

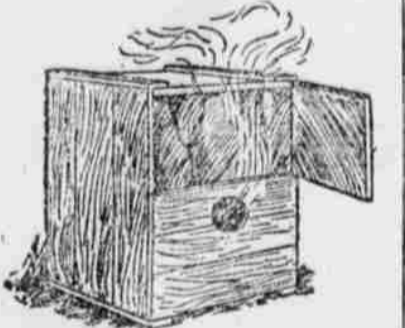
The Farm

Silos For Farmers.

Farmers are beginning to realize that the silo is not for dairy alone, but for every man who grows live stock, provided he has sufficient shelter. For it must be understood that silage-fed cattle require greater protection than cattle fed on dry fodder.

There is no time to waste now before making preparations to fill the silo. It should by all means be filled before frost. Where corn has been caught by frost water must be added, and provision made for adding water as the silage goes in. One great advantage of the silo is that it enables the farmer to utilize the fodder that would otherwise be largely wasted if frost bitten. Farmers who have sorghum and at the same time frost corn will find less water required if they will put in as much sorghum as they do frost corn, load about, as the water in the sorghum will to some extent repair the damage done by the frost.—Wallace's Farmer.

A Cheap Smoke House.



Money being a scarce article, I invented a smoke house which gives just as good service as though it cost a hundred dollars. It is made of a large packing box three and one-half feet high, two feet deep and three feet wide. A wide cleat is put in the top, to keep the meat from hanging against the box. In two days I smoked two large hams perfectly.—Mrs. F. W., Minnesota, in Woman's Home Companion.

Silage and Beef Cattle.

Purdue University has shown very clearly the value of silage in feeding beef cattle, and Indiana has become noted for its beef cattle growers with part corn silage. During the winter season the cattle in addition to silage should have two parts of cottonseed meal and one of corn. Commence with light feeding of concentrates at first, and increase them as their condition will indicate. Thirty pounds of silage per day is about right for young cattle growing rapidly, and for roughage corn fodder and hay, with silage morning and night. It is suggested by good feeders that while there is a considerable amount of corn in silage, it is still necessary to feed some grain along with it, for we must remember that the grain in the silage is not concentrated, as in the case of the mature corn.

Give the animals the same amount of clover hay and whatever roughness in the form of stover or corn fodder they will consume. In the beginning it is better to feed a larger proportion of cottonseed meal, say perhaps at the rate of two-thirds cottonseed meal and one-third corn or corn and cob meal.

As the season advances these proportions should be reversed. Keep the animals growing for the first three months of the feeding period and during the last two or three months finish them. If we attempt to feed corn straight from the beginning they will not grow as well, nor will they gain as rapidly as if fed a larger amount of a concentrate rich in protein and a smaller amount of corn.

Co-operative Fruit Growers.

The fruit growers of Ontario have organized into thirty-seven co-operative associations. This movement has proved very beneficial to all who are connected with it, and the success which has been brought about has caused a rapid growth and interest in fruit raising.

These co-operative associations have a central organization which publishes a weekly crop bulletin which is sent out to each affiliated association. The plan followed is for the secretary to obtain information each week from the different associations as to the condition of the crop. The probable amount of fruit, the amount sold, the price, ravages of insects, etc., and to condense it and send it out to all the associations. In this way each one knows what the other is doing.

Last season the Government employed an expert to give instruction in the packing of fruit. His reports showed that the packers employed by the associations in most cases did better work than the average packer. The associations want their members to put out a high grade line of fruit and so have asked for two additional instructors for this season. They have also asked for an instructor in box packing because now growers who are catering to the best trade are using boxes more for choice fruit.

The organization has secured legislation which enables them to handle all chemicals used in spraying except white arsenic. Uniform methods of spraying and cultivation are practiced and as a result the members are succeeding in raising a better quality and a larger quantity of fruit than the average grower.—Indiana Farmer.

Facing a Short Pig Crop.

