Theme: The World-Wide Vision.

Brooklyn, N. Y .- In the Lewis Avenue Congregational Church, Sunday morning, the pastor, the Rev. Dr. Robert J. Kent, pfeached on "The World-Wide Vision." He took for his text, Revelation 11:15: kingdom of the world is become the kingdom of our Lord and of His Christ, and He shall reign forever and ever." Dr. Kent said:
"The World-Wide Vision" and the

men who have been privileged to see it is my theme this morning. The power to see visions and to dream dreams is one of the noblest God has given to men. Men might be classi-fied according to the scope and qual-ity of their visions. There are those who cannot see beyond the narrow horizon of their own selfish interests, their own health and happiness their own home and business. They are spiritually near-sighted. "God "God bless me and mine" is the burden of their prayer if they pray at all. Then there are those whose vision includes their village, their political party, their denomination. They dream of a glorious future, but of a future hemmed in by their narrow interests. They are like men who have climbed to some spur of the mountains whence they get a splendid view, but it is only in one direction. Others there are who climb to the summit and get the inspiring prospect of a far-extended and unbroken horizon. Such men are thinking not only of their city. State, nation, but of the world; not only of their family, their clan, their social class, their race, but of human-

There have always been men who have thought and hoped and prayed in terms of the whole world. Their feet may never have crossed the boundary of their native land, but their love and hope and prayer have encompassed the earth. In a recent classifi-cation of the books of the Bible, two of the sacred writings, Daniel and Revelation, have been called books of vision. But the entire collection, psalm and prophecy, gospel and epis-tle, is bright with the light of the world-wide vision. That magnificent statesman-prophet, Isalah, prince of preachers, whose messages we have been pondering Sunday mornings, stood on the summit and saw all nations walking with glad willingness in the light of the divine revelation that should shine forth from Jerusalem. And we hear the great prophet of the proclaiming in words that after all the intervening centuries still sound like majestic music: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee and His glory shall be seen by And the nations shall come to thy light and kings to the brightness of thy rising." True, in the golden future that the prophet saw, Jerusalem was the centre and her dominion was world-wide. Nevertheless, it was a universal reign of righteousness, good will and peace.

It seems strangethat anyone should be satisfied with anything less than a world-wide vision, who has vowed loyal allegiance to Jesus and has pondered the Master's words. For in parable and prayer, in cheering assur-ance and in the final commission He spoke in terms of the wide world. You recall His familiar words, "The field is the world. The kingdom of heaven is like the grain of mustard seed that grows into a great tree. It is like leaven that in time leavens the whole lump. When the Son of Man shall come to judge, all nations shall be gathered before Him. Be of good cheer, I have overcome the world. When ye pray, say, cur Father, which art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done power in heaven and in earth is given unto Me; go ye, therefore, and make disciples of all the nations." How significant in this connection is the title He assumed, Son of Man! As if thereby to proclaim that He stood in relation to the whole of humanity. and that His mission of love and life was to the whole world. That worldwide vision has been part of the heritage handed down through the Christian centuries. It set on fire the heart of Paul. He recognized no barrier to the conquerging advance of the gos-The world was divided into Jew and Gentile, and to both the gospel was the power of God unto salvation. That world-wide vision has given us our New Testament

Never in the world's history have there been so many men and women who have beheld the vision as to-day. The increasing number of those who stand on the highest peak of hope and aspiration for humanity is an outstanding feature of our own day. is a sign of the times. The young who saw visions while they prayed in the shelter of the haystack, the men who dreamed dreams while they worked at the cobbler's beach or in the mill, have been followed by a vast multitude, whose prayer is, "Thy lingdom come," and whose song is "Christ for the world." This is the This is the day of great missionary conventions, when the largest auditoriums in the city are needed to accommodate multitudes who have seen the vision, but the largest gathering is but a very small minority of those who believe and pray that the kingdom of this world shall become the kingdom of

