A Scholarly Discourse by R. Rev. Pishop Seymour BREEKERSHARARAKAN SESSEANES

Brooklyn, N. Y .- At the Church of the Messiah, the Right Rev. Bishop Seymour was the preacher Sunday morning. He chose for his subject, "My Shenherd," and his text was Psalm 1:23: "The Lord is my shepherd; therefore I can lack nothing," he said: We pass from the brightness of Christmas and Epiphany to the sea-son of Lent that closes with the dark-ness of Good Friday. Ere we bid Epiphany goodby let us consider what it tells us, namely, that our Saviour came to be the Saviour of all mankind. Epiphany falls into two divisions: Ciristmas of the Jew and the Christ-mas of the Gentile. First, the Christ-inns of the Jew, when the shepherds came as the representatives of the shepherd nation; came called on by an angel through whose dispensation the law was given to the Jew; came to the manger; came to worship. And then the Gentile Christmas, called Epiphany, when the kings were led by the star to worship the child. And then the fact that the Jew and the Gentile alike fell down and worshiped the little child, a baby, weaker than the weakest, I may say, of all the young, and yet—Him by whom the worlds were made. It is indeed a wonderful spectacle to see the Jew and the Gentile alike worshiping the babe. We leave the angelle host that sang over Bethlebem and he brightness of the star which brought the three kings —at all events the kings of the East worshiped the little babe with appropriate gifts-for the transition period

Canid I do better than ask you, with myself, to consider our personal sponsibility in the words of the text:
"The Lord is my shepherd; therefore
can I lack nothing)" Here is a decmaration which may make or not as we choose, for the possessive pronoun is intensive-"my," as though it were something that we loved, as jewels of earth—"they are mine: I own them." So: "The Lord is my shepherd," and based upon that declaration is the fact: "therefore can I lack nothing." There is no word which more frequent y falls from our lips than "L" It the shorts t word in human speech single letter-because it brings to the surface personality. Go whither you will on every side you will hear men, women and child uttering "I" is to each one the centre of the universe; everything radiates from it and everything comes into it. And this is right in its way, only sometimes it is exaggerated and we have what we call selfishness. But I am not disposed to criticise that just now, only to say that this pronoun "my" grows ont of the personal pronoun "I," be-cause it denotes ownership-"my." And we may say, the poorest of us, first we own ourselves: "I, myself; I belong to myself," and it is on the basis of that claim that we have the wars for independence, for liberty or personal right, and men resist the idea of being owned by the others, and preeminently in this land of freedom claim to be free-"I own myself." I have not time to analyze the worth of the claim, for it is immense: "Mine, spirit, body;" this creature, of God-like mould and sunning workmanship, how marvellously built up! A single profession, numbering some of the greatest men, devotes days and weeks to studying it and yet has not fathomed its secrets. The medical profession is largely experimental to-day. It has made wonderful discoveries in fifty years, and still it has not yet prob this little mass of matter, the body, to its depths. And back of it is the mind the intellect, the memory that holds the past and hope that grasps the fu-ture; the mind that deals with premses and conclusions and reasons. has no moral quality, it is pure intethe seat of conscience, the moral sense, marvelous beyond expression! that en phasizes our nearness to God. Body. mind and spirit bound up together and each of us claim to own that trinity

Lot us pass on. "My time;" that is "my life. These hours and days and weeks are mine," and, hence, the wage question, when men claim the right t sell their time for so much. we claim the ownership of time Of course, it is not really ours, "Ou times are in His hand," Still, we claim it. "My years are so many." Hence, we see another element o wealth-time, opportunity. Then, igain, character, "my character," emphasized by the name. A good name is worth a good deal. We pass still further: "My position in life, in society, my parentage, my surroundings my friends and relatives—these belong to me." And they are worth a great deal sometimes. Then we come down to that with which we are most familiar: "My material wealth, my stocks and bonds, lewels, wardrobe. They belong to me."

