SUNDAY SERMON A Scholarly Discourse By Rev. Dr. D S Machay

SEXESSESSESSESSESSESSESSESSESS New York City.-Sunday mornin the Collegiate Church, the Rev. Dr Donald Sage Mackay preached on "How to Grow a Soul." The text was from 11 Peter ili:18: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Dr. Mackay

In the course of my reading the other evening I came across this striking and suggestive sentence, "We can each grow a soul if we are willing to pay the price." These words ing. What a tremendous possibility God has placed in the grasp of each We have in our power the opportunity of growing an immortal soul. That opportunity is this life the question is, Are we willing to pay the price?

Do we realize what the growth of a bo we realize what the growth of a soul within us means? Do we realize what life is without a soul? We hear it sounctimes said of one that he is a "soulless man." Usually we under-stand by that description a man devold of the ordinary feelings of our common humanity, lacking in kindliness and sympathy, and incapable of generous action. True enough, but a soulless man in the real import of the words, means a great deal more than that. To be soulless is to be dead at the vital centre of life. It is to be corrupt and degenerate at that point in character from which the divine immortal springs into power. Soul lessness is spiritual degeneracy. It is what Paul calls "Dead in trespasses It and sins, without hope and without God in the world."

worth while, then, paying any price if we can start within ourselves this growth of an immortal soul? "We can each grow a soul," said the writer, "if we are willing to pay the price Assuredly it is worth it, for this h the one and the only victorious life. More than that-this is the heart o all true religion. If our religion is not developing spiritual life within us our religion is vain. That is the great thought of Christ's teaching, and in that He has emphasized the deepest That is the great thought of all the great teachers the world. You may remember, for in-stance, the words of Socrates in his Defense, addressed to his accusers, when in describing the greatest work a man could do he said. "For I do nothing but go about amongst you, persuad-ing you all alike, young and old, not to take thought of your persons or your properties, but to care about the greatproperties, but to care about the great-est improvement of your soul." Than that statement of the great Greek teacher the Gospel of Christ can add no stronger emphasis to the tremendous significance which belongs to the growth of a soul.

And yet it is just at this point that. for most of us, the real tragedy of spiritual experience unveils itself. for most of us, the real tragedy What is it that most troubles you in your religious life, if at any moment your give yourself to honest self-exam-ination? What is the real discouragement that haunts us even in our keen-est prayers and most fervent supplications? Is it not just this-our utter poverty in soul growth, the dreadful lack of any real evidence of progress in spiritual things? Judged by the ordinary standards of life our souls do not grow. At the very best they simstand still, so that spiritually, even the best of us, are pretty much as w were lifteen or twenty years ago, with the the same tendencies dominant, same temptations present. With others of us it is worse than that. In splte of our prayers and aspirations we are conscious, when we are brave enough to face the fact, that spiritually we grow more stunted and dwarfed as the years pass on. Our faith becomes less fervid, the spirit of prayer dwindles. the sense of God evaporates in the wordliness that wraps itself like a sec fog around us. That, I repeat, is the spiritual tragedy that plays itself out the secret places of our lives; spiritually we do not grow as we ought: our souls lack that touch of life which revenis itself in ever deepening ngth and power. Well, now having faced this two-fold fact-on the one hand that each of us can grow a soul if he is willing to pay the price, and on the other hand that this soul-growth is not being realized within us as it ought-let us see this morning what are some of the conditions in obedience to which sout-growth may become a glorious reality for each 1. Let us recognize in the first place what the soul is, what it represents By the soul, we mean something deep than "the machine which ticks 1 the brain, that calculates and mem-izes, that leaves the tricks of traand practices them in the world." 'Tim' is not your soul, nithough I date say it is the only apology for a soul some of us have. The soul is that in you and me which has kinship with God. It is the chamber in which the divine and immortal within us dwells. The soul is the holy of holies in a man's life. It is as Paul says, "The Temple of the Holy Ghost." When, for instance, you feel at times, as surely at times we all do, an almost overpowe ng yearning after God, to know Him. to be like Him, it is your soul that is speaking. It is the immortal within you, crying out for its kinship with God. The vitality of your soul, there-fore, is the plettee of your immortality. Destroy the soul, and you destroy that within you without which oternity is unthinkable. That is why Christ put such emphasis on the awful possibility of losing the soul, "What shall it profit a man," He said, "If he gain the whole world and lose his own soul?" ing can compensate that loss. Christ does not say that "gaining the world" necessarily means loss of the soul; what He says is, that a prize even so great as the attainment of the whole world would not offset the loss of a single individual soul. Do we realize that? The first condition, therefore, in soulgrowth, is to realize the issue at stake, to recognize the infinite value of your soul as your one and only asset when death, with ruthless fingers, strips you of all else. "Think of living,' said Carlyle, "for wert thou the piti fullest of all the sons of earth thy life is no idle dream. It is thine own. that thou hast to face eternity h." True, but living without a soul is to make eternity a voidless blank. It is your soul within you, claiming its kinship with flod, that is the only thing worth living for. That is the first point. When you recognize that, you have taken the first step in soul-2. The second condition is to recog-nize clearly the great hindrance to soul-growth. It is futile to ask why cour souls do not grow maturally, as, for instance, the body does. Spiritual de-velopment is one thing, natural growth is quite another thing. The fact must be recognized, explain it how you will, that soul-growth is tremendously hand-icapped and hindered by forces which

