

Care of Woodland.

ly cross as regularly as wheat fields, regular intervals, and new growth is the winter by the roots; and also for always coming on. At a freight bring and bushes of all kinds. producer, a timber tract may be depended upon as surely as a potato field. In fact, it is surer; for land in farm crops wears out unless constantly fertilized, but timberland fertilizes limit with its leaves, and becomes richer. It will yield undiminlaked crops forever .- Indiana Farm

#### Coats as Trail Makers.

The brush eating instinct of the Angora goat is being successfully denienstrated on the Lausen National Forest in California where they are sutting trails for fire guards through the brushy areas on the slones of the mountains. The animals, which numbands and under the care of the herders are grant within certain well defined areas so that their work may be concentrated on the brush within those limits. The result is that they have practically killed nearly all the brush in the course either by eating it up entirely, or by barking, as in bushes. At the beginning of the experiment there was some doubt as to the goars' willingness to eat the manzanita, but it has been found that where there is little else they will just as readily attack it as any other bushes .- Indiana Farmer.

The Straw Stack.

A subscriber sends the following Illustration showing what to do with the straw stack, and in commenting on the same says: "An archway shelter under or through a straw stack is an expensive and valuable device for stock protection. The skeleton frame of such a one is shown in Figure 1. It consists of two rail pens of the ordinary sort, for the bottom of small stacks, placed near enough together so that the archway of poles can be



made between them, in the manner shown in the engraving. The bottom end of each pole is set a short distance in the ground, resting in the middle on the top rail of the pen and crossing its neighbor pole from the other pen and fastened to it with a wire at the top. The straw stack is also built at the sides over this strucconsiderable size can be made beneath the stack, under which the cattle gladly take refuge in stormy weather. This structure is a permanent one, the rails and poles remaining, if necessary, from year to year, Such an archway shelter would not be out of place in many a well-kept barnyard. If the stack is a longer one a double archway can be made and will save many steps in doing the work of the barn-

The Young Foal.

Young feals should be taught to eat grain at as early an age as possible, and not allowed to suckle the dam after five months old. A foal should have a roomy stall or shed in meadow for several years and the and be allowed its freedom in a paddock several hours a day when the weather is pleasant. It should have and I purchased it at a reasonable three times a day, but no more should be given than is eaten up clean be- first season with nothing but sheep fore the next meet. The manger and and kept count of how much gala feed-box should always be kept clean. the sheep made and how much the In addition to hay, the foal should have onts, clipped hay and bran and some carrots. The morning feed should be about one quart of oat feed and one quart of wheat bran, and if vestment. Besides that, the land this is mixed with a few handfuls of was pretty well cleaned up, which ent clover hay, so much the better. would have cost considerable to have At noon the feed should be one or two quarts of cut up carrots and one quart of oat feed. The evening meal the colt will clean up before morn- better grazers than others, and ining. The quantities mentioned are for a well-grown hearty colt, but judgment must be exercised by the feeder .- Ind ana Farmer

Rags and Iron Weeds, Etc.

A subscriber from Daviess County wants to know how to kill out rag weed and iron weed, and also asks if fortail and crabgrass are injurious to corn and if it would pay to cut them out. Foxtall and crabgrass generally come after plowing corn is all done, and as a general thing they do not hart the growth of corn after the corn is earing, and if subscriber has many acres of corn it would almost at the present high prices of farm Work.

Rag weed is a good fertilizer for wheat, if turned under when full of sap, say about the first of August, using a heavy chain to draw the weeds under and out of sight, and the more weeds the better to insure a good crop of wheat. If the ground is not wanted for wheat this year, mow the weeds before they go to seed, and it is not yet too late, and sow grass seed and clover right away. The weeds will shade the grass and clover through the fall and winter and so have good pasture next year. Iron weed roots live in the ground through the winter, while the ragweed grows from the seed only, so the only remedy for iron weeds is words, to refuse to buy their books the plow or close pasturing with on to go to see their plays.-- New sheep, for it o or three years in suc- York Globe.