Now, that brings us to David's claim: "The Lord is my shepherd." You do not give up the other things but you make another claim, and that you can only make through Him who allows it, and He allows it by coming here to be reached and embraced, if you will, and loved. He revealed Him Him we, by the Holy Ghost, might reach the Father, for He comes out from the invisible to be visible. He touched and handled and seen here. He was here with a certain gen eration when this was the case. must not envy them, for we have a greater privilege than they. member Thomas. Jesus said to him after he had been so obstinate cause thou hast seen Me thou hast be lieved; plessed are they that have seen and yet have believed." We believe if we will, on the undoubted testimous of the ages, that Jesus after death was on this earth. He had passed through the graven gate of death and had consummated for man the glory of the resurrection, and took our nature through into heaven and blessed it on the throne of God, where He ever remains as a magnet to draw men in love, so that we may say with David, "The Lord is my shepherd, therefore can I lack nothing." Now, my friends, I wish to say that

no other element of wearin can ename us to say, "Therefore can I lack noth-Try the experiment with which we are most familiar as a world power, wealth in any form. I have been with some of the wealthiest men that the last generation knew. I have seen them in the hour of death and as they died the bonds and stocks of fell down and passed hands. It could not buy an entrance ticket to Paradise nor to heaven. If you would be wise consider the end and nothing between. Forecast the future, not as bounded by the horizon of earth, but by the glories of Paradise and heaven. "The Lord is my shepherd; therefore can I lack nothing." because He was born

with us, nay, conceived with us, and He goes through life's journey with us as our friends do who survive us, but they must part with us as we bid them the last farewell; but He, of whom the Psalmist speaks, "The Lord my shepherd," He dies with me, is buried with me; He goes to Paradise with my soul; He will be with me at the last great day, and if I have been loyal and true to Him, He will wel-come me to His everlasting blessing; He will be my advocate and plead His

cacrifice to take away my sins. Observe that the religion which Jesus gives us embraces the whole of There is no other religion that You may divide them into religions that appeal to pleasure, "the lusts of the flesh," and the religions that appeal to the pride of intellect. Take Mohammedanism, and the present-day Mormonism. They are the flesh in Mormonism. They are the flesh in religions. They cannot begin to tell upon mankind until passion shall develop in manhood and womanhood Take the intellectual systems of Greece and the philosophies of the present day that appeal to the intellect, and a man is almost half way upon the journey of life before they touch him. Take Christianity; where does it be-gin? With conception, with birth, infancy, childhood, youth, manhood, in health, in sickness, in death and the resurrection and the life eternal in the presence of the great White Throne. Christianity embraces the religion of life. Does it appeal simply to the body? No. But it appeals to the body, the intellect and the soul. Remember the declaration of St.

John, "the disciple whom Jesus loved," He says: "The Word was made flesh, and dwelt among us, and we beheld His glory, as of the glory of the only begotten of the Father, full of grace and truth." He embraced the whole of man. The Word was made flesh, but with that was intellect and spirit, and so He was a complete and perfect This morning we were joined to gether hand in hand in the prayers of-fered by your rector, but when we come to the creed, how is it? The husband drops the hand of the wife, the father of the child, the friend of the friend, and each for himself, as in the Day of Judgment, stands on his own feet and says, "I believe." It is a personal not. "The Lord is my shepherd; therefore can I lack noth-There is one element of wealth which we can rest, and which will enable us to say "We shall lack noth Without our Saviour we shall lack everything when we come to die. I care not who we are or whether we have been clad in the purple of kings or the splendor of lewels, we shall be stripped stark naked and go up naked into the presence of God. We shall lack nothing if we can say from the depths of our soul, "The Lord is my shepherd." Then when the end comes we shall be able to say. "Thy mercy we shall be able to say: "Thy mercy and loving kindness-Thy mercy for forgiveness: Thy loving kindness for my needs-shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." There is no dwelling place here. I was once a rector in Brooklyn, but where are my parishioners now? Most of them are gone. Within the last two months two of my classmates in Columbia are gone. And there are but few of those I knew in the lecture room left. There is no dwelling place here. It is a chent we put upon ourselves when we talk of houses as dwelling places. They are not. God grant, my brothers, that it may be our lot to "Dwell together forever in the house of the Lord,' which will be our eternal home.