From the general tenor of letters received by us from breeders in the different parts of the country, we are led to believe that the pig crop will be demonstrated a short one. The fact is we have been getting into this condition for eighteen months or more. High-priced grain and pork below a comparative price of grain caused people to market their hogs close and to save fewer sows. As one man said in the office it is very hard to convince a farmer when he can get seventy cents cash a bushel for his corn at his town elevator, that it was

not his duty to cash it there, instead of feeding it to hogs or any other animals. The shortage is showing in the number of hogs that are being marketed, as they are below previous years, while the number of consumers are constantly increasing. This has brought about a close using up of the products going into consumption and consequently an advance in the price. There is every reason to expect fairly high prices for some time to come. They cannot rectify this shortage in a month or even a year. They cannot increase it as easily as they can increase the acreage for corn. The price of pork hogs is the foundation for the business of breeders and there is every encouragement that we are entering upon a period of better business than we have enjoyed for several years, as we are on a better business basis. The slowest among the farmers are the ones who pick up pigs wherever they can get them at bargain prices, with the expectation of a good corn crop. Prices will be lower for corn and higher for pork and they want to prepare for it.—American Swineherd.

Dairy Thoughts.

It is a good idea to compare the dairy thermometer with a standard once in a while and find out whether it is reliable or not. Sometimes a sudden blow will disturb the mercury so the instrument cannot be depended upon.

No better cheaper cow feed during the fall than the surplus pumpkins. They help to balance up the cow's rations. To hasten the fattening of an old cow there is no better feed than pumpkins. However, with us this season pumpkins are scarce and the price is high. We can always raise lots of pumpkins in the corn, but this season the vines didn't do a thing but bloom. Too much rain we think.

No sloven can make good butter, is an old saying, and often it is a slovenly man instead of the woman folks who is responsible for bad butter. If the man who milks sees a pig under a dirty cow during the process of milking, clean milk is out of the question.

An old farmer says a milk cow should never be condemned until given a trial by two milkers, as often the difficulty is more with the milker than the cow. A cow will not give down her milk to a milker she is afraid of or dislikes and what she does give will be deficient in butter fat. And a good milker milks as rapidly as possible without worrying the cows.

The fall calf comes into the world at a good time—no flies to worry it. No trouble to keep the fall calf growing through the winter if fed liberally and given a warm, dry, sunny corner in the stable. The horns—we fix them with a stick of potash. The calf hardly knows it.

We may be mistaken but it seems to us the Jersey calf needs more careful attention in feeding to keep its digestion from becoming upset. A deranged digestion will follow just a little cold milk. One cannot be too careful about having the milk for the Jersey calf warmed to about blood heat and very little above.

The calf that goes into winter quarters lousy will not thrive. Chickens, rats and mice bring lice into the stable. Washing with a solution of tobacco is one very effective method of ridding a calf of lice. Or rub the calf with a cloth saturated with coal oil, but it won't do to be too liberal with the coal oil, for too much of it will take off the hair.—Fannie M. Wood, in the Indiana Farmer.

Raising Beans For Profit.

I think the best time to plant is during the month of June. I do not want to plant my beans before the latter part of May, anyway.

My object is to have a quick, uniform growth and have the pods ripen together as nearly as possible.

There will always be at best some immature stalks, and I have found that it pays to throw them out when hauling and handling the crop.

If in cultivating you make a ridge under the hills some of the pods will come in contact with the dirt and some of the beans will be discolored.

I find the remedy for this is shallow cultivation. For years I have used the spring-tooth implement in the field.

The cultivation must be begun as soon as you can follow the rows and cultivate as often as is necessary thereafter, until the blossoms begin to appear; after that time cultivation will do more harm than good, as the root formation is near the surface and covers the whole space. When weeds appear, those that I cannot destroy with the cultivator, I cut with the hoe, but never go into them when the dew is on.

As to the amount of seed to plant, the width of rows and whether it is best to plant or drill seed, there is quite a difference in opinion; however, my practice is to plant about thirty inches each way, and set the planter to drop from four to six seeds per hill. This allows cultivation both ways, and I find that I can keep them clean without much hand work. I let my beans get moderately ripe before pulling them, and if the weather is fair they will cure ready for hauling in just a few days. When pulling I set six rows in a window, and should the ground be damp, the windows will have to be turned over, as they are prone to draw moisture. Be sure that the bean is hard and that the pod will burst easily, as it is almost impossible to dry them after they are in the barn or bin, but if they are harvested hard and cared for properly they are safe.

