Getting a better sire to head the flock of sheep is simply a matter of economy. The cost may seem exprbitant, but the superior type of lamba thus secured next spring will cause you to consider the high-bred sire a safe and profitable livestment, after all .- Furmers' Home Journal.

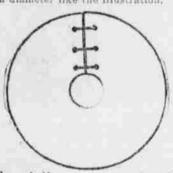
#### Cornstalk Fiber,

When the green stalks are given to hogs care should be used to prevent eattle from having areess to the woody fiber which the swine will leave after chewing the stalks. Pigs relish the stalk for the aweetness in it, but leave enough saccharine matter in the fiber to make it attractive to cattle, especially the younger stock. This fiber is indigestible, and the cattle, if allowed to pick it up, will frequently eat a sufficient quantity to cause importion and harmful if not fatal results. It is not gafe to let cuttle luto yards where awine are given green cornstalks. -- From Coburn's "Swine in America."

Grind the Corn For Finishing Pigs. Fattening hogs will usually finish faster on cornmeal than on shelled corn, and many farmers favor cornmeal for that reason. Experiment covering the quantity fed plainly show, however, that hogs given cornmeal eat more feed in a given time than those on shelled corn. When both the feed caten and the gains made are taken into consideration the profit in favor of cornmeal is considerably less than many suppose. Corn and cob meal has been shown to have about the same value as pure cornmeal; if any advantage is had from corn and cob meal, as is claimed by some stockmen, it, no doubt, largely comes from the bulk furnished by the particles of cob, which by rendering the contents of the stomach less compact or more porous helps to their easter and more complete digestion. -Coburn's "Swine in America."

#### Frost Proof Bits.

For material take any piece of leather as long as the bit and wide enough to reach around it, then sew it round the bit. Now cut out two circular pieces of leather three inches in diameter like the illustration. Cut



bit as you could hay.-Everott E.

when the stable manure is piled up keep him. and left exposed to the raise the lars from leaching of the fertile elements is very large. The New Jersey station landiest place ought to be forced to

A great deal of valuable manure is better for the horse at least also lost in badly arranged stables. The horse that seems to be suscen-where there are poor facilities for reliquid manure is lost by drainage.

## Breeds and Laying Capacity,

Laying capacity varies greatly among individual hens. This has been discovered by the use of trap nests. Experiment station records show that hens vary from 250 eggs per year to no eggs. Frequently a good looking hen, in good health, will

type or shape characteristic of heavy disciple of the methods of the late laying hens, otherwise it would be an Goiden Rule Jones, has the kindest of easy matter to rid the flock of the words. In a magazine appreciation of unprofitable fowls. The use of the Mr. Gunckel's work of a quarter of trap nest involves considerable labor, a century in making men of the alert more than a farmer, keeping only a young merchants of the street, the few hens, can profitably give, but he Mayor-author tells how Mr. Gunckel, should endeavor to secure "pedi- through sheer force of a kind persongreed" males from some of the experi- ality and his inimitable fish stories ment stations or from reputable pri- keeps the newsboys interested in their vate breeders in order to breed up the republic association and teaches them laying qualities of his flock

The smaller breeds, such as Leg. smoke cigarettes. horner are usually the most profitable for egg production. The Legkind on one-fourth less food. But on egg yield alone. Large returns will be secured from the sales of the Plymouth Rocks for market, which will about balance the difference in the cost of feeding .- Weekly Witness.

## Soy Beans For Hogs.

iment Station compared soy bean rooms, gymnasium, swimming pools meal and wheat middlings for pork and a library of books that are read. production in three separate experi- The books are read because Mr. of the grain ratio was cornmeal in the boys like and what is best for each case. In each of the experi- them, selected them .- Detroit Jourments the largest gains were made on | nal. the soy bean rations. Soy beans ed about ten per cent, superior

The Indiana Agricultural Experi- wrong side.

is of cornmeal and one part of soy n with cornmeal and wheat midigs in equal proportions and with parts of cornmeat and one part of age for pork production. bean ration produced the largest gains, and this with the smallest tity of feed consumed for each d of gain.

to Kansas Agricultural Experi-Station has several times tested value of yoy bean in combination s cornment and with kaffe meat in parison with the two latter feeds ie in feeding hogs. The feeds a mixed in the proportion of fourin corn or kafir and one-fifth soy Larger gains, varying from rteen to thirty-seven per cent. re made in every case on the mixed ions than on corn or kafir alone.