The Busy Watchmaker, A watchmaker who enlisted for the war thinking that he might earn a lit-tle when off duty, took some of his tools along with him. But he found so many watches to mend that he forgot he was a soldier. One day he was ordered into battle. He looked about him in consternation and exclaimed; "Why, how can I go? I have ten watches to mend?" Many of our exuses and sometimes our reasons, thich we try so hard to be conscien tious about, if correctly translated, would read: "Why, how can I read my Bible and pray every day? can I be true to my religious duties? I have something else to do."

What We Can Do. God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to spiritual and by our spirituality lift and enlarge and enlighten the

lives we touch.-Phillips Brooks, Spiritual Life. A soft snap is Satan's trap.

A failure to make a living is not a fitting to preach the gospel of poverty. Some men will feel chean when they read their own advertisements at the judgment.

Preaching dogmas is fighting the devil with the scabbard instead of with The modern idolator fails down be fore the work of his own imagination

instead of that of his hands. The mighty God is a tireless God; He fainteth not, neither is weary. This is brave doctrine, then, that a tircless deity attends humanity amid purify, to redeem, to save.-C. Silvester

There is a powerlessness of utterance in our blood that we should fight against, and struggle onward towards to it if we know and feel the necessity; we can make it a Christian duty, not only to love, but to be loving; not only to be true friends, but to surselves friendly. - Harriet Bercher

Not Mistaken.

The story is told of a college pro fessor who was noted for his concen-

ration of mind. The professor was returning home one night from a scientific meeting. still pondering over the subject. He had reached his room in safety, when he heard a noise. "Is some one there?" he asked.

"No, professor," answered the intruder under the bed, who knew of the professor's peculiarities.

"That's strange! I was positive some one was under my bed," commented the learned man.

Just a Trifle Confused. We have a friend who went home feeling rather well a few nights ago. He came to the top of his outside steps, and then-O, shades of Johnson-he rang the electric bell. And in one minute there was a response.

"Why didn't you use your key?" asked the gracious landlady.
"Use my key!" exclaimed the surprised lodger. "Why, I thought this was an elevator."—Boston Post.

SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MARCH II.

Subject: The Tongue and the Temper, Matt. v.. 33-48-Golden Text, Psa-exil., 3-Memory Verses, 44, 45-Topics

A Study of the New Life. Christ's teaching on oaths (vs. 33-37). The Saviour has been showing and now continues to show "the relations in which His gospel stands to the previous dispensation, as being the ful-diment and confirmation of true Judaism and the reformation of degenerate Judaism." 33. "Hath been said." By the Jews when they received the law and in their interpretations of it. "For-swear." To swear falsely; to perjure.
"But shalt perform." We know from Matt, 23:16-22 that the scribes and Pharisees declared onths to be binding Pharisees declared oaths to be binding or not binding, according to the supposed sanctify of the object sworn by. "Unto the Lord." The teaching was that only such oaths as were made "unto the Lord" or in the name of the Lord were sacred and needed to be kept. "Oaths." An oath is a solemn affirmation or declaration, 34. "But I say." The emphasis here is on the "I." say." The emphasis here is on the "L" "Swear not at all." Profaue and common swearing, with all light, irreverent oaths, such as are not required by the civil magistrate, are intended in our Lord's prohibition. "Neither by None of the oaths which our Lord adduces as specimens are judi-cial oaths. "God's throne." "Swearing by heaven either has no meaning or derives its meaning from the fact that heaven is the residence, the court, the "The earth," etc. See Isa, 66:1;

"By thy head." A common form

of eath in the ancient world, 37. "Yea -nay." Let your statements be in acrdance with facts; let your language simple, and let your auswers be Yes or No. "Cometh of evil." All swear-ing, gentrel or otherwise, "comes of

II. On the law of retaliation (vs. 38-

"Eye for an eye." As a legal remedy the law of retallation was probably the leav possible in a rude state of society. 29. "But I say." Christ introduces a different method of dealing with an assailant. "Resist not evil." "Resist not him that is evil." "Turn— "Resist not him that is evil. Turn-the other." It is the preparedness af-ter one indignity, not to invite, but to submit meckly to another, without re-taliation, which this strong language is

meant to convey.
40, "Cont-clock." The coat was the

inner garment, the cloak was the outer and more costly one. 41, "Compel thee," etc. Officers and couriers in the service of the Roman