The fodder of these beans makes a splendid feed for cows and young cattle. I find it is almost equal to clover hay; also it is an excellent sheep feed. However, when fed too heavily to cattle it is liable to cause them to be constipated, but this objection is not the case with sheep.—R. B. Rushing, in the Indiana Farmer.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. L. O. ROTENBACH

Theme: Love of Christ.

Brooklyn, N. Y.—In Bethany Presbyterian Church, the pastor, the Rev. L. O. Rotenbach, M. A., Sunday morning preached on "The Optimism and Omnipotence of Love." He took as his text, John 13:24, and I, Corinthians 13:8: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." "Love never faileth."

Rotenbach briefly dwelt upon the scene in the upper chamber, at Jerusalem as presented by John, bringing out the touching contrast as revealed on the one hand in the weakness and petty self-seeking of the disciples, with the strength and self-sacrificing character of the Master, while He girded Himself and laid aside His outer garment, and on the other hand, in the callous unresponsiveness of Judas pursuing His sordid purpose, with the unflinching tenderness of the Christ committed to His passion. As He gave the sop and Judas went out. By the contrast he brought vividly to the fore the omnipotence and omniscience of the love of Christ, and then continued:

What elements can we discover in this love which is pre-eminently the love of Jesus? Are they not these, namely—vision, faith, sacrifice? As to vision, just recall the aged father Jesus' point of contact with the age. Through Nazareth ran one of the great caravan routes connecting the great sea on the west with Damascus in the east, and this was crossed at points by the coast route to Egypt, so that Nazareth's streets were filled with Syrian and Triumphant Roman and Greek, as well as Jew. As a caravan center much that was coarse, unclean and degraded, the detritus of humanity, was in evidence, to say nothing of the vices of the Roman times. The city, however, as the Bible boasted. No wonder the exclamation, "Can any good thing come out of Nazareth?" Thirty years of that unique life were spent here. There is also His contact with His own people, the Jews; well did He know their inconsistencies, and how starkly they revealed when one day they cried, "Hosannah, blessed is He that cometh in the name of the Lord," and the next with equal vehemence, "Away with Him; crucify Him!" And then there is the irreligious attitude and attitude of the great leaders of religion, Pharisee, Sadducee, and scribe, whose envy and hatred hounded Him to death, to say nothing of the weak, halting and vacillating character of those called to be His disciples.

Such was the Master's world contact. His different points of contact with the spirit and conditions of His age. This was what He saw; for this surely no vision was needed and no man need become a seer.

Beneath this fetsam and fetam, this aspect of the ebullient and flowing tide of human life in the depths, He saw with the true seer's eye the wondrous possibilities, human and divine, of the essential man, inherent in all humanity, which, if realized, would make man a transcendental being, the child of God.

Think you that this is the result of observation? Say, rather, that observation tended to confirm it. "He knew what was in man," because He knew what was in Himself. Experience, personal, wherein He realized the possibilities of His own inner life, not miraculously, but naturally, and enabled Him to see that the truth man is within, and if realized in actual life, would be glorious.

Then, again, the love of Jesus is characterized not only by vision, which is the first and noblest of the noblest possibilities, but also by faith—that intense life-grasping conviction which unflinchingly believes that there can and shall be realized in the spirit and life of personal experience by man, so that He shall be his living experience. Will you say that His own experience, His own life, "do with this faith?" Then remember, "He was tempted at all points like as we are." He knew what the power of sin was and He also knew that sin could overcome by the faith and the love of God, and He overcame, as we must overcome, for His attitude toward the woman of sin, His feet in the temple when the religionists accused, when He said to her, "Neither do I condemn thee," nor how else He defended His story of the two sons, the one the prodigal and the other the elder, the one the liberal and narrow selfishness, who stayed at home? Or how He understood His potential, painstaking efforts to teach and train, to develop and to give character to His very imperfect and oftentimes stammering disciples? He had a profound faith in the redemptive quality in man.