ression, using salt freely on the Woodland, under care, yields year- werds while the dew is on, or just after rain. The same remedy holds The markstable timber only is cut at good on all weeds that live through

balt is cheap and a free use of it well in killing any and all kinds weeds and bushes, and stock of kinds will do their work well if free use is made of it -- Henry Catter, in the Indiana Farmer,

Care of Farm Machinery

As the rain and snows of winter begin to fall upon the land we see scattered about here and there farm machinery that cost many dollars exposed to the elements. Farming is not, by the majority of people conidered a very profitable occupation, ret what other business could stand the drain of such losses as many farmers meet with, avoidable losses, her 3000, have been divided into two at that. Farm machinery is expensive, but most of it with good care night be made to last for many All machinery and conveyances should be housed when not in use. Where lumber is scarce and expensive, sheds thatched with straw r corn stalks can be built. All mabinery should be put away clean, the case of the heavy manganita and it pays to go over the wood work with paint and the metal parts with oil each fall. If the owner's time is too precious It will nay him to hire a man to do this. A man will go over a large amount of machinery in a day with a good brush. One source of waste in machinery is the neglect to replace broken or worn parts when needed. The "stitch in time saves nine," and the bolt or screw replaced at once will often save the crippling of the whole machine. A worn part replaced with new before it breaks often saves injury to the muchine, but valuable ime is wasted if breaks when in use. A farmer can bankrupt himself buying farm machinery and then have nothing that he does not need. It is far more profitable to take care of a machine and get the full usefulness of it than let wind, rain and neglect destroy it and be obliged to purchase, and earn money to pay for another .- C. J. W., in the Indiana Farmer.

Sheep as Weed Killers.

I believe that the cheapest way to rid the pasture of weeds, as well as other parts of the farm where sheep can be allowed to run, is to keep some sheep grazing upon it. I be lieve it is also the best way to keep down weeds, as the sheep wander over the same land day after day and keep the weeds closely picked down all the time, while if you depend on mowing the weeds, it can only be done occasionally and not very often In this way a snug shelter of at best. A good sized bunch of sheep will do more weed killing than a man and do it at a profit to the owner while the man would be quite an Item of expense.

The greatest obstacle in the way of ordinary farmers keeping sheep, is or if taken down, to be rearranged the expense of keeping fencing that is again in a short time just before the sufficient. It does not require a great deal of ex-If you already have a horse and cow fence, of say, three wires, all that will be necessary is to add two extra wires and see that all five of them are very tight, but if you have no fence at all where you desire to make your pasture I would recommend a woven fence.

I made an experiment with sheep on an old field three years ago. It was a tract of fifteen acres belonging to one of my neighbors, but joined up to my land on one side. It had been weeds had about taken possession, My neighbor offered to sell the land price, and at once had it fenced, profits on them amounted to, and the first year I made enough off of the land to pay for the fencing and leave done by man or horse work.

There is one point in keeping sheep should be outs and bran, as much as that is that some breeds of sheep are which most farmers overlook, and deed some individuals of the same flock are better at this. I think a little selection in this line will count for very much in a few years; choose the caes that work over the ground rapidly .- R. B. Rushing, in the Indiana Farmer.

Charming Away Tigers. No woodcutter will go about his task in the Indian forests unless he is accompanied by a fakir, who is supposed to exercise power over tigers and wild animals generally. Before work is commenced the

fakir assembles all the members of his party in a clearance at the edge bankrupt him to cut it out with hoes, of the forest and erects a number of huts, in which he places images of certain deities. After offerings have been presented to the images the particular forest is declared to be free of tigers, and the woodcutters, in virtue of the presents they have made to the deities, are supposed to be under their special protection.

If after all these precautions a tiger seizes one of the party, the fakir speedily takes his departure without waiting to offer superfluous explanations .- Calcutta Statesman.

But They Are So Fetching. The only way for the world to keep the Hoosier literati at their pens is to deny them prosperity-in other

## THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY

Theme: . Divine Guidance.