Cloverament traveling through the provinces had authority to impress any man or his beast into service for the purpose of carrying them and their baggage on their journey. 42. "Give—turn not thou away." 'Inis cannot mean that an industrious man is to give at the call of every idler, but it does mean that we are to be large-hearted, generous, ready to help others and grant favors. We are here exhorted to patience and forgiveness, 1. When we receive in our persons all sorts of insults and affronts (v. 39). 2. When we are despoiled of our goods (v. 40). 3. When our bodies are forced to undergo all kinds of tolls, vexations and torments (v. 41). He that avenges him-self must lose the mind of Christ and thus suffer an injury far greater than re can ever receive from man.

 III. On loving enemies (vs. 43-48).
 "Love thy neighbor." The rabbis interpreted the command, "Thou shalt love thy neighbor as thyself," in Lev. 19:18, as referring to Jews only. They therefore believed it to be right to hate he rest of mankind. 44. "But I say." Jesus opposed this narrow, wicked view of the case and "extended our neighborhood over all mankind." See Luke 10:25-37. "Love your enemies." Luke 10:25-37. "Love your enemies." (Rom. 5:5). It has been said that this one precept is a sufficient proof of the holiness of the gospel on those who call lown upon you God's curses. best commentary on these matchless counsels is the bright example of the One who gave them. See 1 Pet. 2:21

45. "May be the children," etc. act as Christ commands here would be to act like God, who blesses those who curse Him and are His enemies by the gifts of sun and rain. "Sun to rise," etc. He imparts to all alike, but all do not receive alike.

46. "What reward." If you have only loved those who love you, you have only come up to the standard of common sinners. "Publicans." Taxgatherers employed by the Romans and hated by the Jews.

47. "Brethren only." The prominthe East gives a special vividness to this precept. To utter the formal, "Peace be with you," to follow that up with manifold compliments and wishes was to recognize those whom men sa-luted as friends and brothers. But this the very heathen did ("heathen," rather than "publicans," being the true reading); and were the followers of Christ to be content with merely copying heathen customs? Christians must do to their enemies what the heathen all its struggles and hardships, and attends it to aid, to soothe, to cheer, to more than others." 1. Disciples have to do more than others. (1) They mainain the Christian life; (2) they extend cause of Christ. 2. They are able to do more than others. (1) They are in alliance with God; (2) they have more moral power. 3. More is expected of them than of others. (1) By their Saviour; (2) by the world; (3) by their "Be-perfect." own consciences, 48. Complete; perfect in love. Take as the model instead of publicans,

> The bitterness of our way may be the best part of His wisdom.

Muzzled Women of Muscat Women of the better class in Muscat all wear muzzles, which barely allow them to open the mouth or see

If there happens to be a Cleopatra in Muscat she will never fascinate any Antony by the beauty of her well-shaped nose, for it is kept in a special ly made, ugly case, in which it is impossible to tell its shape. But with all its faults this is a far better system than that of cutting off the nose, as men in the Kangra district in India are wont to do when any of their spouses have proved too fascinating.-Allahabad Pioneer.

with the eye or sneeze.

Cut Down Tree to Get Fruit. A Norway, Me., man was seen cut-gone so far that he might as well He way offered a ladder, but declined the offer on the ground that he had ting down an apple tree to get the fruit. trainmen to danger ahead.

EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 11.

A Christlike Life .- Phil. 2. 5-8.