He believed with all the intensity of His being that man could become the child of God, crowned with honor and glory.

And more He not only saw the vision beautiful, but He believed that it could be realized in living human expression, but He utterly abandoned Himself in sacrifice to its actual realization, "who for the joy set before Him endured the cross, despising the shame."

Could the superficial aspect of humanity which He saw and came into touch with in the spirit and condition of His age, that crass superstition, that cruelty and lechery in high places as well as low, that abandonment to vice which gloried in it, that flaunting hypocrisy—could that inspire joy for the cross, the joy of self sacrifice?

The vision with its penetrating glance into the depths of life with its wondrous possibilities, which angels might envy; the faith that believed, yet knew that all this could be actualized in the living experience and expression of spirit and character in man, these and only these made possible the joyous abandonment of Jesus Christ in the self sacrifice of love to their certain realization.

And that cross of Jesus is more, far more, than those crossed pieces of timber on Calvary. The cross was His life and especially the brief years of His ministry.

Then take that scene in the upper chamber. Jesus bathes the disciples' feet? Yes; but notice, He bathes the feet of Judas? Judas, yea, more, as He sits down He says, "He that eateth My bread lifted up his heel against Me." It would seem as though the heart of stone would break. Yet there sits Judas unmoved. Did Jesus desert? He speaks again, and He is moving toward a climax in His teaching after the manner of Him who, verily, I say unto you, no man can betray Me." Just imagine the oppressive awesomeness of that moment as the disciples' conscience smitten cry, "Lord, is it I?"

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

Church's Unrelenting War on Rum. The Rev. James M. Reardon, of St. Paul's Seminary, St. Paul, Minn., writes as follows in the Home Herald:

The Catholic Church has often been accused of courting an alliance with the saloon. We challenge any one to adduce a particle of evidence in support of this infamous calumny. Unfortunately many members of the fold are engaged in this soul-destroying business, and many more are victims of its ruthless sway. By reason of this the church has been placed in a false position before the world, and in order to set herself right and remove every cause for even the slightest misunderstanding regarding her attitude toward the drink evil, she has in her official utterances and in her practices, not less than in her position, declared a strenuous and unrelenting warfare against it and made her position known in no uncertain terms. In the decrees promulgated by the Plenary Council of Baltimore, the Catholic Church legislated for pastors and people, and made known her attitude toward the drink traffic and the vice of intemperance. "There can be no manner of doubt," she says, "that the abuse of intoxicating liquors is to be reckoned among the most deplorable evils of the country."

Furthermore, while the selling of liquor is not declared to be unlawful in itself, Catholics engaged in it are urged to choose "a more becoming way of making a living," and if they do not heed the warning voice of the Church in this matter and persist in dispensing alcoholic beverages to the public, they expose themselves to grave personal dangers besides constituting themselves occasions of sin to others. "They must," says the Third Plenary Council of Baltimore, "keep their saloons closed on Sunday and never allow blasphemy, cursing or obscene language. Saloonkeepers should know that if through their culpable neglect, religion is brought into contempt or men brought to ruin, there is an avenger in heaven who will surely exact from them the severest penalties."

Notwithstanding this solemn admonition, Catholics persist in this unbecoming business and give occasion to excessive drinking, especially on Sundays; pastors are exorted to inflict on them the severe penalty of exclusion from the sacraments. Catholics, for the love of God and of country, never to take part in the Sunday traffic, not to patronize or countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their profane, to abstain from the sale of liquor, to abandon as soon as they can this dangerous traffic." In view of all this definite legislation, who will dare to assert that the Catholic Church is the friend of the saloon? Could she more forcibly or in stronger language declare her abhorrence of the nefarious traffic?