It is only when we consider the essential features of this world-wide vision that we appreciate the sublime faith and hope of which it has been born. It includes the establishment of the kingdom of God in this world. Men still believe in heaven; its faith is their comfort and support in bereavement and when life's evening shadows lengthen, its songs inspire them with peace and joy. But they believe more than they ever did be-fore in the future of this world, and that here the purpose and plans of God are to be worked out. Then the vision embraces all classes and conditions of humanity, separated though they are by differences of culture and caste, nationality and religion - far more serious barriers to union than are oceans and mountains. Moreover, it contemplates a complete fusion mankind into one brotherhood. means the regeneration and transfor-mation of society. We are hearing a good deal to-day about a social salva-tion. It is a true and very significant note to strike in the effort to redeem the world. Not only must the heart be changed, but the customs and relations of men must be brought into conformity with the spirit of the Master. The leaven must work in city and village, in store and factory, in legislatures and courts, in the markets and bank, as well as in the home and church. The command of Jesus includ-

ed more than the act of baptizing on confession of one's faith. A long, patient process of Christian education was emphasized: "Teaching them to observe all things whatsoever I have commanded you." That means the translation of the Sermon on the Mount into the life of the world. That takes time. In the Laymen's Mission-ary Movement, which is interesting our city just now, the idea of uniting the energies of the denominations for a speedy conquest of the world is of-ten mentioned. By all means speed the day when the whole earth shall be filled with the knowledge of the Lord as the waters fill the sea. But let us not forget that the world-wide vision will not be realized until the sover-eignty of Jesus is established over the life of the world. Consecrated men and money could, within a generation, doubtless carry the Gospel Into all the world, but it will take more than a generation before the song that the multitude sang in the apocalyptic vision shall be sung by a thoroughly Christianized humanity: "The kingdom of the world is become the king-dom of our Lord, and of His Christ." Such is the scope and character of the world-wide vision. It is a dream of a universal golden age. It is a hope of brotherhood embracing every tribe and kindred. It is the kingdom of God on earth.

Such a vision is proof either of sublime faith or folly. Folly it would be were it not that we have confi-dence, first of all, in the purpose of our Father. That confidence in the ternal justifies the vision. The We cannot prevent the tides from rising and falling; we cannot change the course of the seasons; we cannot stop the planets in their bits, but we could do so sooner than we could keep God from fulfilling His purpose. Then, too, we have confidence in the mightiest of all solvents -love. It is the miracle-worker of In Zangwill's great play, "The Melting Pot," in response to the passionate assertion that in every land to which he has wandered or been driven the malgamation of the Jew with other peoples has never been accomplished, he makes David respond: "You have tried hatred and falled; try love." We have not for-gotten the apostolic formula, "Faith which worketh by love." The worldwide vision would be a colossal folly were it not for this mightiest of all powers in the world. Moreover, the heroic achievements of those who have caught the vision and have toiled and sacrificed inspires firm confidence for the future.

They who see the vision are not visionaries. There is a difference be-tween them. There are idle dreams and dreams that prompt to noble endeavor. The visionary is impractical, but among the world's most practical men have been those who have looked upon the splendid picture of a future golden age. They have toiled hard to make their dreams come true. American Board, completing a century of activity and growth, owes its origin to the young seers of haystack fame. The men who compose the Laymen's Missionary Movement are intensely practical. How to get and equip and support the men who will go forth to preach and teach; how to secure the funds necessary to support them from givers of large and small financial ability, are the practical problems they are taking hold of in

an earnest, business-like way. No one need have any fear that interest in the Christian conquest of the world will lessen his sense of obligation to support the work in his own land and his own church. The truth is there is no real antagonism between home and foreign missions. tinction between them is being obliterated. Foreign missions are at our very doors. Samuel J. Mills had the world-wide vision, but he was a faithful, intelligent worker in the home field. Our own land is but a segment of the great circle of the earth. He who looks afar from the mountain top will not fail to see the village at its base. The wish to win the world own land that it may help in world-conquest. Our thought to-day in national politics, in manufacture, in commerce, in education, is on no less a scale than that of the earth. The inventor, the manufacturer, the thinker wants an open door in every for his products. thing, a thing that adds materially to the joy of living, cannot be confined to any land. Telephones, engines, railroads, textbooks, the Bible the kingdom belong to the world.

I want you all to see the worldwide vision. I have no fear that it lessen your interest in our own ch. The people who pray and church. sacrifice for the redemption of the world are not the ones who neglect the work at home. Rather do they seek to make and to keep the church strong, that it may do its part in sav ing the world. No better surety could pastor have that he will be sup ported in his work by his own people than the fact that they are devoted to the task of winning all nations to

I want you to get the world-wide vision for your own sake. It will expand your thought, enlarge your heart, enrich your life. It is an education in the largest and noblest university in the world. One is brought into contact with whatever concerns humanity. Religion, civilization, art, government, the oldest and the newest, all have their bearing upon the great problem and in your effort to contribute to its solution you will find yourselves growing in knowledge, in interest, in sympathy. You become citizens of the whole world. then offer the prayer the Master has taught us, Thy kingdom come, with a resolute determination to do more than we have ever done to make tha kingdom of the world the kingdom o.