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conspire its ruin. In other words, our souls are in the grip of a deadly disease, which dwarfs and stunts them. What is that disease? A correct diag-nosis is the first step to complete the Suppose for a moment you have a

boy who, instead of growing into health and strength, is pinched and dwarfed and anemic in appearance. You take the lad to a physician, and he will tell you that that boy of yours s really suffering from a wrong habit of life. He is not being nourished prop erly. His digestive organs are being overloaded with food which he cannot assimilate. What the boy needs is not more food, but less; not richer diet. but simpler. Nature is being thwarted by artificial living, and artificial living is the seed-plot of disease. And the physician will doubtless tell you that, the boy being young, the cure is simple. He will say: "Give nature a chance by simplifying his daily diet." Well it is even so with the health of the soul Our souls are starved and stunted by a disease, which is created and aggravated by a wrong mode of life. We are so gorging our minds with all the elaborated and artificial forms of liv-ing, that the spiritual within us is Sin is the disease which killstifled. the soul, but sin is simply a product of that soulid selfish life which clogs the great arteries of the soul. If deliber ately we follow a life which makes to provision for prayer and communion with God, which cherishes evil habits and nourishes actions which begin and end in self, then we are deliberately killing the soul within us. What, then, is the price we have to pay if we want to grow a soul? We must change the mode of life which enthralis us, and make provision, not for the things of the flesh, but of the spirit. In that purer, sweeter, simpler atmosphere the the soul will inevitably begin to grow The vitality of your soul is wonderful. Its recuperative powers are marvelous. ty. Here is a disease which is portunity. stunting and slowly killing my sontam I willing to fulfill the condition

which will eradicate that disease, and make spiritual growth a reality 3. That leads to the third point. What is that condition? And who of us, by his own strength, is sufficient to meet that condition? We cannot cer tainly, by our own efforts, hope to reverse those natural tendencies within 11 us which war against our souls. cannot, by any strivings of our own force spiritual growth. If we are un-able to add a cubit to our physical stature, much less can we add to our spiritual growth. Yet, the call of Christ is to "grow in grace, and in His likeness." What, then, is the secret of that growth? The Gospel of Christ is the answer. Our souls grow as they ie into living touch with Him. We cannot transform ourselves, but we are transformed into His likeness, as we reflect the spirit of Jesus, and we reflect Jesus in the measure that we reflect on Him. Make Christ the theme of your daily prayer and meditation, and every moment you spend in His presence is a springtide of spiritual growth within your soul. That growth you cannot check; no sin can hinder it If you are living in the atmosphere of Christ's life. It is not our strivings and stragglings that add to the stature of the soul; it is our faith, simple as that of a little child which, laying hold of the love of God revealed in Christ. builds up the soul, day by day, into His grace and into His likeness.