Brooklyn, N. Y .- At the DeKalb Avenue M. E. Church Sunday morning the pastor, the Rev. Dr. W. W. W. Wilson, preached an appropriate ser mon on "Divine Guidance." The tex was from Dauteronomy32:2 eagle stirreth up her nest, fluttereth over her young, spreadeth her wings, taketh them, beareth them on her wings; so the Lord alone did and there was no strange God with him." Dr. Wilson sald:

It was a supreme moment in the history of Israel when Moses, their law-giver and leader, was about to be taken from them. Standing at the base of the mountain, to whose sum-mit God had called him and from which he was to receive a vie promised land, ere he was gathered to his fathers, he collected about him and proceeded to them his farewell add: ever fraught with greatest terest to the hearer. At the close dress he breaks forth in his ad apturous song, one of the riches liment climaxes of which is the one

of the text. It is supposed that the habits of the eagle were noticed by Moses in his life in studied dian, and at as he reviewed th istory of od's people he realized at the one was entirely apropos to While following her moth erly instinct she had with great care and labor epared her nest, gathering a twig re and another from this spot and another from that, each one requiring a sort to her distant and barren trate flight home, and although she had with the material furnished prepared it in the most careful manner, twining and intertwining, inlaying and overlaying, providing for the comfort and convenience of her offspring, as well as for the security of the same, no ves-sel ever being more securely anchored amid the tempest than her nest against the eddying storms which swept her mountain home, yet when her offspring reached a sufficient size and gathered strength enough to sally forth and seek their own food, yet for fear of falling, or of hunger, inclined to remain, the same talons and beak that carefully provided the nest would ruthlessly tear it asunder and make it so positively uncomfortable that they were compelled to fly or if they still refused she would destroy the nest altogether-no nest being deemed as valuable as what it contained.

Just so with God in His dealing with His people, Israel. There was no resting place He did not provide and none He did not disturb. History repeats itself. The same is oc-No sooner are we comfortably fixed in spect than the disturbing hand of God comes and tears up the nest and throws us for our good, upon our own resources, when, depending upon them, assisted by Him, we develop a greater hardihood. It is because of this that governments change, fortunes are wrecked, society is dis-turbed, homes are despoiled, and even churches undergo the mutations

which are everywhere seen. But not only does the eagle stir up nest and utterly destroy it, if need be, to get her fledglings out of it, thus placing them upon their own resources, but she flutters over them rises above them, and by the rapid motions of her own wings, teaches them to use theirs. Sir Humphry Davy tells us that he once very interesting sight above one of the crags of Ben Nevis as he was going in pursuit of black game. parent engles were teaching their offspring, two young birds, the maneuvres of flight. They began by rising from the top of the mountain in the eye of the sun. It was about mid-day, and bright for that climate. They at first made small circles and the young birds imitated them. poised on their wings waiting until they had made their first flight, and then took a second and larger gyration, always rising toward the sun and enlarging their circle of flight, so as to make a gradually ascending The young ones still and slowly followed, apparently flying better as they mounted, and they continued this sublime exercise, al-ways rising, until they became mere specks in the air, and the young ones were lost, and afterward the parents, to his aching sight.

How like God's treatment of Israel. He not only stirred up their nest, but hovered above them in the pillar of cloud by day and the pillar of fire night, ever going before and leading them on to newer and greater conquests, where they trusted in Him, and togignominious defeat where they So God in Christ hovers over and is ever near us.

Notice Him in childhood, how obe dient; in manhood, how industrious; in poverty and persecution, how patient; in trials, how submissive abuse, how forgiving; in death, how triumphant; in His ascension hands bestowing blessings on world which gave Him a manger for a birthplace and a cross for a deathbod. He is in all respects our He shows us how to go, and goes before us. How can we hope to succeed without Him?

A traveler in a mountainous country asked a fellow traveler to give him a description of a road, which he did. But fearing that he would not emember it he wrote it down, and as took the chart and started looked up the rugged rocks and began to despair, and folding the paper started back, when a voice eard, "Be of good cheer, Don't despair. Follow me.