We need to hear once more in our day a fearless denunciation of the liquor traffic from the lips of our appointed leaders, and thus receive the assurance that they will not hesitate to blast the traffic, and that we are to walk; that they will never lower the flag until this enemy of human peace and national progress ceases to curse the land. The Church in America, to be faithful to her mission, must guide and direct into the proper channel the great revolution which we entered in the twentieth century. She must continue to be in the van of the forces of righteousness which make for temperance reform. She must not seek, much less accept, favors from the foe. Through her leaders she must bring to bear upon the problems which agitate humanity the light of her traditional wisdom.

Heavy Fire on Sunday Saloons. While in nowise mitigating the evil of the weekday saloon, the Sunday saloon was singled out for withering fire by the Catholic, the Abstinence Union of Illinois. It was declared a desecration of the Sabbath which should be eliminated absolutely. The findings of the Supreme Court of Illinois were quoted as authority for declaring that saloons have no right to exist, and that humankind has no inherent right to deal in liquor.

The corrupt politician who thrives through or under cover of the saloon came in for a lashing in the general discussion, his existence being traced back to the existence of the saloon.

The Catholic who stands behind a saloon bar and "deals out liquid hell," in the words of one of the principal speakers, was castigated specifically, and Catholic women were urged to stand together in their protest. Chicago's 7000 saloons.—Chicago Tribune.

Worst Form of Slavery. "If all the men in all the churches that have official positions were to stand against the liquor power, were to regard themselves as under sacred obligation to put the policy of their respective churches into immediate operation, the tyranny and debauchery of the American saloon would be ended speedily," declares the Epworth Herald. "The Nation would be set free from the worst form of slavery that has ever afflicted the peoples of the world."

Temperance Notes. The open saloon on Sunday means that on Monday a wretched and driven of laboring men will have less of wages and the saloons more. Drink is wholly or largely responsible, either directly or indirectly, or through its inherited effects, for every fifth case of mental disease in Germany.

It is necessary to prevent the manufacture of trust funds and the sale of liquor on the ground of humanity, for the sake of the community.—Dr. R. W. Brandthwait, England.

There is no man in the United States who is a better man to-day in principle or life because of the open Sunday saloon.

Liquors, wines, ales and beers cannot be sold in original packages either at wholesale or retail, in the State of Tennessee, according to the assertion of District Attorney General Jeff McCarr, of Davidson County.

The St. Louis Court of Appeals decided that a wine grower in local territory in Missouri cannot sell wine of his own make on his own premises, except for sacramental purposes. The lower court was sustained.

The Sunday Breakfast Table

THE GREAT MOTHER.

There's healing in the sky she bends Above man's wondering head, And tongues of glowing things repeat The blessing she hath said For all her sons, but most for him Who listens unto her. Her eyes her light keep, Her silent worshipping.

She heals the wounds we could not cure Of her long lingering pain. She stills the sorrows we had thought Would wound our hearts in twain, And when for this day is done, Her eyes her light keep, Her brown arms fold us to her heart, And sheltered so we sleep.

We sleep, ah yes, and subtle hints Of nature's prophecy Stir in our dust-born souls the dream Of peace and glory to be. For, taught of her, the childlike heart Deems not the ascending stair Of human life an aimless race To night and empty air. —Charles Tilden Semper, in Youth's Companion.

True Liberty. Being made free from sin, we become the servants of righteousness.—Rom. 6:18.

St. Paul speaks of the Romans as of those who had been servants of sin, but had been delivered of this bondage and brought to the glorious liberty of the children of God. All that are born of the flesh are natural servants of sin. To acknowledge that is the beginning of true liberty. Owing to the fact that the servitude of sin wraps itself in the garb of liberty it is not so easy to distinguish true and false liberty, and many are deceived by looking only at the outward appearance.

True liberty is righteousness. Sin is offering all the kingdoms of the world and the glory of them to those who will fall down and worship it. Many a man, who is a slave of sin, who under its uncompromising tyranny finds no time to seek the glorious liberty of the children of God thinks himself free and independent because sin allows him to sow to the flesh, to follow his natural inclinations and passions untrammelled.

Though there is no law given to the justified, his love will limit the exercise of his freedom in a much larger measure than could ever be attempted by law. Many a thing which no law forbids, which he is at liberty to undertake, the Christian will not touch, because in his individual case it might harm body or soul in the course of time, or it might offend a fellow believer. Christian liberty is not a license to do what we please, but a desire to do what is expedient.