Now, I ask, is there anything strange or mysterious about that? Is spiritual growth subject to laws any different from those which govern any process of mental development? Surely not, To make any theme a subject of daily light is to make that theme a potent influence in your life. The more deeply t lays hold of your mind the more pro foundly it becomes a part of yourself. All you have to do is to fulfil the condition of continuous thought, and the object of your thought reacts upon you and becomes a dominant factor of growth. We spenk, for instance, of a anssion-it may be the love of money, or of power, or of sordid self-indulgence, or of some higher interest, but whatever it is, the result is the same. Constant dwelling upon it moulds character into its likeness So it is with the soul that surrenders itself to the influence of Jesus. As we think of Him, and as we enter into the spirit of His life, and breaths the at-mosphere of His love and purity, gradunliv we are transformed, and the soul within us leaps up into glad recognition of its lawful Love. Every power we have, every faculty we possess be-comes interpenetrated by His spirit, and because His spirit is life we live nlso.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 15

Sulfact: Jesus' Power to Forgive, Mark II., 1.12-Golden Text, Mark, H., 10-Memory Verse, 5-Topic: Forgivoness of Sin-Commentary.

I. The multitude gathers to hear brist (vs. 1, 2). I. "And again." At Christ (vs. 1, 2). 1. the close of the missionary tour in Gall-lee. "Into Capernaum." "Which was His home or hendquarters. "After some days." Some days after the leper had been healed and the excitement had quieted down. "It was noised." news spread very rapidly. "In house." Either the house which The the house, He occupied with His mother and His brathren (Matt. 4:13), or possibly that of St. Peter. When Christ is in the house, 1. Good men will be attracted Bad men will be benefited in Divine benediction will rest to It. upon it. 4. Beneficent ministries will flow from it. 2. "Many were gata-ered." The audience included Pharisees and doctors of the law who had ie from the towns of Galilee, Judea and Jerusalem (Luke 5:17). They had come to inspect and criticise this new Teacher. It was like the gathering of Israel on Carmel to witness the issue between Elijah and the priests of Baal. "About the door." There was a great concourse of people so that the house and court were both filled. "Preached The doctrine of the of God. They had come partly to criticise and partly out of curlosity, and now Jesus seizes the opportunity to preach the Gospel.

II. A pulsied sinner brought to Christ (vs. 3, 4). 3. "Come unto Him." Access to Jesus seemed impossible. There were many obstacles in the way. Should they have waited for a convenlent season? No. They must force their way to Christ. "Bringing one." was young for Jesus calls him son. Ha but he was full grown for it required four men to carry him. There are many so weak and discouraged that they cannot go to Jesus without assistance; we should always be ready to help such. "Sick of the palsy." 1. It takes away the sense of feeling. 2. It weakens the will so that when men would do good evil is present with them. S. It produces a fixed condition of evil, with intense suffering. "Borne of four." Each one holding a corner of the "pallet" or bed, which was merely a thickly padded quilt or mat. There was co-operation in this work. One could not have done it; it needed four. In the union of hearts and hands there is strength. 4. "The press." It seemed quite impossible for the crowd to make an opening sufficiently large for them to pass through. "Uncovered the roof." Luke say, "through the tiling." "Broken it up." Oriental roofs were made of different kinds of mate rial. Luke says they let this man down through the "tiling." They appear to have broken up the tiling or thin stone slabs, sometimes used at this day. III. Christ forgives sins (vs. 5-7). 5.

"Saw their faith." Many of the gifts of healing and restoration were obtained through the faith and prayers of friends of the sufferers. See Matt. 8:13: Mark 5:36; John 4:50. Jesus "saw" their faith. Real faith acts. Christ always notices and commends faith. "Son." He spoke with tenderness. Matthew adds, "Be of good cheer." "Thy sins are forgiven." (R. V.) Our first great need is the forgive-

Jesus rightly puts this ness of sins. alicad of the healing of the body. 6. "Certain of the scribes." The scribes were the leaders of the nation, the theologians. "Reasoning in their hearts." Our word "dialogue is de-rived from the same Greek word. 7. "Blasphemies." "But God only." They hearts." rightly understood that all sins are sins against God, and therefore only He could forgive them. See Psa. 51:4. IV. Christ heals disease (vs. 8-12). thoughts (Matt. 9:4). When Bar Cocay declared himself Messiah, the rabbins quoted Isa. 11:3, and examined him to if he could reveal the thoughts of their hearts. He failed and they slew him. "Why reason ye?" Matthew says, "Wherefore think ye evil?" 9. "Whether it is easier to say," etc. Some think that in these expressions Jesus is merely asking which is the easier claim to make. But He evidently means more than that and uses the term say" with the farther thought of "do-ing." He then shows that He has the power to forgive sins by at once healing the palsied man. 10. "That ye may know." "Son of Man." This is the title which Christ most frequently applied to Himself. sometimes interchanging it with the "Son of God." This title is never ap-Gospels. Jesus appropriated to Him-self the prophecy of Daniel (Matt. 26: 63, 64: Dan. 7:13). It is applied to Christ more than eighty times in the New Testament. "Power on earth." They were thinking of God as being in Heaven, and Jesus calls attention to the fact that there is power on earth now to forgive sins, 11. "Arise." Here is the test. Christ shows His ability to forgive sins by His ability to hont "He arose." "Before them all." 12.This thing was "not done in a corner." Christ's miracles were performed in the most public manner and were never questioned by those who witnessed them. "Amazed." Luke adds, "They were filled with fear." "Glorified God." They had a high degree of reverence for God and were filled with admiration for His power and goodness. "On this fashion." Christ's works are without precedent. He acts independently and advises with no one. They had seen three marks of His divinity: 1. Forgiving sins. 2. Perceiving thoughts. 3. Healing disease. The thoughts. 3. Healing disease. The works of Christ are astonishing the world to-day. He is the same mighty Saviour, and is still able to forgive.