We had oral descriptions at first of the heavenly way. And they were afterward put in writing, the Bible being given us. But better than this, being given us. But better than this, which of itself alone is Ladequate. Christ came Himself and calls to us in our bewilderment, "Don't be dis couraged. Follow Me.'s

And we can follow Him, as the eaglets do their mother, from the cradle, the base of the spiral, to cradle, the base of the heaven, our final home. She also caught them when about

fall, which suggests timely assistance. Not as many Rabbinical writers have said, actually carrying them on her wings and shoulders to give them ideas of flight, and to please them for of this we have no evidence, but touching their breasts with her wings and ever catching them when about to fall to inspire them with confidence and to rest them if tired and save them if in danger, as one observed the mother eagle do in one of the deep sorges of the Himilayas. Neither does god give us aerial or other pleasure excursions through this world, but designs that we shall secure our pleasure, as He did, by the faithful discharge of every known

### The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR DECEMBER 5.

Subject: Paul on the Grace of Giving. 2 Cor. 8:1-15 - Golden Text, Acts 20:35-Commit Verse 9-Commentary on the Lesson,

EXPOSITION.—I. The Liberality the Churches of Macedonia, 1-7. devoted to the very vital subject of Christian giving. The giving in the Apostolic church was on a high plane, and the modern church has much to learn along this line. It was Paul's method to stir up one church by recounting what God had done in anther church. He speaks of it as "the grace of God which hath been given unto the churches of Macedonia," benuse their generous giving was the roduct of God's grace and not of their own natural generosity (cf. Acts 4:31-33). True generosity is always the product of grace. The Macedonian Christians were being tested by affliction, but "In the great sing of affliction" the abundance of their joy and their poverty (down to the very depths of it), abounded unto he riches of their liberality. The deeper their poverty, the more their Iberality abounded in its riches and more their joy abounded. One of he fairest sights in the church to-day s the abounding joy and abundant iberality of God's poor ones. In Masedonia they not only gave up to the measure of their power, but even "becond their power," and this "of their own accord" (there needed to be no arging by others). Indeed Paul seems to have been inclined to discourage such over-abundant giving, and they besought him with much entreaty that they might exercise this grace and have fellowship in the ministry to the saints (v. 4, R. V.). This was not as Paul had hoped (but far beyond his hopes). There was somegifts of money; that was that they give themselves unto the Lord. This they did "first," first in time and first in importance (cf. Matt. 6:33). Not only did they give themselves unto the Lord, but unto Paul also as the Lord's representative. They did it "by (through) the will of God," not merely according to God's will, but noved thereto by God's will (cf. Phil 2:13). Paul was so moved by what was done in Macedonia that he urged litus to go to Corinth and lead them an into like generosity. Titus, on his former visit, from which he had just returned, had already made a beginning along this line and Paul exforted him to return and complete what he had done. The church in Corinth was a church of abounting sifts (cf. 1 Cor. 12). They abounded "in everything;" they abounded in faith and utterance and knowl-

Now he would have them abound in liberality also. II. A Willing Mind the Thing That God Expects, 8-15. Paul did command them to give. If he had, there would have been no element of voluntariness in it as there must be In true Christian giving. Two things moved Paul to speak: First, the ear-nestness (R. V. or diligence) of others; and second, the wish to test the sincerity of the love of the Corinthians. There is perhaps no surer test of the genuineness of love than giving (1 John 3:17, 18). But now Paul brings in a mightler motive to abundant giving, the example of our Lord Jesus Christ, "Who though He was rich yet for our sakes become poor, that we through His poverty might be rich." How rich was He? All divine glory and power and riches poor did He be-The poorest being in the uni-He was stripped of every-Verse. thing (Phil 2:6-8, R. V.). And how rich do we become through His povrty? All that God has becomes ours (Rom. 8:17; 1 Cor. 3:21, 22). Ought we then to hesitate at the little sacrifices we are called upon to make for Paul gave his judgment (v. others? 10, R. V.) and his judgment was inspired judgment (cf. 1 Cor. 7:40) His judgment was that as a year ago they were the first to make ning (R. V.), "not only to do but to will (to do heartily), they now complete the doing of it (v. 11, R. V.) The readiness to will was good, but there should also be a completing of what was willed out of their ability This strikes at an error that is all too common in our day, viz., the great agerness to resolve and consecrate, but the sad failure to carry out what consecrated and pledged. If there be readiness, then it is accepted according to whatsoever a man hath, not according to what he hath not. What a man purposes in his heart so should he do (cf. ch. 9:7). While God looks at the purposes of the heart He takes no pleasure in purses which men do not carry out ac cording to their ability. Paul had no desire to distress the Corinthians that the saints in Jerusalem might be eased, but he wished to see things evened up. The abundance of the Corinthians at this time became a supply to the want of Jerusalem, tha at some future time the abundance in Jerusalem might become the supply of Corinthian need. God's desire for equality among His people was illus trated in the wilderness (v. Ex. 16-18; Acts 2:44, 45; 4:34, 35).

