

Shorthorn type were bred in these counties. The improvement of the breed really commenced about 1780. Charles and Robert Colling, Thomas Bates, Thos. Booth, and Amos Cruickshank, being the earlier improvers, establishing the breed largely through in-and-in breeding.

The Hereford breed, as its name implies, originated in Hereford, England. It is believed that they descended from aboriginal cattle of the island. White-faced cattle from Holland and Flanders are believed to have been imported in the making of the breed. Early breeders of repute operated throughout the eighteenth century.

The Aberdeen-Angus breed had its native home in Northeastern Scotland, in Aberdeen, Kincardine, and Forfar. Among the wild cattle of Britain were polled animals, and some writers believe this breed is a sport from a black breed with horns, but cattle without horns were known in the district in 1752. The breed was greatly improved during the latter part of the 18th and beginning of the 19th centuries.

The Holstein breed originated in North Holland, and it is said has been known there for a thousand years. Many believe it to have descended from the Great ox (Bos primigenus).

Southwestern Scotland, in the County of Ayr, is the native home of the Ayrshire. It is believed by some that the breed is a native of Ayr, while others claim the cattle from the Channel Islands were used in making the breed. Shorthorn, Devon, Hereford, and Highland blood, are also said to have been used. The 18th century was the time of greatest improvement to the breed.

The Jersey comes from the island of that name in the English Channel. Most probably the breed originated from stock from France, Brittany and Normandy. The breed is kept pure on the island, no importing of cattle being allowed.

Shropshires originated in the Counties of Shropshire and Stafford, in England. Southdown, Leicester and Cotswold blood being used with native sheep.

Southdowns originated in Sussex, England, springing from the original Sussex sheep, through selection and good mating.

Oxfords come from Oxford County, in England, and the breed was founded about 1833, by using Cotswolds and Hampshires.

The County of Gloucester, in Central South-western England, is the home of the Cotswold. It is believed that the breed developed from a large type common in adjoining counties. Leicesters were used in improving the breed.

Leicesters come from the County of Leicester, and have been there from time immemorial. In 1726, Robert Bakewell began the improvement of the breed through selection.

Lincolns came from Lincoln County, by the North Sea. The breed dates back many years. Leicester blood was used to improve it.

The Yorkshire pig is over a century old. About the middle of the 19th century, modernizing began by the use of White Leicester pigs. Yorkshire and Lancashire were the home of the breed.

The native home of the Berkshire is in the Counties of Berkshire and Wilts, in England. Chinese, Siamese, and Neapolitan blood, was used in the improvement of the breed, which was perfected in the latter part of the 18th century.

The Tamworth was first bred in Stafford, Leicester, Northampton, and Warwick, England. It is one of the oldest English breeds of swine. About 1880, great strides toward the improvement of the breed were made, the breed being accomplished by selection.

[Note.—These are only a few points in connection with each breed. Much more might be written, but this serves the purpose.]

A Few of the Howlers.

There is no examination without its "howlers." Indeed, were it not so, the work of examining hundreds of papers would be an arid task, so even "howlers," it seems, have their usefulness. We trust that those who find any of their answers among those given below, will understand that we are by no means "making fun" of those who tripped, but that they will accept the spirit of good nature in which the list is given. Variety, you know, is the spice of life. It

may be mentioned, by the way, that few papers escaped, at least, one howler.

Galileo was a source of worry to several. Here are a few of the observations regarding him: "Galileo was the Spanish Prime Minister who was assassinated last autumn." "Galileo was a sculptor." "Galileo—a skilled medico—or was it Galen?" "Galileo was a lawyer in the time of Christ." "Galileo was a learned Hebrew."

"Richelieu was a Governor-General of Canada."

"Nogi was a general in the Turkish army, also a poet." "Nogi is the Japanese Parliament."

"Jenny Lind became famous because of her throwing a stool at the head of the bishop who was announcing that the English church prayer-book must be used in Scotland."

Mona Lisa was a source of much confusion of mind, although most of the students connected the name with a picture. Behold! "Mona Lisa was painted by Millet." "De Vinci painted Mona Lisa." "Rossetti painted Mona Lisa." Gaze of Mona Lisa prevented robbers from stealing the picture."!!! Finally, "I think Lorenzo de Medici painted Mona Lisa."!!!!

