SERMON FOR SUNDAY

A Scholarly Discourse By Rev. Dr. D. G. Downey.

Subject: "The Full-Orbed Life."

Brooklyn, N. Y.—At St. John's M. E. Church, the pastor, the Rev. Dr. D. G. Downey, preached Sunday morning on the subject, "The Full-orbed Life." His text was John xiii., part of the first and third verses: "When Jesus knew that His hour was come," and "Jesus, knowing that He was come from God and went to God," and he said:

To Jesus of Nazareth life was never merely a chance. It never was "just hapened so" to Him. To Him it was always opportunity. He conceived Himself, I think, from very early life, as a man of destiny with a work to do, a task to be accomplished and a trust to be fulfilled. In the morning of His life He said: "Wist ye not that I must be about My Father's business?" All through His career there was the evidence that He thought and felt that some important work would surely come to Him. Frequently He gave expression to this in some such form as when He said, "Now am I straightened until it is accomplished." Nevertheless, we are told that He "set His face steadfastly toward Jerusalem." Now, while it is true that Jesus conceived Himself as a man of destiny, with a word to do and a task to be accomplished, it is noticeable that He never allowed Himself to be hurried toward the accomplishment of His task. If you have ever noticed that, I think you will be a little surprised to see how often it is said that His hour had not yet come. He Himself said, "My time is not yet," "My hour is not yet come," "The time is not ripe," and just as He did not allow Himself to be hurried, so He never permitted Himself to be diverted from the main purpose of His life. Men tried to make Him king by force. Many of them expected that at that time He would set up the kingdom of Israel, overthrow the Roman power and be the Israelite leader, and He told them plainly that He would not be diverted from the saying, "My kingdom is not of this world." But with all this, Jesus knew that His hour would surely come and the entirety of His life was the preparation for fulfilling His hour, for meeting that hour when it came, and for completing His life. Every man's hour, it seems to me, comes when he can freely and fully express the thoughts and convictions that have been growing and deepening in His soul. It is surely a great moment when some voice sounds in the soul and says: "Now is thy hour; this is thy opportunity. Reveal thyself; show the world what is in thee; express thy nullity or capacity; now is thy time to speak and to do." Self-expression and the outspeaking of what is in a man, his true inner and deeper self, this is the joy and glory of life. It is sad that many never achieve this. Some, we must admit, do not seem to get the opportunity, but others through cowardice, time servers, trimmers, who are always wondering what the world will think and what their fellow men will say, not asking what is the truth and the right thing to do, not daring to stand before the world and speak their word and do their deed without thought of consequences, never achieve this joy and glory.

Jesus came to His supreme opportunity toward the close of His life, saw it coming and met it with the high courage and the gay cheer of the valiant soldier. It seems to me that we misconceive very largely these last acts in the life of Jesus. We have dwelt so much upon the sadness and the suffering and looked at the sentimental side, and these have had, I think, sometimes too large a place in our thoughts; for, after all, we must see that it was for this very purpose that He came into the world, and that His life would have been an utter failure but for this glorious culmination. To Jesus the cross was not merely a matter of sadness and sorrow. I think that, somehow, as He faced these closing acts of His life that He faced them with joy and cheer and strengthened courage. He recognized that after all this thing was the crowning joy and glory of His career. Here and now as never before had the opportunity come to Him, not only to think His thought, but to speak His word and do His deed and live out His life and glorify God and to have God glorified in Him.

I said that His life was a preparation. It was. Years of silence and meditation, of mystic communion with nature and God, in wisdom growing up to His task. To my mind His life was perfectly natural. He was not ready for His task before His hour had come. He could not have achieved His destiny at the age of twelve or twenty or twenty-five, not until the hour and the man met. There were times when He might have put Himself in the power of His enemies, but He hid Himself, and by and by He saw the elements gathering and, recognizing His own strength and knowing the will of God and seeing that the storm was about to break, the storm of hatred, and jealousy, and envy, and false pride, with the step of the soldier and the mien and aspect of a moral and spiritual hero, He went up to Jerusalem, and men marveled. He knew His hour was come. He was about to be glorified, and God was to be glorified in Him. He had been thinking and speaking and teaching, and now He was to exemplify and illustrate and give special proof of the truth of all that He had said. He was destined to be cast out, yet He thoroughly understood that the time was coming when His spiritual supremacy and kinghood would be acknowledged to the limits of the earth and to the bounds of time. And how stands it this morning? Do we not see that He is the spiritual ideal of the race? The race is not turning to Confucius, or Buddha, or Mahomet. They have elements of truth, but the highest good and the supreme truth are with the young Prophet of Nazareth. He is the spiritual king and the spiritual leader of the race, and all turn to Him as flowers turn sunward to derive beauty and life.