idge;" (cf. 1 Cor. 1:5; 8:1); and "in all diligence and in love" to Paul.

Loyalty to Church. Loyalty to church should not be contingent upon petty human likes and Slattken.

Abdul's Building Mania.

Abdul Hamid, like all his predecesessors, has a mania for building. The European visiting Turkey for the first time is astounded at the number of white gleaming palaces which line either side of the Bosphorus. And in every city of the empire there is a kiosk set apart for the Sultan, which he never visited, all of them palatial abodes filled with choice furniture, rare marbles, mirrors and lusters from Venice, mosales from Florence and Rome, with deep-hued carpets. soft and velvety as fur. These magnificent residences are nominally guarded by major-domos, who live there with their families in comfortable drowsiness and ease and with only one object in life, that of maintaining their places .- Chicago News.

When dusting or cleaning the new fungsten lamps the lamp should be burning to prevent accidents to the delicate flament.

## EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 5 The Ruin of Idleness-Matt 25: 1-13.

The Theme and the Scripture.

fell upon them, for they all slumbered

and slent without blame. They all

arose at the sound of the bridegroom's

is clear the opportunity was as fully

coming, and trimmed their lamps.

The clue to the very heart of this parable is the truth set forth in the theme. There is not anywhere erature a more vivid picture of the ruin of idleness than is here present more vivid picture of the Five of these virgins are declared foolish. However, they had the same chance as the other five virgins. The TIME .- A. D. 57. PLACE .- Ephesne ten of them set out together. We presume that oil was as accessible to the foolish as to the wise. They were not handicapped by the slumber which

> theirs as the others, else condemna tion could not have been visited upon them. The meaning is plain. You may say that they were not ready, that they were careless, that they neglected to provide enough oil to keep their lamps going, that they procrastinated, and that they were presumptuous. however you describe the cause of their terrible failure, you come up against the fact that they did not use he time given them as did the others, to make ready for the great event. They idled away the golden moments the others had industriously used.

The five industrious virgins have carried them a small vessel of oil with which to replenish their lamps. What would be more satisfying to the desire of an idler than that they should divide that oil? The obviously just way, to go to dealers and buy eems not to occur to them until is suggested. For this is one of the esults of indolence-that it destroys the fine discriminating sense of jus which is the basis of a true so clety and of personal integrity.

And now comes the Nemesls of wasted time. While they have gone buy oil the bridegroom comes. doubt they hurried, but they could not catch the moments they must somewhere have idled away. A man was running for a train, but missed it. To A man was one who said, "You didn't run fast enough," he replied, "Yes, I ran fast but I didn't start soon

What a vivid picture of their fall-ure! The door was shut. Within were light, radiance, joy unrestrained, but they were shut out to a darkness only the more revealed by their tiny lamps. Within were feasting and merriment; without were want and sadness. Within was the bridegroom, to bask in whose favor, we are led to believe, was joy superlative; without vonly self and the night of failure. missed the bridegroom's feast was to have missed all, and though it was missed by only a few idled moments the ruln is complete.

# CHHISTIAN ENDEAVOR NOTES

- DECEMBER FIFTH

Life Lessons for Me From First John 1 John 4: 7-21. Consecration Meeting.)