The passage from the Philippian let-ter which is used as the Scripture lesson is one of the greatest utterances of the apostle. It has been the inspiration of numberless sermons, and of treatises not a few. Much attention is given to the doctrine of the "Kenosis"- Christ's giving up all of the glory and power which he laid aside when he became a man. Great stress is laid on the infinite humility of our Lord. These things are of very great

Importance. But, after all, they are not at the heart of this Scripture. The chief thing is that Christ set up a new standard of life. Instead of choosing to rule, and to enjoy, and to be served, he became subject to others and chose to suffer, and made himself a servant Why? Not merely because all that was necessary to his work. Rather, because always and everywhere serv-ice is a greater thing than possessions,

or power, or pleasure, or ease. His life was not a humble one just ta show us how far God could stoop. It was humble because no other life can be made Godlike. In it there was no needles pain, no humiliation in or-der to win sympathy. What Christ was, and did, and suffered, he could not have avoided, without losing his

This, we must all confess, is not the standard of men. It is scarcely accepted even by many Christians. We are very much under the spell of the heathen idea that getting is the su-preme business of life. We are not quite willing to take Christ literally when he tells us that the only worthy geting is a getting in order to give. He did not count even so great a distinction as equality with God a thing to be sought, but he gave every energy of his soul to the work of getting

onto the same level with men.

This is Christ's law. He spoke it by his life, with the high eloquence of perfect deeds. He urged it on the disciples when he told them that they were to reverse the Gentile ideal, and to find their greatness in serving, not in getting. Have we learned the les-We must get to give; we dare not get for the sake of getting, for that is the heathen way, and we are Christians.

CHRISTIAN ENDEAVOR NOTES

MARCH ELEVENTH.

James' Picture of a Perfect Man; How Can We Realize It Ourselves? -Matt. 5:48; Jas. 3:1-18.

The perfection of God would seem an impossible goal, had we not God Himself to help us toward it.

Perfect speech would mean a perfect man, because perfect speech would be an index of the heart.

The tongue is a fire to consume; it may also be a fire to warm. As long as the outgoings of our nature are partly evil and partly good, we may be sure we are only partly what God would have us be.

Suggestions. There has been only one Perfect Man, except as that Man has been Tormed in" other men. Le no one be afraid that he may

not speak well, but only that he may not live well. If you are cross, crabbled, critical, do not say "I was made so," natures are made—to be changed. Evil

No man becomes a "good speaker" till he speaks for God. Speech is a bridge between souls. ade sometimes of granite

A sentence is a ship, on which we may cross the ocean, or gink to the Words are either wings or weights.

Our tongue may be well-trained horse, or a runaway; and the latter is as dangerous as the former is useful. Questions.

Do I plan for pleasant speech as much as for helpful deeds? Am I seeking to perfect my charac-

Am I ready to give an account of my words at the day of judgment? Why do you take part in prayer meetings? Let it not be to show off, or from mere sense of duty, or be others do it. The only fruitful purpoze is to help some one.

Put into them your prayers. God to permit you to help some one y what you are going to say Put into them your planning.

good results are likely to come without preparation. Be lavish of your time and thought in this great cause.

A Hat Trick.

There are many hat tricks. This is an easy one for children. some wax and model a child's finger, coloring it a ffesh tint. Insert in the axis of it a needle, which should project about half an inch. The victim must be "in the know." Producing an ordinary top-hat, you hand it round to the company to show there is no deception. You summon the victim to thrust her (girls are generally smart) hand as far as she can into the hat? The sham finger, is of course, about you, and smartly inserted into the outside of the crown. You pretend to be angry, and exclaim that you did not ask the victim to thrust her finger through the hat. As a punishment, you must pull it off. Cries of pain! Consternation! which you allay by handing round the intact headplece, and, if you are clever, by quickly bandaging the injured hand and restoring the lost finger .--Montreal Herald.

Railway Whistles.

One long blast of the whistle is the signal for approaching stations, railroad crossings and junctions. short blast of the whistle is a signal to apply the brakes-stop. Two long blasts of the whistle are a signal to throw off the brakes. Three long blasts of the whistle are a single that the train has parted. Three short blasts of the whistle when the train is standing are a signal that the train will back. Two long, followed by two short blasts of the whistle are a signal to the flagman to go back and protect the rear of the train. A succession of short biasts of the whistle is an alarm for persons or cattle on the track and calls the attention of

The octar

In our beef cattle the breeders have or breeder to realize the best prizes obtainable.

Sheep Noter.

feeding sheep, rather than cattle or hogs, is that so much greater returns can be realized from the amount of feed consumed.

Lambs should be put in the feed lots at three to six months old, and forced to an early market at eight to mine notice, much less attendance is months old.