Philippines' Best Fruit.

Philippine mangoes, to the mind of many Americans and foreigners the sweetest fruit grown anywhere, would alone make many millionaires in this country if the fruit could be successfully shipped, or, better still, grown here, as the Hawaiian papaya is now being made to grow in the Philippines. Spaniards spent thousands of dollars trying to get samples of the Philippine mango to their late queen, but without avail. There is absolutely nothing to equal this fruit in the western hemisphere. Mangoes in New York should easily retail at from \$1 to \$1.25 a dozen, with the demand never fully sup-One tree of enormous size is said to have produced 5000 mangoes in one season. The fruit in shape and general appearance resembles a huge pear flattened to a thickness of about one and a half inches. The skin is green and the meat pumpkin colored. The flavor can be compared to no fruit in this country; to appreciate its deliciousness one must eat a mango off the ice.—The Bookkeep-

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR MARCH G

Subject: Jesus, the Healer, Matt. 8: 2-17-Commit to Memory Verses 2, 3,

GOLDEN TEXT,-"Himself took our infirmities and bare our sick-nesses." Matt. 8:17. TIME .- April and Midsummer A

PLACE .- Capernaum EXPOSITION.—I. Jesus Cleansing a Leper. It required much faith to come to Jesus, for no leper had ever been cleansed by man, and as far as the record goes, Jesus had cleansed no lepers before this. He He was dead in earnest, kneeling down and falling on his face (Mk. 1:40; Lu. 5:12). The leper's prayer was brief and right to the point. It displayed great faith in the Lord Jesus, faith that He was able to do what He would. It was however, imperfect faith. He had perfect confidence in Jesus' ability, but doubted His will-ingness to help. Many to-day put the "if" just where the leper did, on the willingness of Jesus to help. If there is any "if" in regard to a blessing sought of Jesus Christ, it belongs, not on His willingness nor power, but on our faith (Mk. 9:22, 23). Imperfect as the leper's faith was, Jesus responded to it. He is just the same to-day (Heb. 13:8). It was Christ's compassion, not the leper's unworthiness, that led Jesus to answer the eper's prayer (Mk. 1:41; cf. Matt. Jesus exerted His healing power by a touch. That touch was an act of great compassion, for it would make Jesus Himself ceremoni-ally unclean. He took the leper's uncleanness upon Himself that He might make the leper clean (cf. 2 Cor. 5:21). There is many a moral leper to-day needing the touch of a clean hand. This "I will" of Jesus taken in its context proves His divinity (cf. Gen. 1:3; Ps. 33:9; Mk. 4: 39). The leprosy left immediately; the cleansing was complete. Jesus, unlike modern healers, avoided pub-

II. Jesus Healing the Centurion's Servant, 5-13. This centurion occupied a much higher social position han Jesus, but he recognized the infinite superiority of Jesus to himself (cf. Lu. 7:6, 7). If Matthew's Gospel contained the only account, we would get the impression that the centurion came at once himself, but he certainly did not until after he had sent the Jewish elders and his friends (Lu. 7:3, 6). It was a deep sense of personal unworthiness that kept him back from the personal approach to Jesus, though the earnestness of his desire for his slave and the thought that he was not worthy for Jesus to come under his roof sent him out at last to meet Him and save Him the trouble of coming further. His tender care for the slave is only second in beauty to the simplicity and strength of his faith (cf. Lu. 7:2; contrast 1 Sam. 30:13). The case was desperate. The lad was at the point of death (Lu. 7:2). There was no one else who could help him but Jesus; but there is nothing too hard for Him, and we can always turn to Him when there is no other place to go. The centurion built his faith upon what he had "heard concerning Jesus'' (cf. Rom. 10:17). He who witnesses for Jesus never knows what may come of his testimony. The centurion's prayer was short and definite. How gracious the Lord's answer. "I will come and heal him." Jesus said 'I will come' because He was invited. He is always ready to accept an invi-tation to any home or heart (Rev. 3:20). "He is worthy" had been the testimony concerning him by the Jewish elders (Lu. 7:4). "I am not worthy" was his testimony concerning himself. The man who thinks himself most unworthy is the one who is most likely to be thought worthy by others, and he is always the surest to get a blessing from God (Ps. 10:17; Lu. 18:10-14). The Roman soldier had got a glimpse of the deity of Christ. He considered sickness to be as absolutely subject to the word of Jesus as were his subjects to his own word. Thank God the centurion was right about that (cf. Lu. 4:35, 36, 39; Mk. 4:39; Jno. 11:43, 44). Jesus marvelled at the enturion's faith. He had met so little faith on earth that to find so great faith in such a quarter was astonish-He not only wondered at the centurion's faith, He commended it (cf. Matt. 15:28). Faith is a very pleasing thing to Christ (Heb. 11:5, 6; Jno. 6:29). In the two instances where Jesus commended faith it was a Gentile who was the believer. In this heathen's faith Jesus got a glimpse of the great coming day when the Gentiles would be gathered to