Nothing may hinder us from going into a coal mine dressed all in white, but how we will come out again is a different question. Likewise, nothing may hinder us to walk in the counsel of the ungodly and stand in the way of sinners, garbed in the white robe of Christ's righteousness, but how we will come out again is a different question. Likewise, nothing may hinder us to walk in the counsel of the ungodly and stand in the way of sinners, garbed in the white robe of Christ's righteousness, but how we will come out again is a different question. Likewise, nothing may hinder us to walk in the counsel of the ungodly and stand in the way of sinners, garbed in the white robe of Christ's righteousness, but how we will come out again is a different question.

God Must Be All in All. It is when God's glory is reflected back to Him, not merely from a kingdom of ideas, but from a kingdom of actual spirits, a kingdom of souls, all united together, that we find the witness in us, not merely of the eternal power and godhead of God, but also of His saving grace, and then only the divine blessedness becomes in the full sense perfect. It then for the first time becomes perfect, in as far as it is the will of God not merely to reign in His eternal majesty, for in this the Trinity God was able to rest independently of the world before the foundations of the world were laid; but to rest and be blessed in the completed work of grace and love, in the glorious liberty of the children of God, a glory which will not be reached until in the words of the Apostle Paul, "God shall be all in all." Then first, in the new economy, in the new heavens and the new earth, will the glory of the Trinity God be perfectly revealed—the glory which is reflected from His perfect communication of love to the creature.—Martensen.

Success of Christianity. Infidelity and unbelief, often clad in a new dress to escape suspicion, follow sullenly in the wake of the church, thus tacitly acknowledging its vigor and its triumph.—Rev. Charles L. Wood.

The Best in Life. No matter what may befall human life, the interpretation of what it best in life will ever be the family and what its personal relations lead us toward.—Rev. John L. Elliott.

Man's Failure. Christ proclaimed the truth of the Mosaic system. Man's failure to apprehend that the truth has always interfered with man's progress.—Rev. C. Ross Baker.

WE ESCAPE THIS. "Under what kind of a tree," inquired the song writer, "does the Eskimo make love?" "Under no kind of a tree," answered the citizen addressed. "I am glad to say that there is no vegetation in the extreme north."—Louisville Courier-Journal.

Electricity has replaced mules as the motive power on the street railways of Santos, the Brazilian city, from which so much coffee is exported.

EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 12

Bragging and Praying—Luke 16: 9-14. The Theme and the Scripture.

Luke 16: 9-14. This is one of the gems which Luke, of all the gospel writers, has saved for us. How thankful we are that it did not escape the notice of this careful writer! And yet, while we see the beauties of the parable, we are not quite ready to admit that it may have an application to our own lives. We are so apt to think that we are right—right in our thinking, right in our actions, right, even, in our prayers, and that that everyone else may be right. Stop now and ask, "Do I not need to question myself as to the manner of my praying?" Very much depends on our attitude toward God when we are on our knees before Him. Wasted may be all we say. Wasted, the golden opportunities he has placed within our reach. Wasted, the power the Spirit would bestow upon us, all because of wrong reason to the Father. The subject of prayer was much on the heart of Jesus while he was here on earth. He spoke of it many times when with his disciples. Often he was before the Father himself in prayer. Over and over again we read that he went out alone to pray. God, sometimes spending the whole night in prayer (Mark 1: 35; 6: 46; Luke 5: 16; 9: 18; 22: 41). From this it is evident that he felt that prayer is one of the most important exercises to which the sincere heart can possibly give itself.

Something, somehow, that Jesus was strengthened for his work by his frequent hours of devotion, knowing that the disciples of John had been taught to pray, and sure that their own hearts needed some better way of communion with the Highest if they were to be graced with power to carry on their own lives. How fittingly this vital matter from the Savior (Luke 11: 1). They could not have gone to one more capable of imparting to them the secret of effective, availing prayer. He who had himself the meaning of prayer in all its sweetness, beauty and simplicity, at the very feet of the Father himself knew how his followers might best attain to its perfection. Responding to these longings on the part of his disciples, Jesus many times talked with them about prayer. The whole round of prayer was covered by him in the course of these heart-to-heart conversations together.