Keep your sheep dey above and beow, and have the sheds on dry ground and free from draughts. Half-fat and inferior sheep will not

bring near as much as well fattened

sheep, and usually meet with very

sale at low prices. Uniformity of carcass, age and size are indispensable in the selection of

for feeding to fatten profitably.

Feeding Pige. I have forty fall pigs from thorough bred Poland-China sows, crossed with thoroughbred Berkshire boar, weigh ing 100 pounds at three months old This makes the best cross I ever saw. let these pigs run with sows until eight weeks old, then separated them and began feeding to themselves. give them slop made of ground corn and oats of morning and whole cornat nights. I get the pigs up in a pen regular once a week and sprinkle them vith some good disinfectant mixed with warm water. If it is real cold I sprinkle them at noon in a close per and leave it there until they rub it in and dry off, as the heat from them will soon do so. This keeps the lice off, always keeping them in a healthy growing condition. I have built good hog houses for them to sleep in, built five by six with a shingle roof, with swinging doors, so whenever a pli goes in or out he always shuts the door after him, therefore keeping the draft and storm out. A pig two weeks old will work these doors. They are some thing every hog raiser should have The hog beds must be kept dry and clean. I always make it a rule to clean out and sprinkle alr stacked lime around and fresh bright wheat straw once a week. Keep slacked soft coal salt and ashes in a trough where they can get it whenever they want it .- II. W. D., in Indiana Farmer.

The Care of Chicks.

Many of the losses among the broads of young chicks may easily be traced to some neglect, eltner in care or food In the first place, many are killed in the nest because the ben is disturbed and they are trampled or chilled. Do not go near the nest after the eggs begin to pip, except perhaps to removthe shells after a portion of the chicks have batched. As a rule, unless the hen is very quiet, this should not be

After twenty-four hours take the hen and brood to a coop already prepared under a dry shed. These coop should consist of slats arranged so that the hen can move around comfortably with a roomy box at the end, where she may take the chicks to roost. If the weather is cold, keep the hen and chicks in a warm room for a few days so that the chicks will not get chilled, As soon as taken from the nest, feed the hen, as she will be very hungry from her long fast, as she never leaves her nest after the chicks begin to

naten. The chicks will begin to come from under her wings for food after a few hours, and the first meal should be rolled oats or stale crackers slightly will eat but little the first week, but it should be given them every few

hours. They should have milk or water to drink, but you must watch that they de not get wet. A shallow plate or saucer filled with little pebbles will keep them from falling in the water. Change the food occasionally and give some kind of green stuff, cut fine. Teach the chicks early to scratch by scattering oatmeal in litter and le them understand that they must work for at least a portion of their food, After the weather is warm the coops should be scattered about over the yard and orchard, where they should remain until the mother weans them: work. after that they will still return to the

How Some Seed Corn Pays.

The farmers of Clifton township, Bartholomew County, estimate that there is a loss in that township of \$10, 000 every year, on account of imper feet seed corn. That is to say the crop would be worth that amount more than now if perfect seed corn were planted by all the farmers. This looks burglar had no alternative but to obey like a wild statement, but it may not be even less than the truth. The seed Mail, corn experts show proffy clearly that an average loss of thirty per cent, is sustained by planting corn that is not carefully selected and stored. acre then that ought to yield sixty bushels with perfect seed loses eighteen bushels when common seed is used; at thirty-three cents a bushel this is \$6. and it takes only 1066 acres at \$6 loss per acre to make a total loss of \$10,000. corn growing township-and there are mndreds more of our townships to which the same estimate would apply trie chairs will be extended to other equally well. Every farmer who plants steamers this winter.-New York inferior seed loses from \$5 to \$7 on each acre in the yield of corn. If he has twenty-five acres in this crop he loses over \$125; if forty acres, \$200 or more.-Indiana Farmer.