(v. 11) III. Jesus Healing Peter's Wife's Mother, 14-17. The family invited Jesus to dinner, and well were repaid. It always does pay to invite Jesus to our homes (cf. Matt. 25:37, 40, 34), Jesus could heal at a distance, but He loved to get right to the afflicted one. He touched her Jesus to dinner, and well were they hand. Mark, who got his information from Peter himself, tells us that He took her by the hand and raised her up (Mk. 1:31). This, too, has a les-It is the hand grasp of a son for us. strong, well hand that the sick need, and it is the hand grasp of a holy, strong hand that the sinful and weak need. "The fever left her." ness as well as leprosy gives way before Jesus. She at once began to use her new-found health and strength in ministering to her Healer. A won-derful scene follows. The people wait until the Sabbath closes, at sunset. Then from every corner of Capernaum they bring to Jesus all the de-mon-possessed and sick. Oh, that we would bring all our devil-tormented and sick ones to Him! These people, however, were not as eager for spirit-ual blessings as for healing. Neither are people to-day. But Jesus healed every one of them (Lu. 4:40). All this was a fulfillment of Old Testa-ment prophecy (v. 17; cf. Isa. 53:4, R. V., marg.).

Every photographer knows that singular differences exist in the actinic action of light on succeeding days which, so far as general appearances go, seem to be equally favorable for photographic purposes. This may be partly explained by the discovery of Duclaux, of Paris, that the odors arising from vegetation and disseminated through the air diminish the actinic power of the solar radiations which reach the surface of the ground.

CHRISTIAN ENDEAVOR NOTES

Christ Our Guide. Luke 1: 76-79; John 16: 13; Rev. 7: 16, 17. (Consecration Meeting.)

MARCH SIXTH.

Lot's guide. Gen. 19: 1-3, 15-22. The pillar guide. Ex. 13: 20-22. Christ leads to truth. John 16: 7-

Christ leads to peace. John 10: 9-Christ leads to effort. 1 Cor. 15:

Christ leads us home. Jude 24, 25. Human guides must plod along in the dark, if the night overtakes them; but our divine guide brings the light

with Him (Luke 1: 79.) Other guides must take the road as it is and lead us over it, but this Guide makes it a way of peace (Luke

The Holy Spirit guides us to truth because He brings us to Christ who is the truth (John 16: 13.) Lambs on the earth are guided, but

In heaven the Lamb is the guide to all bliss (Rev. 7: 17.)

Thoughts. Christ guides us as we guide others, and we cannot go far with Him with-

out aiding others to go with Him.
We cannot know the way we are to ravel, but we can know our Guide, and He knows the way.

Travelers in the Alps are fastened by a rope to their guide. Ou is prayer, holding us to Christ. Our rope

The guide carries the food and the comforts for the journey. Our Guide is not only our Way, but our strength for the way.

Illustrations.

In traveling with a guide the rule is, Keep the guide in sight or he cannot guide you. Keep Christ in sight! Sometimes the road is winding and we lose sight of the guide; but even then he keeps calling us, and we walk by faith as safely as by sight.

When we come to a dangerous place

the guide goes back and forth several times, to show us that the way is prac-So Christ has gone all our

way before us.

Go over an earthly way often enough, and you can guide others in your turn; but the way of life you go over but once, and every man is in need of a guide for himself.