A lesson in fellowship, 1 John 1: A Lesson in holiness, 1 John 1: 8-10. A lesson in divine love, 1 John 3:

A lesson in brotherliness, 1 John 2; Profession and possession. 1 John

A lesson in prayer, 1 John 3: 19-

All that make a failure of human love do so because they have first failed to come into the love of God (v. 7). Love rests upon "ought," but it does not long rest upon that alone (v. 11). We cannot see God, but we can see the love of God, and that is God (v.

The confession of Jesus as the Son of God is more than an acknowledgment of the mind; it shows itself in our love (v. 15).

The Letter of Love. All the darkness that is in our lives

is just so much proof of the absence of God from them (1: 5).

If we wish fellowship with one an other, there is one sure way to get it: have fellowship with Christ (1: 7). The blood of Christ is the life Christ; and life alone can cleanse from death (1: 7.) To deny our sinfulness is to make

ridiculous our Savior's errand to earth (1: 10) To enter into the salvation which Christ offers is to realize our human brotherhood, for all men need the

same salvation (2: 2). Our communion with Christ is prov ed by our keeping of His command ments, because only by His help can

we keep them (2:3).

By "the world" John means the part of creation that is apart from God and does not show His goodness but man's balance (2: 15).

It is a comfort to know that as the world passes away, the desire for it will pass away (2: 17). When we think what God is, to called His children is seen to be the highest honor possible for us (3: 1). Only be sure that you are a of God now, and you need have no

fear as to what you will be eternally

(3: 2).

A BEAR JUST MISSES REVENGE. Herman Russell, a farmer of Hudson township, had a thrilling escape from a den of bears the other day, says a Boyne City (Mich.) dispatch to the Chicago Inter Ocean. While driving along the road his watchdog scouted a cub and Herman, seeing the little fellow, decided that it

would make a good pet.

He accordingly went over to the cub, but when he attempted to pick him up he was confronted by a big mother bear, 'ho put up a fight Herman took to the first tree, which was a small rapling. Mrs. Bruin sized up the situation, then deliberately gnawed the sapling until it broke Russell was saved by falling into

the branches of a larger tree.

A FRIENDLY SUGGESTION "My boy," said Hamlet Fatt, "you man play the fiddle a little bit and you are enough of an acrobat to stand or

your head." "But I can't do either well enough to get an engagement," admitted

Yorick Hamm. Precisely. What you want to d is to combine the two. Then you'll have a prime act."-Louisville Cour ter-Journal.

RELIGIOUS READING

FOR THE QUIET HOUR.

"SHE IS NOT DEAD, BUT SLEEP-ETH."

This is not death! "Tis but a struggle ended; A ransomed soul in bonds refused to An unseen angel to its aid descended: And now God giveth His beloved sleep.

If tears will flow, not hopeless, is our sorrow; Our dear one rests among Christ's folded Just for a night; but God will, on the Awaken His beloved from their sleep.

Safe in their rest! No harm shall e'er be-fall them— No fears disturb their slumbers, calm and deep; And, through the night, till in the morn He call them, God guards His own beloved while they sleep.

Though summer shall still shine bright above them.

And o'er their graves winter's wild storms shall sweep.

He who hath loved is He who still doth love them—

They aye remain His children, though they sleep.

Then, darling, rest! Nay, nevermore shap grieve thee The ills that make earth's children sigh

And, till the day dawn, with thy Lord we leave thee,
"For so He giveth His beloved sleep,"

John D. Linnell, in London Christian.

### The Great Law of Love.

And the leaves of the tree were for the caling of the nations.—Revelation, 22:2. The vision of the prophets, while often pessimistic of present conditions. has always culminated in the hope of a final realization of the best Men in every age have looked forward through difficulty and discouragement to the time when the jealousies, rivalries, the selfishness of individwals and nations should pass away and manking should live in one com bond of brotherhood and peace together.