EPWORTH LEAGUE LESSONS

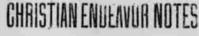
SUNDAY, FEBRUARY 25.

A Pure Life .-- Rom. 6. 15-23. "This one thing I do." said Paul. He believed in singleness, that is to say, purity of aim. He made The captain specialty of salvation. of an ocean steamer is in charge of fifteen hundred people, and has au-thority and responsibility over a thousand activities. But his great business is to get his ship alongside her pler, safely at any cost, and as swiftly as may be. That one business settles many questions which might otherwise trouble the captain.

The Christian's great business is to make his Christian life productive and profitable. He has been set apart for He must be in command of this. himself, and for this definite pur-He is to develop a character DOSC. fit for heaven, and it is so great a task that it demands all his powers, linked to and co-operating with the might of God. He must live the simple, the true, the pure life,

The Christian who has this conception of his lifework is saved from much trouble and vexation of spirit. Some things are impossible to him. not because they are wrong in them but because they will hinder him in his great task. Will be dance! play cards? spend his evenings at the theater? or at some cheap and frivol-ons "party"? Will he keep his mind constantly occupied with the details of his temporal affairs? Will he be eager for the small rewards of earth? He will do none of these things, or the thousand other things unworthy of the Christian name. He is "dea life which has no room for these 111128

"I couldn't help it." is often a good reason and a poor excuse. The apologist may speak the truta, but he annot avoid his responsibility The man who has formed the habit of swearing is likely to be profane without being conscious of it. The im pulse to swear springs up at the instant of provocation, and the act is quicker than his perception of it. He didn't mean to swear, he may say. Nor did he, this time But ten years ago he could not swear without stopping to think what to say. And he is responsible for the habit.



FEDRUARYTWENTY-FIFTH.

Nossima, and Missions in Japan .--Isa. 50:4-10.

Neesima knew that whatever he gained of the western learning was his only in trust, and he was a faithful trustee.

Neesima could say with Paul, "I was not disobedient to the heavenly vision." What he said he followed, and what he heard he obeyed. Neesima was one man against a nation, but he was also one man with God; and he was "not ashamed."

Neesima had many trials but one trust, and the one trust was more than equal to the many trials.

Facts in Neesima's Life. Neesima was born in Tokyo, Feb-ruary 12, 1843. When he was sixteen years old, the reading of geography of the United States caused him to long to know more of America. A chance copy of a Bible in Chinese gave him the principles of the true religion.

On July 18, 1864, at the risk of his life, Neesima ran away to this coun-On the way, at Hong Kong, he try. ment in Chinese. The owner of the ship in which he sailed, the Hon. Alpheus Hardy, of Boston, became interested in him and gave him an education. He graduated from Amherst Colleg in 1870. He spent a year with the Japanese government embassy, visiting all European capitals to study systems of education. Graduating from Andover in 1874, he was ordained as the first Japanese Christian evangelist, and returned to Japan in December. His great work was the establishing at Kyoto of the greatest Christian college and theological school in Japan, the Doshisha. The name means one endeavor." The Doshisha was opened November 29, 1875. There was tremendous opposition, both to the foreign religion and to the foreign teachers, but tion had strong friends at com

Helarm A farmer said he rid his farm of rats their flesh with little grain to eat dur as follows: "On a very large number of pleces of old shingles I put about a teaspoonful of molasses, and on that, with my pocketknife I scraped a small amount of concentrated lye, then placed the shingles around under the

floors and under the cribs. The next morning I found forty dead rats and the rest vamoosed. I have cleared many farms of the pests in the same way, and have never known it to fail." -Weekly Witness.