I am sure, also, there must have been great joy in the mind of Jesus when He, at last, could speak the words He wanted to speak. In the temple He stood alone—one against the city. He must have had rich joy when He was able to give ample expression to His thought concerning the simplicity of the way of approach unto God—the right of every man, without the intervention of synagogue, or church, or priest, or ritual; to come Himself, in His own personality, unto God: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Again, when His disciples had been quarreling among themselves as to who should be the greatest, once more He had an opportunity to express Himself, not only to teach, but to live out, His thought. He girded Himself with a towel and washed their feet, and said: "Let him who would be great among you be your servant." What high joy He must have had as He not only revealed His word, but by His action, for all time—for the generations yet unborn—taught the truth of the dignity of service; and if to-day the world is moving toward a wider brotherhood, if we are thinking not so much of ourselves and more of our neighbors, it is because He performed that lowly service. He had been talking, also, about faith; that God was their Father and that He would never desert those who put their faith in Him. In the hour of awful blackness, of excruciating physical and mental agony, His faith rose triumphant. Ah! there was the supreme triumph of His faith. Not in the words He had spoken, but in the life He lived and in the way in which He met the awful tragedy and in the glorious culmination of His earthly life.

The practical application of all this is not difficult. All men have some sense of destiny, some consciousness of a call, some feeling with respect to conduct. Every man has moments of Godlike aspirations. Surely, these come to us in moments of high, spiritual endowment, when the soul knows what it ought to do for its triumph or undoing, and man's time shall come when he is true to the revelation of truth that is in him, when he expresses, in his speech and life the convictions that have grown in moments of supreme inspiration and insight. The mighty men of the world are the men who have been able to do this. There was Paul and Martin Luther and John Wesley and Abraham Lincoln. God pours into some men more than He is able to pour into others, because they are able to receive more. While it is true that we cannot all be geniuses and giants, it is also true that every man may live his complete, full-orbed life. He may feel first that he has come from God; that his destiny is to return to God, and his business is to breathe in the teaching and love and spirit of the infinite Father, and day by day be true to the beautiful, pure and noble suggestions that God will breathe into him. If a man will do this there is no question of his influence. The history of Jesus is proof positive on the point. He lived His life truly and loyally, and His world, which is the universe, swings around in obedience to His truth. Ah, friends, if we will be as loyal in our place and limited sphere, the world will be lifted up by us just as Christ's life-world was lifted by Him. It is in this sense that we are to follow Him and recognize that He is our example day by day as we go forth to the work and duty of our life.

The Only Safe Attitude.

I remember some years ago climbing the Weisshorn above Zermatt Valley with two guides. There had been a series of severe storms and ours was the first ascent for some weeks, consequently we had a great deal of step-cutting to do up the main arete. We had left the cabin at 2 in the morning, and it was nearly 9 before we reached the summit, which consisted, as did so many peaks in the Alps, of splintered rocks protruding from the snow. My leading guide stood aside to let me be first on top. And I, with the long labor of the climb over and exhilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks, sprang eagerly up them and stood erect to see the view. The guide pulled me down. "On your knees, sir. You are not safe there except on your knees."

My young friends, God lifts us all to summits in life; high, splendid, perilous. But these are nowhere more splendid or more perilous than in our youth; summits of knowledge, of friendship, of love, of success, declares George Adam Smith. Let us, as we value our moral health, the growth of our character and of our fitness for God's service, use every one of them as an altar on which to devote ourselves once more to His will.

Make Much of Your Blessings.

We are too prone to forget our present blessings. We seldom appreciate them until they are gone. Blessings seem to multiply as they take their flight. When they become memories we doubly prize them. Why not give them welcome while they are present with us. "Do not let the empty cup be your first teacher of the blessings you had when it was full. Seek, as a plain duty, to cultivate a buoyant joyous sense of the crowded kindnesses of God in your daily life."—Christian Intelligencer.

As a Man Thinketh, So is He.

The government of thought means Heaven or Hell. For if a man has disciplined himself to crush that thought—which may come to the purest and holiest mind—still better, if he has acquired the power to change the current and to turn his thought instantly into other and nobler channels, temptation is baffled at its very start and the man stands upon his feet victorious. A man will never regulate his passions who has never learned to regulate his thoughts.—G. H. Morrison.

ITS PREROGATIVE.

"You are charged," said the police justice, "with violating the smoke ordinance. What have you to say?"

"I have not violated any ordinance, your honor," protested the accused. "My factory has a smokey chimney, it is true, but it has a right to have it."