St. John, in the record of the be-atific vision given him, foreshadows the reign of a final peace on earth and an eternal conscious communion with God in the life beyond. The fruit of the tree of life is to be won through labor and service. Man's effort for self-development is to result in his finding of the larger life. In his finding of the larger life for himself is to bring it to the whole family of mankind. The leaves of the "tree" are for the healing of the nations, for the bringing of them together through the removal of their sin and selfishness

Christianity as a religious force has given the principles of reaching outward and of seeking contact with other men. It has inspired the courage for discovery and exploration and the impetus to treat for a mutual un-derstanding. None but the nations derstanding. None but the nations professing Christianity, who have been the pioneers in discovery, have had an appreciable share in bringing the ends of the earth together or in creating what is known as the "fam-ily of nations," where an international law instead of brute force has

found field for operation. We are celebrating now the anniversary of two great discoverers. On our shores are gathered representatives of every clime to do honor to Hudson and Fulton and to cement the friendships of an international peace In this we are acknowledging that there is a common bond between us ail and our meeting together now is a fact that goes to make that bond stronger. Discovery has located the far lands, invention has brought them closer together in time and distance; travel and intercommunication have made possible a mutual acquaintanceship, and the spirit of Christianity, which has created the conditions of life favorable for these achievements we are willing to live it, will carry us further-to the realization of that peaceful understanding to which all men look with eager longing.

Co-operation is the outcome of the great law of love which Christ died to vindicate—the co-operation which means a consideration for the true welfare of one another. Your life and my life banded together in this Your life spirit means an uplift for the lives of all other men. Let us foster spirit, under the inspiration of Jesus, in all our personal relationships, sub-stituting kindliness for strife, helpfulness for ruthless struggle, service for selfishness. The victory of achievement at the expense of our fellow men means but a repetition of the old and oft repeated ruin of civ rise to a height only to be cast down But progress through the refusal to benefit at the expense of one another means an achievement that holds for the generations to come. Mankind working as a united whole, unthreatened by personal dissensions, giving itself instead of combatively trying to save itself, must achieve victories to stagger the imagination. To such striving the tree of life shall yield her leaves for the healing of the nations and bring the balm of a peace, the foretaste of the peace of the life eternal .- Andrew F. Underhill. Ascension, New York, in Sunday Herald.

The Wondrous Love. However rich we may once have been in earthly love, and however poor we may be to-day, we may be many times richer if only the heart is open for the entrance of the Infinite and Living Love. No alienation, no estrangement, no bereavement, can leave us poor, if we but know "the love of Christ that passeth knowledge.'

Foundation of Life. When you assist womanhood you assist the ration. She is the foundation of our lives, she is the inter-mediary between man and all divinity .- Rev. S. Parkes Cadman.

Moral Influence. The measure of moral influence is precisely the quality of moral char-acter. One clear lapse from goodness acter. One clear lapse from goodness and that authority expires.—Rev. Hi

LOVE AND FOLLY. "Let him but love me-I make no

conditions!" said the virgin who was very foolish indeed. "He must love me for mysel

alone!" said the virgin who wasn't quite so foolish.

But the virgin who was least tool ish said: "He must love me in spite

of myself!" It is man, however, who proposes and he isn't so easily scared off b lishness as some other things.

OUR TEMPERANCE COLUMN.

REPORTS OF PROGRESS OF TH BATTLE AGAINST RUM.

One Divorce in Five Due to Drink, One of the most striking argument for temperance reform, says Mr. L. I Brady, is to be found in certain col Brady, is to be found in the state of the dispassionate statistics issued by the dispassionate States Census Bureau. The figures show that intemperance, either a direct or a contributing cause, was responsible for more than nineteen per cent.—practically on fifth—of all divorces granted in t United States during the twenty year between 1887-1906 inclusive. Since at the present rate at least ever twelfth marriage ends in divorce, w get a proportion of one home in ev sixty-one wrecked by drink. over, the census authorities them selves, according to Mr. Brady, admi that these figures represent only the most flagrant and palpable instance on the part which intemperance pla in divorce, and that greater percent ages than those actually given would be nearer the truth. The detailed fig-ures as set forth in the census bulls tin are as follows: tin are as follows: "Drunkenness was the sole

of divorce in 36,516 cases, or 39 per cent. of the total number of divorce (1887 to 1906). It was a cause in combination with some other cau in 17,765 cases, or 1.9 per cent, of the total number. Therefore, it was a direct cause, either alone or in co bination with other causes, in 54,25; cases, or 5.7 per cent, of the total Of divorces granted to the wife the percentage for drunkenness either alone or in combination with other causes was 7.9; of those granted to the husband, the corresponding percentage, 1.4.