A Good Poultry House.

By far too many poultry houses are built in h and wide. The high house must be more warmly constructed than the low house, while the wide Farmer, house gives far too much door room. and especially if the scratching shed is in use. By the proper arrangement of nests under the roosts, protected by dropping boards space is economized greatly and, most of important of all, it is possible to get much more of no better way in which to cut down sunlight into a narrow house than in the expenses of farming than to know a wide one, and to put it where it will how to manage and care for farm mado the most good, on the floor. The chinery, profitable poultry house is also the one where provision is made for good shed in which to place machinery. This ventilation, without draughts, where the sun will strike in and cover the dust boxes, where the nests are in the to keep out all fowls and stock. A dark and where the roosts are in the warm corner and arranged so that taken from this slied until ready for they may be curtained if further pro- use, and should be returned as soor tection is needed in very cold weather. The walls back of the roosts

should be covered with ta and paper. side .- Indianapolis News

The Stall-Fed Cow.

Somehow many dairymen have reached the wrong conclusion when reading of dairy farms where the cows are stall-fed the year round. It by no means is intended that the cows shall have no outdoor exercise; on the contrary, except for cows that are on pasture entirely during the summer. few cows are more intelligently exercised and proper ventilation furnished them than stall-fed animals properly brought up. At regular hours the cows are turned into commodious barnyards for air and exercise. During the winter this outdoor exercise is as carefully looked after as during the summer, and, in the majority of cases, the cows occupy only sleeping hours and milking hours in their separate stalls, the balaree of the time being spent in large sheds

Don't be afraid of the fresh air for your animals during the winter; see that they have all the outdoor exercise the weather will permit, but more than all, see that the stables are properly ventilated and aired. There are a number of devices for this purpose, and one of the best of them is the window frame covered with muslin. Remember that close confinement and foul air predispose the cow to tuberculosis, and that fresh air and plenty of it will enable her to do her share, not only as a milk producer. but as a mother.-Indianapolis News.

Keep Live Stock on the Farm,

We will take for example a 160 acre farm, which is small enough If it is to pay both landlord and tenant. I wards successful farming.-A Farmer, think a great deal the most satisfacin the Indiana Farmer. tory way for both parties is to go on equal shares; that is, the landlord to furnish the farm in good repair, also

These old hens, I have found, will keep ing the winter. Many fail to get good results with the two and three-year-old turkey hens because they do not understand their one weakness of taking on fat so readily. If this is not understood and avoided now, trouble may be expected later.

There is no doubt that turkeys pay, especially when they have the range of a large farm, but we need turkey knowledge more than many of us possess, to make a success with them. The nearer they live like wild turkeys, the more profitable they are. . We make a serious mistake when we try to domesticate these wild fowls too thoroughty .-- Fannie M. Wood, in Tribune

Every Farm Should Have a Tool Shed. One of the greatest expenses in running a farm is the cost of farm machinery. "Money saved is money carned," is a true saying, and I know

Every farm should nave at least one shed should be a good substantial one with a good roof and tight fitting doors plece of machinery should never be as its work is accomplished. In this way a tool will last much longer and do the work much better, thus saving so there will be no draught from that the farmer time and money. Just be fore a plece of machinery is to be ased in the field it should be looked over with great care. Every part should receive careful attention, and should be in proper condition to accomplish its work. All holts should be kept tight and nothing should be allowed to run that is not in proper condition. This

> in after days. Besides, it makes the work much more pleasant. While in use in the field the bearings on farm machinery should be kept well olled. This will lessen the draft, and the machine will last much longer. It is much cheaper to buy oil than ma-

careful examination beforehand often

saves a great amount of time and labor

bluery. Binders, and all other machinery that is complicated in construction, should be carefully examined at least twice a day when in use, once in the morn ing before work begins and then again at noon. Every part should be examined very carefully. This often pre vents serious trouble and delay, when the grain is ripe and wages high. When the farmer is through using a plece of machinery, it should be taken

to the shed. Before storing away for the season all dirt should be removed and the parts most likely to rust should be greased with axle grease or painted with oil. Should any part be broken or damaged, it should be repaired at once. Every farmer should be provid ed with good paint and paint brush, so that he may repaint his machinery when the paint begins to come off Buy good, substantial machinery in the first place; keep it well painted, well oiled when in use, and well housed when not, and you are on the road to-

Stock in the Winter Months. To the farmer who keeps live stock

2000 Quaint and urious

Not once or twice, but many times, crown has been lost, stolen or pawned. At the close of the Abyssinian war the crown of King Theodore was bought from a common soldier by a Prussian officer, and presented by him to his Sovereign. It is now in England.