With cornmeal alone 100 pounds gain cost \$3.92, with cornment and by bean meal \$3.73 and with hafir meal and soy bean meal \$3.37. For these computations the value of cornmeal was fixed at \$14 a ton, kafir meal at \$13 a ton and soy beaus at \$25 a ton, or seventy-five cents a

### Plain Horse Sense,

Gentle colts make gentle horses. An excitable and nervous howeman mally owns horses of the same tem-

We never yet have seen the colt at could not be turned into a pet by ind words and gentle handling.

If you want a horse trained to suit you in every respect you must do the training yourself, and begin when he Is a suckling colt.

A severe or so-called "safety" bit often causes a horse to become vifous or unraly. Be sure the animal needs such a bit before you use it on

Don't try to shun the automobiles. They've come to may, and the sooner we train our teams to drive past one without being frightened, the better for us, the horse and the autoists.

Get rid of the kicky horse at once. He may be valuable as far as his working qualities go, but if some of the children abould happen to stray up behind his beels you may regret aving kept him-after it is too late,

We frequently see a man (?) strike his horse with a whip and then yank the poor, dumb animal back when he plunges and tries to get free. Such a man ought to be knocked down right on the spot, and kicked a time or two for falling so hard.

When the skittish horse shies or gets scared, handle him gently and speak kindly to him for a few seconds, instead of whipping, jerking and talking in a loud tone, as most men do. Soothe him, rather than unnerve and excite him by causing him to think he is going to be hurt.

The balky horse is a nuisance you cannot afford to waste time with on round hole in the centre. Slip these the farm-nor any place else, for that around the ends of the bit and sew matter. Usually, the poor animal has up the cut. Now you have as good a been rained beyond redemption by over-loading, and the sconer you get rld of him the quicker you'll make a blg saving in time and temper. Besides you don't want him to spoil an-One of our experiment stations has other good pulling horse, and that is shown by careful investigation that Just what he is liable to do if you

days lost over one-half of nirrogen, repeat the operation barefoot, or have one-half of the phosphoric acid and some one administer a sound kick on the same proportion of the potassium | the same part of his anatomy that he had been lost. More than one-half kicked the horse. It might show him of the constituents had been lost by the error of his way. In fact it would an exposure of less than four pounds. | seem a good thing if the owner were Work from other experiment stations compelled to take the place of the

The horse that seems to be suscen covering the manure. The valuable is a risky piece of firsh to keep around the farm. The fatality of this dis-The best way to save all the fartile case is sometimes so sudden that elements in manure is to haul it on there is little chance of securing the the fields and meadows and spread it services of a veterinarian, or of adevenly over the land. Washed into ministering relief at a stage that the soil it is preserved for the next would be of any benefit. Such an animai usually has some striking good these tempt you to hold onto him till his loss is total to you. Sell him, get a healthy animal, and be on the safe side of the fence .- M. Albertus Coverdell, in the Indiana Farmer.

Eather of Newsies. John E. Gunckel, father of the not pay for the food she cats, while newsboys' association movement in another ben of the same breed and the United States, and the genius of with the same care, will lay eggs the Toledo association, which numworth three or four times the cost of bers 1600 boys, despite the size of the It is not known that there is a Whitlock, the author-reformer and that they must not lie, steal, swear or

Mr. Gunckel twenty-five years more ago was an agent of the Lake horns should lay as many eggs as the Shore Railroad with two hobbies, fish-Plymouth Rocks and breeds of that ing and boys. The same patience that stood him in good stead as a the question of profit does not hinge fisherman aided him in his fight to

land the boys.

His first acquaintance with them began as a friend on the streets, not a superior or condescending friend, but merely a familiar.