EPWORTH LEAGUL LESSONS

SUNDAY, MARCH 6.

Mixed Service-(2 Kings 17. 27-33.) Conducted by the Mission Study Class on South America.

2 Kings 17, 27-33. Samaria was de-populated, its people being carried into captivity by Assyria. In their place the Assyrian king sent colonies from various parts of his empire, and after a little these colonies sought to Initate the worship of the ormer inhabitants, the Israelites. A priest was sent them, and they mingled the rites of Israel's worship with their own forms and ceremonies, the result being a sad jumble of truth and error, faith and superstition, monothe ism and idolatry. And, of course, there was little morality in so con-

fused a religious life.

The situation in South America is in many ways a parallel to that of Samarla during the early years of the Captivity. There is an admixture of true Christianity with all sorts of su-perstition and heathenism. Religion is largely a matter of form, of show, and of pretense. It does not touch the inner life or affect the moral con-duct of its adherents. The chief result of this nominal Christianity is to make all effort at spreading sincere religion and the winning of men to Christ usually difficult and slow. There is no sufficient sense of need. And the awakening of South America to its spiritual need is the one great task of all Protestant missionaries.

CULTURE OF RICE GROWING INDUSTRY.

Production in the United States Has Risen to 608,000,000 Pounds in Recent Years.

The growth of rice production in the United States, from an average of less than 100,000,000 pounds per annum a few years ago to 608,000, 000 in 1908, lends interest to a study just made by the Bureau of Statistics of the Department of Commerce and Labor of the markets offered for this particular commodity in the various sections of the world, and especially in countries commercially adjacent to the United States.

The production of domestic rice in the recent period greatly exceeds the consumption of both domestic and foreign rice in the earlier period, says the Cincinnati Enquirer. Imports of rice into the United States (including rice flour, meal and broken rice) ranged during the last twenty years from 100,000,000 to 200,000,000, while the domestic production about equalled the imports, making (after deducting the small exports of that period) an average annual consumption ranging from 250,000,000 to

400,000,000 pounds. The world's market for rice, measuring this market merely by the imports of the principal countries of the world, amounts to from 150,000,000 to 200,000,000 per annum. The world's rice crop is estimated, in very round terms, at 175,000,000,000 pounds per annum. Rice forms the chief cereal food of about one-half the world's population, and wheat the chief cereal food of the other half. Curiously, too, the quantity produced of these two cereals apparently differs but little, the latest estimates placing the world's wheat crop at 3,181,000,-000 bushels, which equals about 190,

000,000,000 pounds. Of the 608,000,000 pounds of rice produced in the United States in 1908 52.8 per cent. was produced in Louisiana, 41.8 per cent. in Texas, 2.2 per cent, in South Carolina, 2.1 per cent. in Arkansas and the remainder in Georgia, Alabama, Florida, Mississippi and North Carolina.

Grateful Patient. A new occupation for women is that of the "grateful patient." Welldressed women are hired by unscrupulous men in Paris to sit in their waiting-rooms, enter into conversa-tion with genuine patients, and hold forth in glowing terms on the benefits derived from the doctor's treatment.

RELIGIOUS READING

FOR THE QUIET HOUR.

THE LORD OUR REFUGE.

Thou knowest, Lord, the weariness and Of the sad heart that comes to Thee for

rest; Cares of to-day and burdens for to-morrow. Blessings implored, and sins to be con-fessed; We come before Thee at Thy gracious word,
And lay them at Thy feet; Thou knowest,
Lord.

Thou knowest all the future; gleams of gladness
By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sad-

And the dark river to be crossed at last; Oh, what could hope and confidence afford To tread that path, but this—Thou know-est, Lord?

Therefore we come, Thy gentle call obey-And lay our sins and sorrows at Thy feet. On everlesting strength our weakness stay-

clothed in Thy robe of righteousness complete;
Then rising and refreshed we leave Thy throne,
And follow on to know as we are known.

—Jane Borthwick, in Pittsburg Christian
Advocate.

Think It Not Strange. It is when God has signally blessed us and sealed us by His Holy Spirit's power that the adversary always seeks to assall us. He feels it is his crisis hour and he must challenge our high position and drive us back from the advanced ground or his control over our lives will be lost. Therefore, it happens after we enter upon the highest blessing we are always exposed to the fiercest conflict.