"On what grounds?"

"It's a tobacco factory, your honor."—Chicago Tribune.

In Turkey there is a great consumption of the milk of the buffalo, the common cow, the goat and the ewe, but it is hardly ever used in a natural state. According to a paper read at the London Academy of Medicine, the milk is kept at a moderate heat until its bulk is considerably reduced. After slow cooling the milk is treated with a ferment taken from the previous day's supply. In a few hours a kurd forms which is called Yaghourt. The preparation is preferred to milk, and it has a pleasant, clean, acid taste, and is, of course, nutritious.

CHRISTIAN ENDEAVOR NOTES

AUGUST FIFTH.

Duty, Privilege, and Excuses. Luke 14: 15-24. (Consecration Meeting, With Special Thought of Our Pledge.)

Men who will agree in nothing else will agree in making excuses to avoid doing their duty.

Possessions and the care of them keep many from God. Their possessions possess them.

Wordly business keeps many from the Father's business; it will prove to be a bad business before they are through with it.

Pleasure and social joys keep many from the highest joy, that sweetens and enriches all pleasures.

Suggestions.

Nothing is really done for Christ till it is done with gladness.

When Christ asks us to do a duty, there can be no excuse; when He does not ask us, we need no excuse.

If duty seems a harsh word, it is because you have not gone back of the word.

How proud we should be if an earthly ruler gave us the opportunity of serving him that the Ruler of the universe gives us!

Illustrations.

"Endeavor" means "on duty." We are sentinels in the King's army.

We speak of excuses "that will not hold water." The holes in the sieve were eaten by the rust of worldliness.

A promise is not a chain binding us to our duty; it is a tool helping us do our duty.

A volunteer and a conscript both take the soldier's oath, but with what a difference! Christian Endeavorers are volunteers.

Questions.

Is my religious work a genuine pleasure?

Are my Christian duties growing in joyfulness?

Will my excuses be accepteld by Christ?

Quotations.

Your next duty is just to determine what your next duty is.—George Macdonald.

Do thy duty, that is best:
Leave unto thy Lord the rest
—Longfellow.

Opening Remarks.

Make them brief. Three minutes is long enough.

Make them enthusiastic and sprightly, in manner as well as matter striking the keynote of a good meeting.

Don't try to say everything you can think of concerning the topic. Try to say just one thing, in a way that will set others to think of the other things.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 5.

Faith by Hearing.—Rom. 10. 14, 15.

Faith is not a "gift," not some new, peculiar power supernaturally granted or infused by Christianity, but the same principle by which we live from day to day. It is that which encourages a general to risk a battle, or a captain his ship, or a merchant his investment. Some one says that "without this principle society would not hold together for a day. Faith ventures on God's side and on the side of right, something within seeming to reach out and grip on to something which is invisible, but seems like the very "substance of things not seen." For faith is necessary in the religious life as in everyday life—even more so, if possible. This is a realm where we cannot know quite as we know the palpable facts of existence; or as we know mathematical demonstrations, and so we must trust. Religious faith, trusts itself in the hands of God knowing nothing, and enduring all things, in the full confidence that it will be well in the end. Faith is a mode of perception, and by it we perceive the truths of God. So that, when the mind reaches out beyond the confines of the things scientifically demonstrated, seeking and trusting God, it becomes flooded with a light that never was on land or sea.

The blessed truth is that when the hearing soul reaches out the hand of its faith it touches the hand of God. Faith is the appropriating act of the soul by which Jesus is accepted and embraced. It is the "hinge that turns the whole soul about," and enables it henceforth to "endue as seeing him who is invisible." "Only believe: all things are possible to him that believeth." Do not be afraid "step out on the promise."

What is a Lady?

Socially a lady is an illuminating exception to the "Crowd." She has old-fashioned notions that puzzle the majority and delight the few. She has no longings for a career or for suffrage. She detests snobbery, but refuses to know any save the "best people"—for her to know. Those who paint pictures, hew marble, and write books or give to the world the worthy products of their talents are among her "best people." Not that she looks upon great wealth as a bar sinister to social eligibility. What has money to do with ladyhood? But she knows the need of money is the root of much evil; therefore among her friends are women whose millions are but golden addenda to their thrice-charming selves—indeed she often is born to the purple or acquires it by marriage. Many are called upon, but few are chosen as a Lady's intimates. To all she is careful to be polite, and so escape the snare of petty broils and spiteful "roastings." Friendships that are born in a night, and die in a fortnight, she rejects. She confides in none. If unconsciously she incites, she never invites, confidence, but when trusted is loyalty's synonyme. — Minna Thomas Antrim, in Lippincott's.