Recently the boys of the association, who have their own organization, have erected a large auditorium The Wisconsin Agricultural Exper- in which they have kitchens, dining ents in as many years. Two-thirds Gunckel, with his knowledge of what

Since Manchuria was converted into wheat middlings for pork produce to a province its expenditure has in-tion, figuring the cost of the feeds as creased rapidly. Its balance sheet last year was six million taels on the

# THE PULPIT.

BRILLIANT SUNDAY SERMON BY DR. JOHN HUMPSTONE.

Theme: Light of the World.

Brooklyn, N. Y.—The Rev. Dr. John Humpstone, pastor of Em-manuel Baptist Church, returned from a world trip of seventeen months in time to be in his pupit Sunday. His subject in the morning Sunday. His subject in the morning was, "Whence Came the Light of the World?" The texts were from Mat-thew 4:16: "The people that sat in darkness, saw a great light;" John 8:12: "Jesus spake unto them, saying, I am the light of the world, Hebrews 1:1, 2, 3: "God bath spoken to us in His Son " " the effulsence of His glory and the very image of His substance." Dr. Hump-

These three Scriptures have unity as answer to the question which is our subject. The land in which, and the people to whom, Jesus came sat in darkness, a darkness so deep that it could be described with adequacy only as "the region and shalow of death." In such surroundings suddenly appeared one, same and and effectual, who said, "i i light of the world." How are account for such an emergence? Is darkness the source of light provin-cialism the parent of universality; narrowness of view the progenitor of worldwide outlook and sympathy? Is supreme spiritual vitality the issue to be expected from moral torpor? Could formalism and phariseeism beget the superbly free sincerities of Jesus? Does death bring forth life? Can He who called and has approved Himself "The Light of the World" be accounted for my human heredity and

environment? To such questions enlightened faith has ever had but one answer. It is the answer of the New Testament, The supremely good and perfect gift is from above and came down from the Father of Lights, in Whom is no darkness at all. God's Son is the effuigence of His Father's glory, the very image of His substance is He the Light of the World. , in outline, are the thoughts briefly to be expanded.

Palestine cannot account for Jesus. That is the conviction which a visit to the land, conventionally called "boly leaves within an open mind. If it is to be held holy, the hallowing is due to Him and its associations with Him. He conferred upon it a distinction and pre-eminence which it did not, could not, impart to Him. It everywhere illuminates and illustrates what He said. It nowhere and in no wise explains what He was. One has a con-tinual pleasure in tracing the parallels between the Lord's ministry and His environment. The land and the gospels are the counterparts of each other. At every step some word, or image, of His flashes into the mind with new sense of its truth and beau-And this scarcely at all in connec-with the identification of particular sites or places. On the contrary, the mind recoils with disgust from the effort to fix with exactitude the snot esumptively sacred, because of the gradations to which the supposed destribution leads. There is as much superstition in Palestine to-day as there is in India, and it is quite as baleful. Man's purpose to localize Josus is the defeat of his chief intent. His "field is the world." If He were now to visit the lead of His careful. now to visit the land of His earthly nativity, He would denounce with righteous anger the valn superstitions which defile the place of His transfent ministry. As of old He swept the traders from the temple courts, so would He drive away the crowds that cluster about the idols and the shrines their own hands have fashioned, thinking to do Him honor. One can imagine how His tones would thrill as He reaffirmed His declaration. God is a spirit and they that worship Him must worship Him