CHRISTIAN ENDEAVOR NOTES

DECEMBER TWELFTH

Pilgrim's Progress Series. XII. Crossing the River. 1 Cor. 15: 31-38; Heb. 2: 14-18.

Fear of death. Isa. 53: 1-21. The Lord of death. Isa. 43: 1, 2. Looking beyond death. 2 Cor. 4: 16-18.

The gate to the better life. 2 Tim. 4: 6-8.

Immortal heritage. 1 Pet. 1: 1-6. The promise of Jesus. John 14: 1-31. The Christian dies daily, not in gloomy foreboding, but in happy anticipation of death (1 Cor. 15: 31).

The Christian does not worry about the kind of body he will have in heaven; it is enough that it will be heavenly by the beauty and beautiful bodies on earth (1 Cor. 15: 35).

When we fear death, let us remember that we fear the devil, and that such fear is a discredit to our Savior (Heb. 2: 14).

The fear of death is a bondage, and Christians come to preach deliverance to the captives, and the opening of the prison doors to them that are bound (Heb. 2: 15).

The Journey's End. As the Christian approaches death, he sees that what he had thought to be the darkest of experience is so bright that he cannot look fairly upon it.

The Pilgrim has a vast host that are going toward death with him, but none of them can bring him into the City; only his own faith, and He on whom that faith is reposed.

For no one except Elijah, nor even Christ, has a bridge been provided over the river of death.

As the Red Sea and the Jordan became easily fordable when attacked by faith, so the river of death.

Even Christian, after all his experiences, sank in deep waters as he came to die; but he pressed on.

If you, like Hopeful, have good cheer in the face of death, it is a great gift, which you are to use to the full, for the good of others.

When the thought of his sins unnerved Christian, the thought of his Savior buoyed him up.

Animals Extraordinary. The hare is said to be one year a male and another a female, but incredulity is quelled by the comment by the author, "Praise be to Him who is capable of performing all things!"

The viper, on attaining the age of a thousand years, invariably goes blind, but promptly finds its way to the nearest fennel plant "with which it rubs its eyes, when its sight is restored by the permission of God."

The eagle also goes blind with age, when its dutiful young carry it on their backs to a clear spring in India, on the top of a mountain, into which they dip it," whereupon it regains both its sight and its youth.

The phoenix takes a pleasure in fire and in remaining in it. When its skin becomes dirty, it cannot be washed but by means of fire. Sashes are woven of its soft hair, and when they become dirty, they are thrown into fire, upon which they become clean without being burnt. The abu-alras (there is no English equivalent) is a certain animal found in thickets and having in its nasal cavity twelve perfect holes. When it breathes there is heard coming from its nose a sound like the sound of flutes, and the other animals gather round it to hear that sound; or if any of them happens to become confounded with the sound, it seizes that animal and eats it, but if it does not and it is impracticable to seize any of them, it gives a terrible scream, and flees away from it.—Collected from Al-Damiri's "Hayat al-Haywan," Jaz, ar Translation for the London Outlook.

The Sunday-School

INTERNATIONAL LESSON COMPLEMENTS FOR DECEMBER 12.

Subject: Paul's Last Words, 2 Tim. 4: 1-18—Golden Text: Phil. 1: 21—Commit Verses 6-8—Commentary on the Lesson.