Loss and Gain.

Two Americans were being shown through the citadel of Quebec by a British soldier. Halting at a certain spot on the parade-ground their guide pointed to a small cannon.

"This," said he "is a gun we captured from the Americans at the battle of Bunker Hill."

Quick as a flash came this reply:

"Well, as we kept the country, we can afford to let you have the gun."—Lippincott's Magazine.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR AUGUST 5.

Subject: False Excuses, Luke xiv., 15-24—Golden Text, Luke xiv., 18—Memory Verses, 23, 24—Topic: Blessings of Salvation.

I. An invitation to a great feast (vs. 15-17). 15. "One of them." One of the rich friends of the Pharisaic host, whose remark gave the Saviour occasion for delivering this parable which is called the parable of the great supper. "Sat at meat." They were reclining on couches around the table. "Heard these things." The recompense at the resurrection of the just (v. 14), suggested to this guest a great banquet in the kingdom of the Messiah. "Blessed is he." He extols the greatness of the privilege. "In the kingdom of God." The kingdom of God, here, does not signify the kingdom of heaven in the highest sense, but only the kingdom of the Messiah, of which the carnal Jew here speaks, as the place of their happiness.

16. "Then said He." The remark of the guest gave Jesus an opportunity to state important truths. He delivered the following parable to show that though the Messiah's kingdom would be offered to them under the most favorable circumstances, yet they would reject it, the Gentiles would embrace the gospel. "A certain man." This man represented God, the Father. "A great supper." Representing the rich and abundant provisions of the gospel. Only two regular meals are ordinarily partaken of in Eastern lands.

17. "Sent His servant." The commission to all those who hold the office of summoning the world to enter the kingdom of God is the same, hence but one servant is referred to. John the Baptist, Christ, the apostles and disciples all delivered the gospel message and issued a call to the Jewish people. The same call was afterwards given to the Gentiles. "That were bidden." The Jews to whom the gospel was first offered. "Come." The invitations of the gospel are full and complete (Matt. 11:28; Rev. 22:17). "All things are now ready." "Now is the accepted time." Every provision is made for the redemption of a lost world; not one thing is lacking. The plan of salvation is perfect.

II. The excuses made (vs. 18-20). 18. "They all." But few of the scribes and Pharisees responded. "Began to make excuse." In worldly affairs people would be anxious to accept an invitation to such a "supper," but in religious matter it is very different. Men are unwilling to accept the offers of salvation. "The first said." When the time came they all refused to enter in, each having some excuse. They were typical excuses: 1. Cares of wealth. 2. Pursuit of wealth. 3. Attractions of earthly ties. "Have bought—must—see it." He lived, as do all in that country, in a village, and had to go out into the country to reach his farm. These excuses were all trivial, and yet they appeared to those making them to be real reasons why they could not possibly attend the feast. "I pray thee." I beg of thee. "Have me excused." Release me from my obligation.

19. "I go to prove them." Mark the increasing rudeness of the speakers. The first pleads a "must needs;" the second merely states his intention—"I go;" the third says bluntly, "I cannot," and omits the courtesy of asking to be excused. The true lesson from all three is, that innocent and right things keep men away from the gospel feast. Feeble excuses: 1. Worldliness of spirit. 2. Absorption in commercial pursuits. 3. Relative obligations. 20. "Married a wife." He should have said to his wife, "Come, let us both accept the invitation to this gospel feast, at once." "Therefore I cannot come." This was just the reason why he should have come. 1. When young people enter upon the active duties of life they need the help and guidance of the Holy Spirit. 2. No home is a truly happy home without Christ. 3. We need Christ to bear our burdens with us and help us through the hard places. 4. A Christian home is a power for good in the community. 5. The influences of the home mold the characters and lives of the entire family.

III. The invitation enlarged and urged (vs. 21-24). 21. "Being angry." Not the anger of passion, but of indignation. "Go out quickly." There is no time to be lost. The feast is ready. "Streets and lanes." Extend the invitation to the publicans and sinners—the outcasts. "Bring in—the poor," etc. The picture is one impossible for us to realize in our land. In the East, rich in beggars, opulent in misery, without poorhouses or hospitals, or other organized means of caring for and lessening misery, and with laws and social organism multiplying it, such a throng as is here described may be often seen in the city streets or squares. 22. "It is done." God's true ministers carry the gospel to the worst classes. "Yet—room." The lord of the house has prepared a very great feast for very many.