The new convert expecting to find

a life of delightful freedom from the things that have assailed his life, is plunged into the severest testings.
The newly consecrated life, glowing with high hope and holy purpose, finds itself confronted by the most subtle forms of strange temptation, and the first impulse is to become discouraged and to feel a touch of bitter disappointment.

The real truth is we never feel temptation until we resist it. The man who is following his natural bent is unconscious of any opposing current, and his life is one of passive peace, but when we meet with the fires of evil within us and the adversary beside us, then we understand a little of what the apostle means when he speaks of withstanding in the evil day. It seems at such times as if all the Philistines had come up against us, and there was not a temp-tation in the category of evil which had not tried its hand upon our encompassed spirit.

Let us not think it strange con-cerning the flery trial which is to try us as though some strange thing hap-pened unto us, but let us remember Him who after the baptism was im-mediately led into the wilderness to be tempted of the devil, and let us rejoice inasmuch as we are partakers of the sufferings of Christ that when His glory shall be revealed we may be glad also with exceeding joy.— Rev. A. B. Simpson.

Are You Hungry Enough?

"Blessed are they that hunger and thirst after righteousness; for they shall be filled." But they must care more for the power of the Spirit than for anything else in their lives. Which means that they must be willing to pay the price the Spirit de-mands for complete entry into anyone's life. And that is stern, rigid duty-doing, at every point; absolute surrender of self and all of self's interests; the making of the kingdom and its interests first and supreme in one's life.

If this seems too high a price to pay, we need not wonder that our lives lack the occasionally, languidly coveted power.-Pittsburg Christian Advocate.

The Perfect One.

Our Lord, when in the flesh, passed through the different stages of human life that He might sanctify them all and show mankind that it is possible in every estate and condition of existence to keep the law of God in view and to deal justly and humanely with one's fellow men. Christ was the perfect man, though He was more than man and not less than God. By His sinless life He has dignified and ennobled every earthly relation, and leaving behind Him a shining and beautiful example, calls now to all be lieving souls to reproduce in their own experience and conduct the grace and holiness than shone respendent in His unique career.

What Money Can't Buy.

Money can't buy everything. There are no admission tickets to a sunset; you wouldn't trade the look in your boy's eyes when he greets you at night for a million dollars of anybody's money; and if you keep a well-furnished mind, you can go into it any time you like as you would into a child's playground and amuse yourself watching your thoughts play leap-frog with each other.—Lillian Pascal Day, in Success Magazine.

The Joy of Serving.

In this world, the sweetest, deepest, purest joy of life is that which we find in doing good, in serving others. This was Christ's own sweetest joy. He came to earth to serve. He loved, and love's deepest joy always comes in blessing, comforting others. He in blessing, comforting others. He bequeathed His joy to us, and so we find our holiest joy, as He found His, in serving.

Self-control.

Self-control is an essential to man-hood, and the only way to change your disposition is to bridle your con-duct.

Daily Experiences.

Our daily experiences are but so much clay, which we shape into forms beautiful or hideous.

There are many crimes on earth, but one only in heaven, and that is

THE EASY PART. "I think I'll write a comic opera, something different from the back-

neyed run. What are you going to put in?" "I dunno, But I've thought of a lot of fine things to leave out."-Louisville Courier-Journal.

OUR TEMPERANCE COLUMN.

REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM

High Authority.

There can be no doubt that total abstinence and longevity are closely related. Mr. Levi Hoag, superintendent of the Total Abstinence Department of the Security Mutual Life Insurance Company, has kindly, by request, addressed to the editor of the National Advocate a letter from which we make the following ex-

tract:
"You will find a few facts in addition to those that you have in the leaflet, viz., Tectotalism and Longev-ity, relating to the difference in mor-tality ratio between the abstainer and the non-abstainer from the use of al-coholic beverages. "The Manufacturers' Life of Can-

ada, in their twenty-first annual report, give the mortality ratio in the abstainer's class for five years ending December 31, 1907, on their with-profit business as 36.80 per cent. of

the tables.
"The Scottish Temperance Life Asthe Scottish Temperance Life Assurance Company of Glasgow, in their twenty-fifth report, under date of December 31, 1907, give the following mortality in two sections, viz., the Abstainers and General, for the entire period of twenty-five years, as follows:

TEMPERANCE SECTION.