"The attempt was made to ascertain also the number of cases in which drunkenness or intemperance, although not a direct ground for the divorce, was an indirect or contr tory cause. The number of suc cases was returned as 130,287, re resenting 13.8 per cent, of the number of divorces. Probably this number includes those cases in which the fact of intemperance was alleged in the bill of complaint or establishe the evidence, although not spec fied among the grounds for which the

divorce was granted. "The remaining cases are those in which there was no reference to in-temperance, or no evidence that in-temperance existed as a contributory cause. In some of these cases In some of these cases the was so meager that the absence of any mention of intempe sence of any mention of intemperance would justify no conclusions. But in the majority of instances it would create a strong presumption that in-temperance did not exist or was not a contributory cause."-Literary Digest.

Beer and Babies. Beer is bad for bables. Beer is neither a food nor a stimulant. Alcohol is poison; beer is diluted

alcohol. The most that has ever been claimed for alcohol as a food is that it is capable of being converted into heat and fat. But it is worthy of note that these claims have been made by chemists and physicians paid for their opinion by the manufac-turers of alcoholic boverages. And even they have had to admit that but a very limited quantity of alcohol could be appropriated by the system. Besides alcohol there is nothing of

value in beer.

There is more food value in a teaspoonful of milk than there is in a gallon of beer. There is no poison in There is enough poison in a gallon of beer to kill fifty-one in-

fants. Beer contains from three to five per cent, of alcohol, or from two to three teaspoonfuls of alcohol in each

glass of beer. Three drops of alcohol, which is six to eight drops of whisky o brandy, will make a week old infant drunk. That is why some mothers and nurses give crying babies whisky or brandy. It seems to cure the coll. But it only makes them so drunk they

go into a stupid sleep. What mother would like to see her son brought home from the corner saloon, or her daughter from the dance hall, in a drunken stupor? Yet how often will a mother deliberately make the infant at her breast drunk to prevent it from crying?

Are not beer and other alcoholics in moderation stimulants? That is an exploded theory. Does not alcohol stimulate the heart to quicker beats: No. It irritates it to a more rapid ac-tion in the system's effort to eliminate the poison. Does it not stimu-late digestion? No. It inflames the stomaca and congests the liver. Does it not stimulate the mind? No. It not stimulate the mind? makes the intellect stupid and dull.

A Substitute.

"An effectual substitute for the saloon would be public casines, support-ed by public taxation as schools are, which should be as universally distributed almost as saloons, open as long as saloons, and provide a resert for the men and women of the neigh-borhood where they can meet to read and enjoy all the liberty which is found to-day in the saloon, excepting intoxicating liquors, but where wholesome refreshments might be purchased. These casinos might be made self-supported to the saloon of the saloon self-supporting from the sale of re-freshments"—that is one of the special movements which is being chan pioned by Temperance, New Bruns-wick, N. J., the monthly journal of the Temperance Society of the Epis-copal Church. Such a plan as this ought to prove most successful where prohibition has recently gone fall

Temperance Notes. Homes are blasted and families and broken up by the rum traffic. Emperor William will give his sup-port to officers drinking toasis in water or non-alcoholic beverages.

Children are deprived of education and of opportunity to prepare for success in the struggle of life by the

rum traffic. When the new employes are needed on the railways of Denmark those ap-plicants who have been abstainers for at least one year will have the first

chance.

Last year the National Scalety for the Prevention of Cruelty to Children in England dealt with 50,015 cases in which want, suffering and abuse had played havoc with their little victimalit is well known, comments the Alliance News, that ninety per cention of these cases have their origin in the drinking habits of the parents.

"Ninety-five per cent. of the trop-

"Ninety-five per cent, of the ble in the police department, at least ninety-eight per cent, of the charges in the fire department. Chicago, are due to the use of incants," declares Howard O. Sprattorney for the Civil Service Omigaion in his around report.