in spirit and in truth. are the pain and disillusionment the fact occasions, still more exquisite and satisfying is the sense of verisimilitude as, New Testament in band, one wanders over Judean bills, similitude ns. through Samaritan villages, over Es-draeion's fertile plain, till he finds himself at last affoat on Galilee's lake. "He is not here, but risen;" and yet His spirit permeates all. breathes the air He breathed; wes the sights He saw: one feels the thrill He felt, and still his compassions are awakened as one looks upon the people of the land. Nothing could more perfect than the accord be tween landscape and narrative, apt metaphor and obvious fact, persistng custom and moral appeal, physical object and spiritual suggestion. These are His flowers, that His city set on the hilltop; there flew the birds that taught Him God's care. This barren wild is the physical reflex of His soul's testing. Yonder snowy height, flashing in the sunlight, is the very symbol, whether it were the scene or not, of His transfiguration. To-day His sower goes forth to sow; the women He described are yet toiling at the mill or bearing aloft their The fishermen He companioned are there, drawing their nets; and even as we are busy watching them, such a sudden windstorm as He quieted sweeps down the valley between the hills and threatens to overturn out boat. Yes! It is good for faith to visit the land, however much credulity may have defiled it, however sadly superstition has encrusted it with unrealities. But most of all is it good for faith to see the actual environment of Jesus, that the mind may have sense of the contrast between it and Him. It is so small: He is so great. Its color tones are so neutral; He is so respiendent. It is so Oriental; He is so cosmopolitan. It is so limited; He is so universal. It is so sordid; He is so ethereal. It is foul with unmentionable filth; He is so pure and clean. It is so eccle-siastical; He is so spiritual. It is so distinctly Hebraic; He is so decisive-ly and inclusively human. These contrasts drive the mind at first to won der that such a personality could emerge in such surroundings. draw forth to fresh reverence and impel the soul to worship Him. who said to His contemporaries, "Ye are beneath, I am from above

Spend, then, a brief moment or two in contemplation of this self-con-sciousness of Jesus out of which issciousness of Jesus out of which is-sued continuously that stream of self-assertion of which one single speci-men is before us: "I am the light of the world." Sometimes such utter-ances of our Lord have been denomi-nated "claims." But as a New Testa-ment writer says: "He counted not the ng on an equality with God a thing be grasped at." To Him these ex-

are of this world, I are not of this

no demonstration. Such utterances were the spontaneities of His mind; the inevitabilities of His conscious-ness. He could not but thus speak. Any other tone would have been out of keeping with his self-knowledge.
"I know." He said, "whence I came and whither I go." And this knowledge was of that kind no other could share with Him. It was self-knowledge. "Ye know not whence I come or whither I go." Standing in that narrow sphere, among souls so wanting insight, speaking to an age that had no longer within itself either the

possibilities or the realization of vis-ion, Jesus knew God as by the parities of His own life. He knew man as knowing not his features, but his heart—what was in him. He knew as the Creator perceives it. than of His nation; of the world rather than of His birthplace. He spoke with a note of authority in every utterance, while His contem-poraries were babbling bu of tradi-Their eyes were in the back of heads; and such narrow, blinded eyes at that. His face was toward the future. All time He had for His prospect. He spoke of the end of the age with the same calm certitude as characterized His insight into conditions then existing. He was in attitude, in utterance, in outlook, in the sublime confidence of His expectations, in the precision of Hiz foresight, the Son of the Eternal. He saw as in a mirror all the ages and claimed them for His own. He held toward men an attitude of supremacy which was the correlate of this sense of Himself. He bade them come to Him, believe in Him, follow Him, bonor Him. He commanded their service, accepted their worship, declared that when they called Him Master and Lord they said well, for so He was. Nor are these assertions of Himself mere disfecta membra. They are the very They are unified by Himself into a program. He was not merely His own subject. He made Himself the subject of His messengers. He looked

forward to the realization of a King-dom of the Spirit, of which He Him-self was to be the King. Into this kingdom, as before Him at last for ecisive judgment, all sations were be gathered. "Every creature" was His objective. As to no other who ever lived or taught, everything human was germane to Him, and fell within the scope of His purpose. Himself the Way, the Truth, the Life, He knew and said that He came to bring and be the Life of men: "Because I live ye shall live also." In lilm was life and the life was the light of men. And the light shined

in the darkness; and the darkness apprehended it not.

Now such a phenomenon of being and the reality of being has to be accounted for. But how? Source must equal issue. By so much as the stream is strong and free and full, by that same measure its spring must be high. Cause must be adequate to No insignificent cause ever yet produced so transcendent an effect Ask yourself the question Jesus urged upon Hls associates: "What think ye of Christ? Whose Son is He?" Can Joseph, the Galilean carpenter, be the actual, as he was the putative, father of such a son? Must not the Father of such an One have in Himself the infinitudes, the magnitudes, the universalities which characterize the Son's life and service? Who but God could beget such a Son? And every word of Jesus as to His own origin bears out the assertions of the later New Testament: "I and My Father are one." "He that hath seen Me hath seen the Father." "No man hath seen the Father, save He that is from God; He hath seen the Father." These are the uniform and character-istic words of Jesus when speaking of His origin. He knew that He was come from God and that He was going to God. For this cause they sought to kill Him, because He called God His own Father (that is, His Father in a unique and entirely individual sense) making Himself conal with God. only, adequate explanation of Jesus: God hath spoken unto us in His Son, who is the effulgence of God's glory who bears the very impress of His essential life. Thence came the Light of the World! Bathed in its streaming radiance, we are drawn, as children of the Resurrection, to our Master's feet. Our adoration is the ecstasy of Thomas: "My Lord and my God."