TIME.—A. D. 67-68, JERUSALEM.—Rome. EXPOSITION.—I. Paul's Last Charge to Timothy, 4-8. This is a most solemn charge both in its form and in its contents. The fact that Christ is coming again to judge both the living and the dead is a mighty incentive to faithful work. The keynote of Paul's charge is found in the three last words of v. 5, R. V. Paul gives Timothy four reasons for fulfilling his ministry: (1) v. 1: (2) v. 6: (3) v. 2-5; (4) v. 17, 18. In the closing verses of the third chapter Paul has urged Timothy to study the word, he now urges him to preach it. The word alone has power to save, to convict, to regenerate, to give comfort, to cleanse, to do all that every man most needs to have done (cf. Acts 2: 37; 1 Pet. 1: 23; 2: 7; Jas. 1: 21; Acts 20: 32; Ps. 119: 11; note of 5); therefore the word is the only thing any man can afford to preach. The word should be with all long suffering," and with teaching. The reason why we should make the best use of every opportunity is, because there is a time coming when they will no longer endure the sound doctrine. time Paul speaks of has already come with many. "Teaching ears" are ears that desire to be tickled with some new teaching, ears that never want to hear the old, no matter how true and precious it is, but are ever running after the new, no matter how false and untrue it is (Acts 17: 21). The world is governed by lusts, and demands "teachers after their own lusts." These teachers never satisfy the real craving of the heart, so they "heap them up." What is lacking is of our own times. In view of the glorious character of the time the follower of Christ should be "sober" (clear headed and watchful) "in all things." It is not a time to seek easy places, but to "suffer hardship," to do the work of an evangelist (looking to the glad tidings of the salvation in Christ, to "fulfill" our ministry (make full use of it). Paul appeals to the fact that his own earthly ministry was so near ended to stir up Timothy to harder effort.

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As the Christian approaches death, he sees that what he had thought to be the darkest of experience is so bright that he cannot look fairly upon it.

The Pilgrim has a vast host that are going toward death with him, but none of them can bring him into the City; only his own faith, and He on whom that faith is reposed.

For no one except Elijah, nor even Christ, has a bridge been provided over the river of death.

As the Red Sea and the Jordan became easily fordable when attacked by faith, so the river of death.

Even Christian, after all his experiences, sank in deep waters as he came to die; but he pressed on.

If you, like Hopeful, have good cheer in the face of death, it is a great gift, which you are to use to the full, for the good of others.

When the thought of his sins unnerved Christian, the thought of his Savior buoyed him up.

Animals Extraordinary. The hare is said to be one year a male and another a female, but incredulity is quelled by the comment by the author, "Praise be to Him who is capable of performing all things!"

The viper, on attaining the age of a thousand years, invariably goes blind, but promptly finds its way to the nearest fennel plant "with which it rubs its eyes, when its sight is restored by the permission of God."

The eagle also goes blind with age, when its dutiful young carry it on their backs to a clear spring in India, on the top of a mountain, into which they dip it," whereupon it regains both its sight and its youth.

The phoenix takes a pleasure in fire and in remaining in it. When its skin becomes dirty, it cannot be washed but by means of fire. Sashes are woven of its soft hair, and when they become dirty, they are thrown into fire, upon which they become clean without being burnt. The abu-alras (there is no English equivalent) is a certain animal found in thickets and having in its nasal cavity twelve perfect holes. When it breathes there is heard coming from its nose a sound like the sound of flutes, and the other animals gather round it to hear that sound; or if any of them happens to become confounded with the sound, it seizes that animal and eats it, but if it does not and it is impracticable to seize any of them, it gives a terrible scream, and flees away from it.—Collected from Al-Damiri's "Hayat al-Haywan," Jaz, ar Translation for the London Outlook.

Ultimate End of Sin. Sin never attains its ultimate end until it is used as a means for some person.—Rev. James E. McConnell.

Beyond Our Expectation. God always goes beyond the expectation of His people in fulfilling His promises.—Rev. J. Henry Haslam.

A PARADOX. "It's a downright nuisance," that's what it is," growled the pessimistic. "What's a downright nuisance?" queried his better half—perhaps two-thirds. "That upright piano in the adjoining flat," answered the p. m.—Boston Post.

A PLEASED AUDIENCE. "What makes you spend so much money on that lawsuit?" "It's a matter of taste. Some people like to attend lectures. I prefer to pay more and hear a lawyer discuss an affair in which I am personally interested."—Washington Star.

CONSTITUTION SETTLES IT. "Will there ever be a woman President?" "No. The Constitution says the President must be over forty-five years old, and women forty-five years old.—Kansas City Times.