Convenient Farm Power. Oil and gas engines are now exten sively adopted for farm work, says the American Cultivator, and it is safe to prophesy that steam will be displaced by these internal combustion en-

In our beef cattle the breeders have advantages are many, and have so developed the most available and choic- frequently been dealt with that it is est portions of meat where it is most unnecessary to recapifulate them here desired. The hind quarters and loins suffice it to say that a small oil engine are heavily developed, the head is is more economical to run than a small smaller, the bones finer, and the qual- steam engine, all things considered. ity of the flesh increased. In thus The larger sizes are now being conproducing large carcasses at small structed for consuming crude of in-cost the value of the animals is en-stead of the gasoline hitherto emhanced by being bred to that degree of ployed, the former fuel being much perfection which enables the farmer cheaper; thus the oil engise has become a still more serious rival to the steam engine. A gas engine operated with producer gas is about the cheap est power obtainable, water or wind, of The greatest argument in favor of course, excepted, the cost of fuel being only about one-fifth of a cent per

actual horse-power per hour For intermittent work oil and gas engines possess a great advantage over steam engines in that they are available for full power at a few minutes' quired, and that can be given by any laborer of ordinary intelligence

On most farms a small oil engine will generally be found the most convenient motor, but if considerable power is required, a gas engine combined with a gas producer plant would be preferable on the score of economy These plants, which are coming rapid ly to the front, do not require much a good and profitable bunch of sheep more attention than slow combustion stoves, and it is perhaps superfluous to add that they render the engine in-

dependent of the local gas supply. If a fall of water is available it should prove an excellent source of The old-fashioned, cumberpower. some water-wheels have now given place to the modern turbines, the latter being more efficient in the utilization of the energy of the falling water, cheaper in first cost and erection, and owing to the fact that they run at a far higher speed, the massive and costly genring necessary with waterwheels, to give the requisite velocity to the machinery, can be dispensed with. It should, however, be stated that in a few situations an "over-shot" water-wheel still holds its own. Wind power is coming to the fore again; there is no doubt that it might be utilized more than it is.

Non-Setting Hens.

The Minorca has been dubbed the 'middleweight egg machine," and there is good reason why the name is appropriate. While they will not lay as many eggs as some of the smaller breeds, yet in point of weight they easily outclass all others.

It is not unusual to find a dozen Monorea eggs weighing thirty-two ounces, all being uniform in shape and color.

Minorcas are strictly non-setting hens, though like all others of this class, one will occasionally become broody. They are large enough for good table fowls, the males weighing nine or ten pounds, and the females



They have beautiful metallic black plumage, with 'arge single combs, and clean slate-colored shanks.

They are good foragers, and like to roam over the fields, but they stand confinement well and are very gentle when kept in small yards.

One of the greatest objections to them, and yet one of their most attractive features, is the large comb, which gives so much trouble in cold climates. They require houses where the tempermoistened with milk or water. They ature will not go below freezing, and they must be closely watched during days when there are sudden changes.

Frosted combs are not only unsight ly, but hens will not lay for several weeks after swelling has disappeared. Taking them altogether, the Minoreas are excellent and useful fowls, and exceptionally well suited for those climates which are only moderately severe.-Home and Farm.

While a Paris architect named M. George was sitting in his office the other day, he heard a knock at the door, but as he desired to be alone he took no notice and went on with his

A few minutes later he heard a key coop to roost or for protection from moving in the lock, so, not doubting that his visitor was a burgiar, the architect armed himself with a revolver and hid behind some curtains. A moment later the burglar entered and proceeded to rifle the room. Then sudionly he started and grew pale. In a mirror he had seen a revolver leveled at his head from behind the curtains. "Open the window," ordered the architect, "and shout 'Police!"

and was speedly arrested .- London

Electricity For Sickness The ship physician of the Hamburg-American liner Patricia publishes his secount of a new method for treating seasickness by means of an electricvibration chair, writes Consul Osmun from Stuttgart. Six of these chairs were placed aboard the Patricia and connected with the electric-light con-There are certainly more than that dult. The sedative effect on the panumber of acres planted in corn in that tient when vibrated in the chair was noticeable, reducing the pulse and nervous excitement. The use of these elec-

> Antique Russian Locometives.
>
> A German student finds one of the causes of the inability of the Russian ailroads to handle their traffic is the antiquity of their locomot.ves. The number of these seems in tolerable

World.

FUEL FOR WORK.