A wonderful clock has been constructed by a Parisian. It is seven feet high and about two feet wide, and has automatons to represent the birth, life and death of Christ. It strikes the quarters and the hour, and at any time of night, if one pulls a cord which hangs by the side, the hour will strike, thereby saving the trouble of getting out of bed and lighting a match.

Off Gibraltar the British Channel Fleet has been practicing night firing at a novel target. It is shaped like a destroyer, and is outlined with incandescent lamps that can be switched on or off at will from the towing boat. The idea is to make the practice as realistic as possible. Out of the darkness the "destroyer" suddenly springs. giving the gunners only a few seconds to take nim before she disappears again. -

A curious case of museum robbery is engaging attention at Weimar. An agent offered some time ago to the Goethe-Schiller Museum a cories of Goethe manus ripts, which on examination proved to have been stolen from the museum itself. The agent explained that he had received them in good faith from a well-known antiquary in Berlin. A scarch of the antiquary's house brought to light many other documents belonging to the Weimar Museum.

Norway, with all its preference for a monarchial form of government, seems to be the most democratic country in Europe. The King is not "your maj-He is addressed with sturdy esty. indifference to formality, as "Mr. King," just as in this country we say "Mr. President." Haakon accommodates himself cheerfully to the democratic spirit, and is to be seen walking about the streets of Christiana in a most unpretentious manner, carrying his baby boy on his arm.

The mail service between the island of St. Kilda and the coast is doubtless the most remarkable of its kind in the world. Since very few mail steamers visit St. Kilda, the inhabitants frequently set adrift their mail in that cans, which they cover with cottonwool canvas. The can is tied to sheepskin bags, inflated with air, and marked "St. Kilda mail. Please open." One of these cans made the journey recently from St. Kilda to the Shetland coast in sixty-two days.

ELOPED BY ADVICE.

The Late Bishop Davies of Detroit Tells an Amusing Story. "The late Bishop Thomas Frederick Davies of Detroit," said a Detroit man,

"once told me an interesting story of an

Excited.

Rowland Hill used to tell this story f himself:

People say when I preach the Gospel very earnestly, 'How excited Mr. Hill gets" Why, said he, 'I was walking through Wotton-under-Edge he other day, and saw some men dig ging gravel. All of a sudden the earth gave way and buried two or three of the men. I ran off as fast as my old legs would carry me, and I should, 'Help' help! help" but people aid not say, 'Poor old Mr. Hill is getting dreadfully excited."

'Ob, no' he might he as excited as he pleased when men's lives were in dan-ger; but when a man's soul was in danger the proper thing would be to say to him very quietly and calmly, 'My dear friend, unless something shall interpose, and you shall one of these days become somewhat different from what you now are, it will not be quite so well for you in another world as isps, you might desire.","-Belfast Witness

The models of fashion here cannot even be certain of passing muster as ch. door mats in heaven.

Rat Hunts in Favor in England. Rat catching as a pastime is fast bounding into popularity. It is claimed by the many fresh devotees of this peculiar hobby that it provides excitement and sport, while as its aim is the extinction of vermin its uesfulness is beyond question.

Mr. H. F. Willoughby Greenhill, a stock broker, and a party of friends, with the assistance of four dogs, baggod ninety-two rats on Saturday, and nearly as many during the preceding week. The sport is general all over the county of Surrey, and the services of those who follow the pastime are in regulation in all rat infested quarters-London Express.

Expects to Round Out Century,

Harvey K. Fowler, dean of the Vermont bar, was 88 years old last Tuesday and most of the day was spent in his Bennington office. He is still engaged in the duties of his profession at his office every day, is exceedingly well preserved and expects to prac-tice another twelve years. Mr. Fow-ler was born in Poughkeepste, the youngest of thirteen children.

Children's Jokes

Mary announced the other day that she was hungry. Her brother, to tease her, inquired, "How do you feel when you are hungry?" Mary prompt ly replied, "Exactly as if I had a corkscrew in my stomach."