# Make Religion a Reality.

Real religion must either be out for business or go out of business. It must either make the world better, be doing things for the ideals which it sees, or acknowledge that it is nothing but a dream or a delusion. Now undertaking as religion sets before him, nothing less than the redemption of the whole world, he has no energy left to wonder whether he is as good

as he ought to be. ng over their souls: their spiritual are always out of order nume they are perpetually examining They complain and groan much that the ignorant, hearing nem, imagine religion to be a mournful affair. The plous hypochrondriacs. have the same effect on others.

The Voice of the Future, Let us listen not so much to the voice that is behind us as to the voice hat comes out from the great future hat stretches before us.

world more than its persecutions .--

At dinner the professor of history was seated between two young ladies, who, in accordance with their training in the art of conversation, sought to draw him out upon the subject in which he was most interested. They did not meet with much success; his answers were short—"Yes." "Oliver Cromwell." "No." "1492" and the

Finally one of them in desperation ventured:

"Professor, we were wondering only this afternoon, and none of us could remember: How many children did Mary Queen of Scots have?"
This was too much. "Madame,"
said the professor, facing her with squelching dignity, "I am not a scandalmonger." - Everybody's Maga-

THE PROGRESSIVE COOK. "Our cook has lived in some of our

"Our cook has lived in all of them, and is making good progress on the second time around." - Louisville

# The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR DECEMBER 26,

Subject: The Birth of Christ, Matt. 2: 1-12-Golden Text: Matt. 1:21 Commit Verses 11, 12 - Commentary on the Lesson.

TIME.—4 B. C.
PLACES.—Jerusalem, Bethlehem.
EXPOSITION.—I. The Wise Men
Seeking Jesus to Worship Him, 1, 2.
The certainty of God's Word comes out remarkably in this passage. Seven hundred years before Micah had prophesied that Hethatwas "to be Ruler in Israel, whose goings forth have been from old, from everlasting," was to come forth out of Bethlehem (Micah 5:2). But she that was chosen to be the mother of Jesus did not live in Bethlehem, but far away Nazar-eth. But men who were utterly unconscious of God's purposes and pro-phecies, by many decrees and ways worked together so that Mary was brought to Bethlehem at the time of our Lord's birth, and thus God's Word was fulfilled and His eternal plan carried out (cf. Luke 2:1-6; Ps. The sure word of prophecy spoken over seven centuries before by a man who was "borne along by the Holy Spirit" was thus fulfilled to the very letter, in spite of all the cunning of great men. Through their very wickedness, God's purposes and words were fulfilled. These wise men from the East were the ancient magi. They were students of the stars, as-trologers; they sought to live up to the best light they bad, and God met them where they were and gave them more light. It is always so; he that lives up to the light that he has will get more (cf. Acts 10:1-5, 30-32), but the man who refuses to live up to the light that he has will lose even that (Matt. 25:29; 2 Thess. 2:11, 12). As they studied the stars, God led them by a star. The bright light that led them on was dim, only star-light, but it was the best they had; and, as they followed it faithfully, God gave them fuller light, that of His revealed Word, and following that they find Him who is "the Light of the world" (The world). of the world" (John 8:12). In earnestness to find the King. took a long, weary journey, but their labor was abundantly rewarded. They made a far better use of their little light than the chief priests and scribes did of their fuller light.