Period.	Claims Expected.	Actual Claims.	Actual to Be Expected.
1883-87	43	15	35 per cent.
1888-92.,	159	79	50 per cent.
	290	138	48 per cent.
1898-02		188	42 per cent.
1909-01	009	298	49 per cent.
	1546	718	46 per cent.
	GENERAL	SECTI	
Period. 1883-87.	Claims Expected.	Actual Claims.	Ratio of Actual to Be Expected.
THE R. P. L.	49	99	62 per cent.
1893-97		33 67	68 per cent. 70 per cent.
1898-02		118	72 per cent.
1903-07		123	55 per cent.
	The second second	A CONTRACTOR OF THE PARTY OF TH	A STATE OF THE PARTY OF THE PAR

348 542 64 per cent "The mortality experience of Se-curity Mutual thus far has been largely in favor of those insured in the abstainers' class. The total amount of death claims during seven and one-quarter years has been \$53, which represents but a small percentage of the expected, or amount called for by the tables."

In an able contribution to the literature of the same subject, Mr. Joel G. Van Cise, the distinguished actuary of the Equitable Life Insurance Company of the United States, gave the Acturial Society of America his conclusions under the caption: "Effect of Total Abstinence on the Death Rate." It is a most complete discussion of the subject, and will prove in-teresting and instructive reading. To any one who may desire to possess it the National Temperance Society will be pleased to send copies of Mr. Van Clse's paper on demand. No charge will be made.

Federal Government and Indians. The Federal Government, almost from the beginning, has had some form of prohibitory law against sell-ing intoxicating liquor to the Indians, and it has been doing its best to see and it has been doing its best to see to the enforcement of this law. The same reason that prohibits alcoholic beverages in the haunts of the red man may be just as logically used everywhere. Prohibitory legislation for the aborigines shows the intelligent acquaintance which our law-makers have with the character and injurious effects of spirituous liquous. injurious effects of spirituous liquors. We would do them injustice, there fore, if we charged them with ignorance. It is manifest that policy and expediency rather than lack of knowl-

edge influence their actions.

We have said it before; we say it again; and we propose to keep on saying it: There is no man, whatever his color, race or nationality, who manifests respect for any one of the whisky.

The R. C. T. A. U. Speaks Out. The convention of the Roman Catholic Total Abstinence Union, recently held in New Haven, expressed following:

"Catholic periodicals that cannot live without liquor advertisements should die. Let them not drag down the Catholic name in their greed. earnestly suggest that Catholic or-ganizations which exclude saloonkeepers from membership and which forbid the use of liquor at their meetings should not tolerate the formation of clubs within their membership which despise the letter and spirit of those laws that have been made by their organization for the honor of the Catholic name.

Destroys Shoes and Souls. We saw, the other day, an adver-tisement of a new contrivance for saving the shoes of barkeepers. It is said that the drippings from the counter and bottles rot the leather so rapidly that the preservation of the shoes becomes a very serious question on the part of these men. And yet this poisonous, flery, leather-destroying liquor is handed out to men to go into their stomachs to eat out the life and to start the fires of eternal perdition.—National Advocate.

Two Principles.

We have two principles on which we stand in the field of Temperance Reform, and for which we have al-ways stood. And these are: 1. Total abstinence for the individual. 2. The entire overthrow of the liquor traffic, by any means that God is willing to bless.—The National Advocate.

Temperance Notes. In Pocomoke City, on the eastern shore of Maryland, local option is now prevailing.

"Deliver us from our fool friends"
—that is what the liquor people
might well pray for in the opinion of
the Portland Evening Express.

With the Prohibitionists and Anti-Saloon League working together, both in local and general movements, there is every reason why much practical is every reason why much practical prohibition of the liquor traffic should be brought about.

It would seem to a visitor from another planet that the prominent occu-pation of the modern world was to make, and to sell, and to consume in-toxicating drinks.

Too long have temperance people been pulling away from each other on questions of policy, while the liquor men have been solid in their opposition to everything which stood in the way of their business.

The United Mine Workers, Thomas I. Lewis says, prohibited their members from selling intoxicants, even at picnics. Education of the masses, he argues, will go a long way toward eradicating the liquor traffic.

Good Things to Kat

Ham Sandwich.