The same little girl had just been introduced to a visitor named Mr. Hunter. After dinner this visitor said: "If you remember my name you shall have these bonbons, Mary.' and in her engerness to get the bon bons lost by exclaiming, "It's Mr. Shooter."

Willie had jurt started to kinder The terms horizontal and garten. perpendicular had been explained The next Sunday Willie said, "Moth er, I don't like my Sunday school teacher."

"Why?" asked his mother. "Well," replied Willie, "she's all right for a school teacher, but I don't like her for a Sunday school teacher. She's too horizontal, and she ought to be more perpendicular."--Exchange.

In 1885 Neesima again visited the United States, and the Doshisha soon after broadened into a university. At the time of Neesima's death it had 700 students.

Necsima died on January 23, 1890. His last words were "Peace! Joy! Heaven!'

Four thousand persons attended his funeral, including the governor and a delegation of Buddhist priests, and the funeral procession was a mile and a half long.

FORGIVENESS.

Alternate Toule for February 25: What Christ teaches about the forgiveness of sins .- Matt. 6:12, 14, 15; 18:21, 22; Luke 7.36-50; John 3:14-21.

Those Who May Not Vots.

How many kinds of people are not allowed to vote at State elections? Women in all States except Colorado, Idaho, Utah and Wyoming; idiots and criminals in most States; paup ers in many States; Chinese in Oregon, Nevada and California; Indians in Mississippi, Montana and Nevada; Indians not taxed in Maine and Washington, and in Minnesota when they lack the "custom, of civilization." Mississippi and Id.,ho exclude bigam ists; Florida and Michigan bar duell ists, and several States disqualify United States soldiers and sailors Wisconsin excludes those who bet on elections, and this clause ought to include the silly forms of betting which entail riding in wheelbarrows and lot ting the hair grow.-Youth's Com noines.

The United States customs officials have made an important seizure at Newport, at the office of an express company. A barrel supposed to con-tain apples, consigned to parties in Maryland from Quebec, was opened and found to contain thirty-two quarts of sealed Canadian whisky. A layer of apples covered the bottles.—St. Al-bans Messenger.

so all kinds of stock can be kept, for the feeding place has much to do there is where the good, casy money with the success of his business., If ts for both landlord and tenant. Then the farm is getting worth more day by day, by keeping stock and feeding all the grain and hay. Also the straw can be used to good advantage rather is a great sacrifice of time. If the burn it or leave it to plow horse stables are so constructed that around for years.

therefore can look at this matter withall his time to the interests of the farm. He should put his spare days, when and trying to keep the farm and farm buildings, fences and everything pertaining to the farm in as good repair, or better, then when he came.

Each party furnishes equally of the farm stock, except the farm horses, floor. But the hay is pulled from them which should belong to the tenant. All feed that is raised on the farm should be fed on the farm, and if any feed is needed it should be bought and ly. All stock that is sold, the money should be divided equally. By so doing each party will have an equal interest, and the tenant will not be constantly trying to see how much he can get off of the landlord and the landlord trying to see how little he can let his tenant have. Otherwise in one short year they are both ready for a change, which does not pay either party. The longer the tenant can stay, the better it will pay both landlord and tenant .-G. B., in the Indiana Farmer.

Profits From Turkeys.

The profits on turkey raising depend very much on how we handle the breeding stock during the winter seaion. On most farms it is the practice to fatten all the turkeys together in the fall. It is not an easy matter to separate them. There is really no harm done fattening all together. The common mistake is continuing to feed more grain than they need after the market stock is disposed of. The proper thing to do is to make them use up their extra fat by feeding little grain at this

The young hens are not to apt to become too fat as the one and two-yearold hens. When the farmer is fattening hogs in open yards during the win ter it is difficult to prevent the turkeys getting more grain than they need. The turkey hen that is brought through the winter fat will not be in the pink of condition when the time comes to begin laying. The eggs will be slow in making their appearance, will be few in number and too large. There would be fewer complaints of poor batches and weak, troublesome turks if everyone who tried to raise turkeys realized the importance of get-ting fat bens back to their normal

the buildings and fences in good shape, through winter, the arrangement of inconvenient and not suited to the purpose, there will be loss of time and waste of feed. A half hour's loss in feeding two or three times every day