H. Herod Seeking Jesus to Kill Him, 3-8. The tidings that came to Herod that the King was come should have brought him joy, but in reality they troubled him, for he wanted to be king himself. So many a heart to-day that ought to wake you day that ought to welcome Christ as day that ought to welcome Christ as King with joy is troubled at the declaration that Christ is King, for we wish to be king ourselves. But not only Herod was troubled, but al Jerusalem, as well. Jerusalem, the city of the great King, whose whole glory was to centre in Itim, was unwilling to receive Him when He came; was troubled about His coming instead of rejoicing at it (John 1:11). How rejoicing at it (John 1:11). How many in the church would be trou-bled if they knew Jesus was coming to-morrow. Hered thought the proper place to go for information about the Christ was to the Scriptures. In that he was right (John 5:39). If he had studied the Bible as he ought for himself it would not have been necessary for him to go to the chief priests and scribes to tell him; but many kings and many common people instead of searching the Scrip-tures for themselves, depend upon the theologians for their information. Herod was very thorough in his search to find out about the Christ; he gathered all the chief priests and all the scribes; he inquired diligently of the wise men; he told them to go and search diligently. He laid his plans with great skill; he was bound to make sure. He thought he had left no loophole in his schemes, but he had left God out of his calculalons, so in spite of his thoroughness,

III. The Wise Men Finding Jesus, 9-12. As soon as the wise men have received the desired information they started immediately to find the King whom they sought. Again God leads them by the star, and leads them to the very spot where the young child was. They were more accustomed to being led by stars than any other way, and God adapts His leading to our necessity. While Herod and Jerosalem had been troubled at the thought that Christ was come, the wise men of the East rejoiced with exceeding great joy to find Him. Those who enjoy the largest privileges, oftentimes least appreciate them, and those who have the least light are most eager for more (cf. Matt. 8:10, 11). There is an eagerness to hear about Christ to-day in heathen lands that is sometimes lacking in so-called Christian lands. There is no greater joy to the true heart than that of finding Jesus. When they entered the house they fell down and worshiped Jesus. They saw Mary, His mother, but they did not worship . Worship may not have meant them all that it means to us, but it is right to worship Jesus (Heb. 1:6). When they had worshiped they presented unto Him their gifts. the true order; first,

worship, then Elving. They gave Him their very best, gold and frankineense and myrrh (cf. Ps. 72:10, 11). They were wise men indeed. Many to-day give Him only their poorest. Note carefully the conduct of the wise men: 1. They sought Jesus. 2. They found Jesus. 3. They rejoiced over Jesus. 4. They worshiped Jesus. 5. They gave gifts to Jesus. God now guides them by still another method,

A demonstration of the practical advantages of good ventilation has been experienced at the Cambridge station of the New England Telephone and Telegraph Company. The tollroom in the building is long and narrow, with windows at the front and back. In winter, when the dows could not be opened with safety, the air became vitlated quickly, the spring of 1907 a duct was built along the ceiling, opening to the street at the front, and discharging air into the room by one and a quar tor-inch holes, fans being placed in the rear wall to exhaust the vitiated air from the room. The entire cost of the installation was \$75, and a marked improvement in the comfort and general condition of the ope tors followed this change. In the winter of 1907-8 the average percentage of absences among the sixty-odd operators was cut in two. In the three winter months alone this saving amounted to 1.8 times the wages of the operators, equivalent to a profit of \$195 for the company, on its capi-

# CHRISTIAN ENDEAVOR NOTES |

DECEMBER TWENTY-SIXTH

Our Responsibility for Home and Foreign Mission-Matt. 28: 16-20. A missionary kingdom. Neh. 8:

The church the world's good Samar-

A serious task. Ezek. 3: 16-21.
No shirking. Jonah 1: 1-3; 3: 1-4.
The imperative, Go. 1 Cor. 9: 16; Matt. 9: 35-38, Whoever is ambitious, let him be

Whoever is ambilious, let him become a servant of Jesus Christ! His will be a share of "all authority, in heaven and on earth!" (v. 18.)

The outer church, represented by baptism, is to be carried by Christ's servants along with the inner church, represented by teaching (v. 19).

To receive a commandment truly is pass it on to others. He who reads ls to run (v. 20).

When we realize what is involved in the presence of Christ, and that it is sure to the Christian, all the world will become for us a place of power and of joy (v. 20).

Suggestions.