Poods That Muscle and Brain Respects ively Require. Considering the powers of the body of the average man at the average manual labor, the showing of some of the simpler foods as fuel for the worl is unusually interesting. Based upon the complete combustion of these foods in the system the following table is full of startling comparisons:

| Company | Comp Indicating the difference in pre-scribed meals for the man who labors with his hands and the man who works with his brain at sedentary pursuits two tables are presented in compari-

Ideal ration for manual worker: | Bread | 16 | Meat | 18 | Oysters | 8 | Breakfast cocos | 1 | Milk | 4 | Broth | 16 | Sugar | 1 | 1 | Sugar | 1 |

..3,923 Ideal ration for professional or literary man:

Foot Tons of Energy 1,862

Total foot tons 4.886 These two tables serve to point out some of the differences that should exist between the diets of the active and the sedentary classes. With the brain worker meat should

be eaten but once a day unless the possible rasper of bacon at breakfast be expected, says the Chicago Tribune. Milk, eggs, fish, fruit in abundance, with light, dry porous bread should be staples. Men working as stokers, furnace men in rolling mills, foundrymen and the

like are subject to tremendous heat.

Thirst is aroused and too often beer is used to quench it instead of water, or. preferably, oatmeal. Any form of alcohol used under these circumstances means the shortening of the life of the drinker.

In many cases where a person eating meats and vegetables at the same meal suffers from the combination, he may find relief from stomach disorders by making his meal of meat one day and the next meal of vegetables wholly .-New York Evening World.

The Value of Eye-Teeth.

It is a mighty nice thing to have your eye-teeth cut-to be "on to the ropes"-to be "wise." About a year ago the editor of this paper felt in a jocular mood and answered an investment broker's advertisement in an Eastern magazine. We expected some bond or manufacturing proposition, and felt hurt and indignant upon learning that we were expected to put money into a gold mine. They had evidently mistaken us for a fresh one. For several weeks letters continued coming, urging us to take a little stock in the Blank Mining Company "Bound to be one of the best money-making propositions in the United States. etc. Circulars with cuts showing the ore in huge stacks and millions "in sight" never fazed us. We remember incidentally figuring on the money we could make by investing \$1000 in the fifteen-cent stock, if the increase in valuation which the producers "knew" was coming materialized-but we only figured. We felt that what money we had to throw away should be shied at preachers and orphans. And the investment brokers finally caught on that we were "next," and quit sending us their literature, and in the rush of money-making, friends and a reputation we forgot the whole business. But how strange things do turn out. By some hook or crook gold was struck in the Blank diggin's, and the price of stock advanced from fifteen cents to \$14 per share. It is a little painful to

> Granite (Okla.) Enterprise. Whale's Sense of Hearing.

think that if we had invested that

\$1000 instead of just figuring it. we

would have been some \$90,000 ahead.

but, really, what could a man who is

"wise" need with that much money?-

It seems perfectly evident that whales must hear when in the water. This inference is confirmed by the comparatively small development of other sense organs. The eye, for instance, is very small, and can be of little use even at the comparatively small depths to which whales are now believed to descend.

Again, the sense of smell, judging from the rudimentary conditions of the olfactory organs, must be in abeyance; and whales have no sense organs comparable to the lateral line system of fishes. Consequently, it would seem that when below the surface of the water they must depend chiefly upon the sense of hearing. Probably this sense is so highly developed as to enable the animals, in the midst of the vibrations made by the screwlike movements of the tail, or flukes, to distinguish the sound (or the vibrations) made by the impact of water against rocks, even in a dead calm, and, in the case of piscivorous species, to recognize by the pulse in the water the presence of a shoal of

Failing this explanation, it is difficult to imagine how whales can find their way about in the semi-darkness and avoid collisions with rocks and rock-bound coasts.—London Field.

An old abbe, talking among a party of intimate friends, happened to say: "A priest has strange experiences: why, ladies, my first pentient was a murderer." Upon this the principal nobleman of the neighborhood enters the room. "Ah, abbe, here you are; do you know, ladies, I was the abbe's first penitent, and I promise you my confession astonished him."—A Primer of Logic.