The secret of the delicious ham sandwiches served at an afternoon tea last week was in the cooking of the ham and the abundance of mayonnaise used in mixing the meat. The ham had been broiled until it was brown and then ground very fine and mixed plentifully with mayonnaise, The meat may be cooked in the oven a thin slice being allowed to bake until it is well browned, or the meat may be fried. There is a more defiite flavor about bam cooked in any of these ways than there is if it is boiled .- New York Sun.

Vegetable Scallop.

Butter a deep granite or earthen dish; put a layer of thinly sliced onion in the bottom, then of thinly sliced potatoes, then layer of sliced tomatoes; season with salt, pepper and butter, a large tablespoon sugar, then layer of dried bread crumbs rolled fine. Repeat the process and cover with bread crumbs; pour over a teacup of water and put in oven; add water while cooking if needed; it should be of the consistency of scalloped tomatoes when done and will require one and one-half hours to cook. Very nice with fish or roast meat.-Boston Post,

One pint milk, butter size of an English walnut, one-half cup sugar, two and a half dessert spoonfuls of corn starch (moistened with a little milk), whites of three eggs beaten to a stiff froth, one teaspoon vanilla; put the milk into double boiler, add the sugar, then the butter; let come to a boiling point, then add the corn starch, let it thicken up, then take from fire and add the vanilla and the stiffly beaten whites of eggs; beat hard for a minute or two, then set the dish in the hot water again for one minute; then remove and pour into moulds and put on ice or serve with cream and sugar.-Boston Post,

Broiled Chicken.

It requires a very clear fire for broiling chicken, and even with much care they are apt to scorch more or less; so to make the work easier and overcome all difficulty they may be partially cooked in the oven. Order the chicken dressed for

broiling at the market, and wipe with a cheesecloth wrung out of cold water. Place in a buttered dripping pan, skin side down; sprinkle with salt and pepper and dot over with bits of butter; bake in a hot oven fifteen minutes. Remove to a hot, well greased broiler and broil over a clear fire ten minutes, turning the broiler frequently that all parts may be broiled evenly. Arrange on a hot platter, spread with butter, sprinkle with salt and garnish with parsley.-Boston Post.

Corn Chowder.

To make the chowder, cold cooked ears of corn may be utilized. Grate or cut from the cob enough to make a quart of corn. Cut into small pieces one-half pound bacon or fat salt pork, and cook in a frying pan until brown. Just before it reaches this stage add a medium-sized onion minced fine and brown also. Put into a stew pan a layer of diced potatoes, sprinkle over some of the browned onion and bacon, then a layer of cut corn, with salt and pepper to season, Next, add another layer of potatoes, more bacon, onion and corn and so on until all the material has been used, having corn at the top. It will require about four or five potatoes, dependent upon size. Add a cup and three-quarters of boiling water, cover the pot and cook gently for thirty minutes. Make a cream sauce, using two tablespoons of each of butter and flour and two cups of hot milk. When cooked smooth and thick, add to the kettle of chowder, a few crackers broken and stirred in at the last, and a tablespoonful of minced pars-

ROUNDEABOUTE HOUSE

ley. Serve hot .- Washington Star.

A running or darning stitch is the best for padding small spaces to French or satin stitch embroideries. A lovely centrepiece of fine linen

and blue cords in a conventional design. Chinese, Indian and Bulgarian embroideries are favorites for all kinds of bags, card cases and veil and hand-

was beautifully decorated with white

kerchief cases. It is better to use light blue transfer paper for tracing embroidery designs than the dark colors, as these

are apt to rub off and soil the article. A linen or denim shoe bag, with one Japanese motif of simple though striking design on each pocket, is a

useful and attractive gift for a man. Practical and attractive lamp mats are made of linen in gray or the natural color embroidered in shades that harmonize with the furnishing of the

To pad a wide edge for a buttonholed scallop, go over the outline with a row of catatitch or with the loose chain stitch. This saves many stitches of padding and serves the same pur-

To cook a pumpkin easily haive it, emove the seeds and bake in oven-When tender scoop pumpkin out with a spoon and rub through a colander. Scorching is prevented and time saved

Shredded chicken dressed lightly with mayonnaise and served in little French rolls is popular at afternoon

For a dinner fruit cocktail fill punch glasses half full of diced pineapple and oranges and top the mix-ture with mint ice. Lemon or orange ice may be used instead of the mint.

A shredded Spanish sweet red per-per adds flavor to creamed fish. It is especially tasty with creamed finnsn haddock or any other course fibred