the grain and hay must be carried sep-I own and manage my own farm, arately to each stall, it will take as much time to feed the one or two out being partial. The tenant should norses as it will to feed a half dozen, or take the same interest in the farm as even more, when the mangers are so though he owned it. He should devote placed that all feed can be given from the barn floor. In the summer season the teamster with handy feed mangers not busy with the crops. In fixing could easily feed and harness his team fences and digging out noxious weeds in the time taken to carry corn to the separate stalls. Much more time must

be lost if many men and teams are used in the fields. In many feed barns the mangers are placed conveniently to the barn feeding

down into the stall and wasted. Where the animals must reach up and pull their feed down to them, as in the old fashioned stake rack that was made paid for by landlord and temant equal- to lean from the side wall, this waste is very noticeable. There are many mangers where the hay is rooted out at the side and becomes solled, waste of feed three times a day like a waste of time three times every day. When added they take very con siderably from the profit side of the account. This is the feeding time, an excellent opportunity to examine the mangers and determine whether they are time wasters or wasters of feed, or

perhaps both. If a manger is permanently fastened where upright pieces cannot be nalled on, a ladder made just to fit the top of the manger and hinged at the back side so it can be lifted when hay or fodder is placed into it, and then let down again, will prevent rooting the hay out at the side. With sheep, a box manger is satisfactory. The sides, if too high, will wear the wool under the necks; if too low, the sheep are likely to put their feet into the box. The unright slats need not be nearly so far apart as for horses or cattle. Movable mangers about two feet wide and twelve feet long, so that the sheep may eat from every side and end, and high enough to prevent their climbing into

them, are serviceable Where the barn floor can be made into a manger along the sheepway or at the stalls, it makes an excellent feeding floor. Usually the bulky food will remain in place if a twelve-inch partition is made to separate the feed away from the main flock .--- W. B. Anderson, in the Indianapolis News.

The Kindly Word

A kindly word is a little thing-a breath that goes and a sound that dies But the heart that gives and the beart turkeys realized the importance of get-ting fat hens back to their normal state at this season, especially old hens. Don't be afraid of starving them.

elonement. He figured in this elone ment as the officiating clergyman. It was in Philadelphia, during his rectorship of St. Peter's.

"It seems that the proprietor o.' one of the largest dry goods houses in Philadelphia had noticed for some months the melancholy attitude of his head clerk, a young man whom he held in high regard.

"The clerk's pallor and increasing leanness, his frequent sighs and absentmindedness, worried the millionaire proprietor. He questioned the young man daily. And finally the young man admitted that he was in love.

"'Well,' said the head, 'marry her. Your salary is big enough."

"'Ah,' said the clers, sadly, 'you don't understand. She belongs to one of the first families of Philadelphia. and her father is a millionaire."

"'Well, maybe he wasn't when he married. You have a good position and a good name. You are a fair match for any girl,' said the other.

"'It's no use,' sighed the clerk. 'Her parents would not listen to me for one moment."

"Then,' said the head, 'elope with her.

"'Do you advise that?' the clerk asked excitedly.

"'Certainly I do. Is she- Do I know her?

"'Yes. She will be at your dance at Devon, to-morrow, night.'

"'Well, see here,' said the head, T'll have my coachman out in front of my gate at 9.30. Rush the girl off into town and marry her. I'll arrange with a clergyman for you."

"'By jove,' said the clerk, 'I'll do it!' "And he did. The next night Dr. Davies performed the ceremony, and an hour or two later the millionaire found his daughter missing and was telegraphing in every direction to the young couple to come home and all would be forgiven."-Providence Jour-

. Too Highly Thought Of.

One of the faculty of a university in New Jersey tells of a professor there who never lost an opportunity to rebuke any bumptiousness on the part of the students. On one occasion, when the professor was taking leave of a certain graduate, he is reported to have said:

"Sir, your fellow-students think highly of you; I think highly of you; but, sir, no one thinks more highly of you than you do yourself."-The Sunday Magazine.

Large Crops From Small Farm.

On eight acres of land J. F. Daniels, of Bristol, Vt., raised, the past season, 250 bushels of onions, 2200 bunches of small onions, 13,000 cabbages, 900 cauliflowers, 100 bushels of cucumbers, 100 bushels of turnips, 100 bushels of table beets, 150 bushels of green pass, 200 bushels of pointces, and three acres of avest corn.

Whisky Shipped in Barrel of Apples. The United States customs officials