It is well that the diagnosing of disease does not depend on some of our students. One boldly affirmed, "The normal temperature of the body is 70 degrees Fahrenheit," while another quite as confidently declared it to be 100 degrees F. Yet another, struck the degrees more accurately, but spoiled it all by saying that the "abnormal" temperature of the body is about 98 2-5ths.

How are these for politics? "Three of the political parties in the last United States election were, President Taft, Colonel Roosevelt, and Woodrow Wilson." Not so slow, that, perhaps; but here is one more startling: "The political parties of Great Britain are Premier Asquith, Pelletier."!

Jane Addams probably would have been surprised to find herself figuring on two papers as "a famous New York actress," and Alexis Carrel would have achieved a remarkable bit of self-revelation had he found himself slated upon one paper as "a painter," and on another as "one of the Polar explorers."

Now Cervantes: "Cervantes was a Spanish Admiral." "Cervantes was one of the Generals of the Allies in the late Turkish war." "Cervantes was Premier of Spain."

"Xerxes defended Thermopylae against the Persians."

"Jenner was the discoverer of radium." "Jenner was Queen Victoria's physician."

"Darwin was an English poet." "Darwin, a writer. Said people are descended from monkeys."

"Rembrandt was an artist—French."

"Michael Angelo was a German artist."

"Michael Angelo was a seaman."

"Gutenberg—Writer of the Passion Play, and the name of the place in which it is played every ten years."

"Watt—A Prime Minister of England who had views similar to Lloyd George's."

"The President of China was Sun Yat Sen, who was shot and killed not long ago."

Alexander the Great figured successively as, "a king of Egypt," "a Roman emperor," and "a great ruler of England."

The abbreviations gave cause for some maneuvering. "R. S. V. P." appeared as "Rights Reserved, Verb Possessive," and as "Royal Society of Veterinary Practice"!!! while one facetious dandy defined "F. O. B." as "Forlorn Old Bachelors."

Quotations from Shakespeare and Browning fared little better, as may be judged. "Bryant wrote 'God's in His Heaven. All's well with the world.'"

"Rev. Dr. Talmage" wrote it. "Carlyle" wrote it. Arthur Stringer wrote "All the world's a stage, and all the men and women merely players."!!!!

In the farming section, one hapless student got hopelessly entangled with little wonder, perhaps—on the spelling of Mandscheuri barley, but retrieved the situation thus: "Menschuria—oh! oh! oh!—the beardless."

Hope's Quiet Hour.

Sent Into the World.

Ye are the salt of the earth.—S. Matt. v.: 13.

When our Lord knew that death was near, and that the disciples must learn to fight and climb without His visible presence in their midst, He turned to the Father, pleading for them. In that wonderful intercession, preserved for our reverent study in the seventeenth chapter of St. John's Gospel, He did not ask that the disciples might be kept safe from all temptation: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. . . . As Thou hast sent Me into the world, even so have I also sent them into the world."

We find so much teaching against worldliness in the Bible that we might almost feel tempted to copy the hermits, and retire as far as possible from it. But our Master sent His Church into the world, as He was sent into the world. Why? Look at our text. "Ye are the salt of the earth."

If all the honest and honorable men should retire from the world of politics, the result would be that political corruption would grow worse and worse. One high-minded man can do a great deal for his country, not only directly, but indirectly. Goodness is at least as infectious as wickedness. Being an optimist—"Hope" by nature as well as name—I firmly believe that it is far more infectious. We all want to be better than we are, and when we see people who have climbed to a higher level on the mountain of holiness than we have yet reached, we are encouraged and inspired to climb more enthusiastically ourselves.

It is exactly the same in what we call the fashionable world. Some may have the call to leave it altogether, but others cannot do this without neglecting their plain duty. If all the spiritually-minded people deserted their rich and fashionable friends and relatives, it would mean that evil would spread, and soul-disease would fester, unchecked by the salt of the earth—the servants of Christ who have been "sent" by Him "into the world." Each must bear witness to his Master where he is told to stand on duty. We are not free to choose our post. The men and women who seem to care nothing for any world but that of wealth and fashion, are very dear to the heart of God. Probably they are not nearly as worldly as they seem. Riches do not always harden the heart. Abraham—the friend of God—was a very rich man, and Job was the greatest of all the men of the East. Someone has said that riches do not injure a heart unless they are worn next it. If God is always nearest the heart of a man, the riches can be torn away without destroying his happiness, or can remain without injury to his soul. Job still blessed God when all his possessions were suddenly swept away.

