drank half a litre (nearly a pint) or more, while 3214, or seventy-six per cent., drank a quar-

ter of a litre,
Ten children admitted drinking a 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 in-quiries 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 prize essay on tuberculosis says that statistics in hos-pitals 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 has become scrofulous. 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

A Huge Organized Criminal, I now say that the liquor traffic not only breeds criminals, but the liquor traffic is largely a huge organ-

the struggle against alcoholism.

ized criminal itself. do not mean to say, and I shall not be heard to say, that every man engaged in that business is a violator engaged in that outshess 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 veractity of them all, but a great majority of them belong to the Ana-nias Club. I chance to have in my possession some interesting facts— concerning which, of course, you will have a full explanation later on.

Temperance Notes. The saloon might have a right to its ways if our sins involved only our-

selves in suffering. The Gann bill for statutory prohibition passed the Arkansas House by a vote of fifty-three to twenty-seven. A Pennsylvania Prohibitionist, in writing to State Chairman McCalmont recently, coined a striking ex-pression. He said that the people of his section had through local option been "vaccinated" against prohibi-

tion. A singular result of the annual elections in Vermont on the license question was that ten towns that were no-license voted for license and towns that were "wet" voted "dry." Echhouse Brothers, wholesale liq-uor dealers in Cincinnati, have turned

dor dealers in Cincinnati, have turned their business over to a receiver. The prohibition wave, they claim, has forced them for some time past to run their business at a loss.

There is more intemperance per capita right now in Boston than there was when there were no licenses required and when every man made and sold liquor regardless.—Hon. E. W. Chafin at the New England Conference.



THE HEAVENLY HOME,

I wish 'twere so 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 supreme that gave God's 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 divine has touched each 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 on that golden strand With Christ tas Son, who brought

home,
We'll study heaven's glory land.
There, day by day, taught by my own.
I'll learn the wonders they have known.
—Nell R. Blount, in Christian Herald.

The Name High Over All. We have new theologies, but Christ remains. It is remarkable in what variant and almost countless creeds and faiths Jesus Christ is the paramount and all-glorious light and con-tre. Thinkers and texchers, seets 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 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 affec-

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 life. He expect the life. a factor in life. He cannot be elim-inated. The aegis of His name has been used to shield countless crimes, countless hypocrisies, countless ambi-tions, still He does not fall. Cruel wars have prospered in His name, the horrors of religious persecution, the intolerance of zectarianism, the ab-surdities of cruge builders, still He will not down. Ecclesiasticism grows weaker, He grows stronger. Dogmas pass away. He abides. Churches grow corrupt, but the effulgence of His glory is not dimmed. At this very day, here in the twentieth century since His birth, more men and women gather about Him to touch the hem of His garment than any age since He walked the shores of Galilee. More men and women love Him, love Him with an absorbing and passionthat has passed since the reader began these pages, a host of souls all over the world have faced death with a gentle smile and gone cheerfully into the urknown, soothed by His surpassing love, "and sustained in the sublime transition by His strange power." - Northern Christian Advo-

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, be fore you can love me."

"Way, 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

put her arms around her moth er'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 car now, without growing older."

Her mother said: "You can be a Christian now, darling, without waiting to be cider. Don't you want to begin now."

child whispered: "Yes." Then they both knelt down and in her praythe one who wanted to be His .- Home

A Triumph For Christianity. As an instance of the obstacles in the way of pagan people adopting Ch-istianity, the Rev. T. H. Dobbs, of Shoal River, in the diocese of Ru-

peri's Land, relates the following:
"There is here at present a dear old woman who has made a really great sacrifice for our Master. She was one of two wives to a really good old man, who is still among us, hale and hearty. They all became impressed with a desire to serve Christ and abandon paganism. But the clurality of wives stood in the way. In order to make the way clear for them all to embrace the religion of Christ, the wife I first referred to volunteered to relinquish her claim to husband and home, and they all be-came Christians, the old mar and the other wife becoming united in Chris-

tian wedlock The old lady is living alone, and the two women often come together to divine service and are in every way excellent friends. We may sureclaim this fact as being a triumph for Christianity .-- Church Missionar:

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 Him-self. His wounds are full of kindness to life and health and peace.-

The Important Thing.

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

The sound-deadening arrangements tried on the Berlin elevated railways include feit 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 dorowa, an East African leguminous tree, are extensively used for food, the pods and leaves form an excellent cement when n.ixed with crushed stone.