Gifts to missions are the great work of the church—our measure of what our religion really means to us.

The responsibility for one dollar, if

that is all we have, is equal to the responsibility for one thousand dollars, if that is all we have.

Our responsibility is the response we should make to God's gifts, our part in the response to the response we should make to God's gifts, our part in the response the response the response to the res part in the great dialogue of man and

In worldly parlance, "not responsi-ble" means "not able or willing to pay his debts." Shall that be heaven's report of you? Illustrations. Make yourself a mission board of ne, you the president and secretary

and treasurer and editor! If you were the legal trustee of some fund, you would keep it separate from your other money, and use it solely for the purpose of the fund. Will you treat God's cause less just-

obey all orders. The orders of a sol-dier of the Cross are always one:

A soldier takes a solemn oath to

A merchant's bank account grows s he gets; the Christian's grows as

# EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 26

The Coming of the Redeemer-Matte 2: 1, 2; Num. 24: 17; Jer. 23: 5; Isa. 59: 19, 20.

The Meaning of the Theme. Christmas is the birthday of the world's Redeemer. Do you know what that means? The word "Redeemer" has in it the old idea of kinsman. The duty of the kinsman consisted in buy-ing back that which had been lost. Suppose a family in Israel lost its estate through poverty. It was the duty of the kinsman or nearest rela-tive to redeem that estate for the un-fortunate home. This is illustrated by the case of Boaz and Ruth. Man

was lost in Adam's moral assignment and Christ has come as his Redeemer. Where price failed the redeemer redeemed by power. This is seen in the rescue of Lot by Abraham. Christ has come to redeem by power. Satan and his wild hordes rush madly over the earth, striking terror to the hearts of multitudes. But, look you, Satan often turns his head and glances anxiously back along the path he has traveled. Why is he anxious? Christmas answers your question. Satan has never had a peaceful hour since the ed him. A Redeemer has come who redeems by power, and Satan knows it. No compromise, no quarter asked or given. God's charlots are thunder ing in pursuit, and Jesus Christ, the King of kings, leads the hosts to bat-Not even death shall stay him. Immanuel shall break the bands of the grave, and liberate to immortality

the millions that He imprisoned there-If murder had been committed it became the duty of the kinsman to avenge with blood. Blood for blood. And this our Redeemer has come to We crave no vengeance on man, but vengeance on the enemy of man. It will be a day for rejoicing when the monster who has spilled the lifeblood of countless numbers is at last slain and hurled into the lake of fire.

## WATER YIELDING TREES.

There are trees in Queensland that yield a supply of water to the thirsty. There are three varieties of eucalyptus.

The gum tree is the best. It grows on sandy or light, loamy soil, and throws out numerous lateral roots at a depth of about nine inches from the surface of the ground. The position of these roots was ascertained by the blacks by repeatedly jabbing the points of a spear or sharpened stick in the soft earth at a distance of about six or eight feet from the trunk of the tree. The soil was then removed with a wooden shovel for some twenty feet or more and the root cut off at either end. This was then cut up into lengths of about eighteen inches, the bark knocked off, and the lengths stood on end in some receptacle to contain the water.

In many cases the blacks used a bag made of the entire skin of the male wallaby. As soon as all these pieces were placed on end the operator, beginning with the first placed, put the end in his mouth, and by a vigorous puff expelled the remaining water. The size of the roots choses was, with the bark on, about the thickness of a man's wrist. larger ones, being more woody and less porous, contain little or no water The water is beautifully clear, cool and free from any unpleasant taste or smell.-Washington Herald.

THE FASHIONABLE BETROTHAL

"Hello! Is that you, Duke?" Yes. Is that my fiances? "It is. I wanted to ask you if this is our day for denying the engage-ment or admitting it." - Louisville Courier-Journal.

A VACILLATING FELLOW.

"What does your husband want for

That man doesn't even know what he wants for breakfast." - Louisville

# THE 🔏 EPICURE'S CORNER &

For bread sauce to serve with poultry or game scald a large mineed onion in two cupfuls of chicken stock and stir in a good cupful of fresh soft bread crumbs that have been rubbed very fine. No crust should be used, Cook over hot water for five or six minutes. Then add a bit of ground mace—as much as one can lift on the end of a spoon—salt and paprika. Beat with one of the revolving egg whips until the mixture is perfectly smooth. Add a tablespoonful of butter and serve at once very hot. Milk is sometimes used in place of the stock .- New York Sun.