Rich men—when they are not worldly—often do a great deal of good in secret. Yesterday a poor blind woman told me that a rich man, for whom she had worked five years ago, had paid all her hospital expenses and doctor's bills. She has been in the hospital six months, and a doctor was attending her a year before she knew who had sent him.

Another woman, in the next ward, who has been for seven months in the hospital, has all her expenses paid by a rich philanthropist.

Some years ago, when I was doing Settlement work, a young and cultured lady helped with some of the classes. She was splendid with the children, and I urged her to devote her life to social work. She was only eighteen, and yet she had thought out the situation and decided that her vocation was "social work," indeed; but work among the rich rather than the poor. "There are so many working among the poor," she said, and there is great need of people to encourage higher standards among the rich." She has since married, and I feel sure that her home is like a city set on a hill, a center of light and wholesomeness to the fashionable neighborhood.

It is a wonderful thing to remember that we are sent by our Master for a special purpose. Are we in any way fulfilling that purpose? Are we helping at all to purify and uplift the society in which we are placed?

This is not a question to be lightly answered. We are certainly not sent to be prigs, to constantly correct other people, or set ourselves up as examples. But, we are bound to let everybody who is acquainted with us know which side we are on. Of course, we live in a "Christian" country, but that does not prove that we are spending our lives in the service of Christ. It is possible to profess and call ourselves Christians, to go to church when it is reasonably convenient, and even to be communicants and liberal contributors to church funds, without having any real love for God at all.

But if we do love Him, and have determined to spend our lives in His service, let us never be ashamed to let people know it. I don't mean that we should be constantly "talking religion," or refuse to join in the innocent amusements which do so much to draw us into fellowship with each other. An earnest young Christian once told me that he would not go to a party because it would be out of place to read a chapter of the Bible aloud there. And yet our Lord often went to feasts, and His Presence added to the joy of the guests. A man in one of Scott's novels complained about a Cameronian cow-feeder because, when he wanted to talk about farming, the Cameronian "answered him out of the Bible."

It may be just as worldly to talk about sanctification, regeneration and conversion, as to talk about theaters and dances. If the world you desire to please be a religious world, and your talk about religion only means that you are seeking to be admired or respected, then your religious phrases are untrue, and not really representing yourself. They are only a veneer, intended to make your hearers think you are religious.

If I speak severely, it is because I know how easily we can deceive ourselves as well as others. We may sometimes, almost unconsciously, be like the scribes of old, who loved the chief seats in the synagogues, and "for a pretence" made long prayers. We may, like the hypocrites, seek the admiration of our neighbors by generous giving of alms and energetic church work, and yet have no love in our hearts.

We must be constantly on our guard against worldliness, for it is likely to creep in at any unguarded opening. Why is it that larger sums are given in charity when the list is publicly carried from house to house, than when the money is dropped secretly into an alms-box at the church door? Why is it that in a home where family prayer is the rule, it is often ignored entirely when visitors are staying in the house? One of our readers has reminded me that I do not often mention family prayer. The omission was certainly not intentional; for family prayer is, in my opinion, the greatest safeguard of family fellowship. In our home, we are accustomed to read the daily lesson from the Old and New Testaments, both morning and evening, and then kneel together before the throne of God. In some households there might not be time for that, but there can always be a short reading from the Bible, and the Lord's prayer—at least—can be said by the family in unison.

We are "sent into the world." Let us accept our high mission prayerfully and bravely. Let us refuse to be slaves of fashion, wasting time and money in trying to be always in the very latest style. It is humiliating to be a slave, is it not? But we certainly are not free when we are dragged helplessly behind the chariot of Fashion, when we are miserable if our clothes are a little behind the style, or a little shabby, when we even pay out to our tyrant—Fashion—the proportion of our income which belongs to God.

It is not the fashion now for men to swear in the company of ladies, but what about the "ladies"? The conversation of many girls to-day is anything but refined and womanly. When the girls are slangy and "fast," what can you expect of the young men? Men are greatly influenced by women, and great power—power used for good or for evil—