#### Apple Roll.

Mix and sift two cups of flour with two teaspoons of baking powder; rub in two tablespoons of butter or lard; make a dough by adding three-quarter cup of milk; roll thinly about twice as long as the dough is wide; brush over with softened butter, spread evenly six chopped apples and add sugar and nutmeg to taste; roll like jelly roll, cut in slices an inch thick and lay cut side up on a greased baking pan; bake in a moderate oven and serve hot with a sweet sauce, Sauce - Beat two eggs until very light, add gradually one cup of sugar and beat again; add one teaspoon of vanilla or lemon .- Boston Post.

#### Chocolate Pudding.

Soak one cup of stale bread and one of stale cake crumbs in four cups of scalded milk for thirty minutes. Melt two squares of chocolate in a saucepan over bolling water, add onequarter of a cup of sugar, and squeeze into this a little of the milk from the crumbs and milk, so that this chocolate mixture will pour. Add it to the bread mixture with an additional quarter cup of sugar. Then add one-quarter cup salted, blanched and shredded almonds, one teaspoonful of vanilla and lastly two beaten eggs. Pour into a buttered dish and bake in a moderate oven one hour. To be served with cream or hard sauce.-New York Press.

### St. James' Pudding.

Melt three tablespoonfuls of butter and add one-half cupful of molasses, one-half cupful of milk, one and two-thirds cupfuls of flour (mixed and sifted) with one-half teaspoonful of soda and one-fourth of a teaspoonful each of salt, clove, allspice and nutmeg, and one-half pound of dates, stoned and cut in pieces. Turn into a buttered mold, cover and steam two and one-half hours. Serve with the following sauce: Beat the whites of two eggs and add gradually, while beating constantly, one cupful of sugar; then add onefourth of a cupful of hot milk and one teaspoonful of vanilla .- Indianapolls News



When broiling halibut cover the fish with minced green pepper. The seasoning will be found to be deli-

To preserve parsley for winter use, put the freshly picked leaves into a jar and sprinkle salt on each layer. It will keep fresh all winter, and is better than drying it.

When the cheese is too dry to serve with ple, grate it and spread a layer over the pie while it is still warm. Do not make the cheese hot, as that makes it tough. In order to heat your frons quickly

place a roasting pan over them and lift the pan up each time you want to take one out. You will notice the difference immediately, Save stray cards, and when baking

cake or other pastry, use a card to clean the mixing bowl and you will find it will yield to any curve or angle as nothing else will, making it possible to save every bit of the batter, One tablespoonful of chloride of

lime added to an eight-quart pail of water will remove stains when nothing else will; even pear stains of long standing will succumb. Let articles lie in this water for a day or two, or until stains are gone If you take the children on the train and wish to feed them oranges, which

tends to quench the thirst, prepare

the fruit at home and wrap the sec-

tions in waxed paper. It is tedious to pare them on the train and one is likely to soil the clothes in doing so. In trying to whip thin cream, says a writer in Suburban Life, I have found that adding the white of an egg makes it whip very quickly. After it is stiff, by adding a little milk at a time and continuing the whip-

ping, you can make a little cream go a long way. Porcelain ware can be mended with ordinary putty mixed with oil. Work a small particle into the worn place, set it aside for several days and food can be cooked in the vessel without danger of the unpleasant taste one naturally supposes will take

place when putty is used. When a regetable burns, or, in fact, when any article on your stove has burned, place the vessel containing the burned substance immediately it a pan of cold water. Let it remain there some minutes and then remove it to a clean pan. The burnt or scorched taste will have disappeared.

scorched taste will have disappeared.

Always keep a small slip of white paper and a magnifying glass in the sewing machine drawer. If the machine is in shadow, slip the piece of white paper behind the needle and then hold the magnifying glass at the right angle between the eyes and the needle. The threading hole will come out into perfect distinctness and the needle can then be threaded with exec.—The Delinestor.