23. "Highways and hedges." Outside of the city. By this is meant that the gospel would be preached to the Gentiles. "Compel them to come in." Not by force, but by earnest entreaty. "House may be filled." How anxious the Lord is to save every person. No one needs to be lost. 24. "I say unto you." Christ is here half continuing the parable and half expounding it. "None of those men." A solemn announcement of the coming rejection of the Jews as a nation for their unbelief. "Shall taste of My supper." Shall enjoy the blessings of the gospel.

True Success.

Do what God calls you to do and you are a success.—Trimage.

KING'S PUDDING.

Four tablespoonfuls flour, two tablespoonfuls sugar, two eggs, a little milk, one teaspoonful baking powder, strawberry jam.

Beat the butter and sugar to a cream, beat up the eggs and stir them in gradually; sift the flour gently among the butter and eggs, then add about a tablespoonful of milk, and, last of all, the baking powder.

Butter a pudding mold and put into it a large spoonful of jam, pour in the pudding, cover with buttered paper and steam for two hours.

ALL ABOUT A COAT.

"Maria, I told you six weeks ago to give this old coat to some tramp. Why don't you do it? I'm tired of seeing it around."

"John, I've offered that coat to every tramp that has been here, and not one of them would touch it."

"Well, can't you use it for rags?"

"John Henry, do you think I'll accept a gift that a tramp won't even look at? I'm g-going back home to m-mamma!"—Chicago Tribune.

Chemical Salts in Manure.

Organic matter in manure seems to be chiefly to make the land work better, and in absorbing and retaining moisture. So many are disposed to attach a mysterious value to the excrements of animals, and to think that some special properties are imparted to these in the transformation of food through the body of the animal, that they will not readily accept the idea that the manuring properties of dung are confined to the chemical salts which it contains. It must be borne in mind that experimental fields receive no manure, nor does any animal enter them, except the horses which cultivate them and carry off the crop. Unless, therefore, the plants can thrive on chemical salts, they could not be there.

Agriculture in Rural Schools.

State Superintendent of Public Instruction, F. A. Cotton, is enthusiastic in his efforts to establish a theoretical as well as a practical course in agriculture in our rural schools. In a bulletin just out he outlines the plans for beginning this undertaking. The publication is issued in reference to the work to be taken up this spring.

In substance, his scheme is this: In the first three years the pupils will be led gradually to understand and appreciate the value of birds, flowers, plants and animals, through the medium of conversation and written language lessons. The work in the fourth and fifth grades will be a combination of geography and outdoor study, with the purpose of quickening the observative powers of the pupils. In the sixth year, the importance of the farmer in the world's economy is dwelt upon. The closer study of seeds and plants, such as farmers grow, will be taken up; also inquiry into the relation of the plants to the soil, and the work of insects and wind in pollination, etc., will occupy an important part of the time. Experimental work will be introduced as far as possible. In the seventh and eighth grades work like that of grafting, tree pruning and planting will be in order. A more advanced study of farm crops will here be taken up, and the boys be induced to try cultivation experiments and report results the next year. The work designed for the township high school will be farther advanced, of course, than that in the preceding grades.

Don't Prune!

Most amateurs worry themselves over what they consider the intricate problem of pruning. My advice is simply this: Don't prune! Avoid the annual trimming that ruins so many of our gardens. There are more shrubs ruined by the pruning mania than by any other one cause and the worst part of it all is that the damage is suffered by just those people who would appreciate having a few good shrubs. After the thinning out of surplus specimens the only attention that the shrubbery needs is a thinning out of the old growth to make room for the new season's wood and of course the removal of any dead or dying branches. Remember that shrubs do not need the attention of the pruner to make them grow; pruning is only meant to make the garden look neater. And remember this golden rule: "Prune after flowering." This means that a late flowering shrub like the hydrangea can be pruned in the spring because the flowers are produced on the growths that it will make in the summer, but it is just as satisfactory to prune it in the winter time. The early flowering shrubs that flower on the growths of the previous season may be pruned in the spring, but not until after they have done flowering. Therefore, spireas, lilacs, deutzias, golden bells, and such like must not be cut back if you want to have flowers the same season. They will in all probability require some reduction of the top, but it must be done by reducing the number of the growths, rather than by shortening. —Leonard Barron, in Garden Magazine.

Beginners and Varieties.

The beginner in strawberries should consult with some experienced grower before selecting the variety, as the kinds used in some sections and on certain soils may not be suitable elsewhere. Some varieties will thrive on heavy soils better than on light soil, while others give the best results on sandy soils. Some kinds are very large, but not good in quality. Never sacrifice flavor for size, as flavor is everything in a strawberry. Many growers prefer the varieties that stand shipment to market; hence, for a family supply, the aim should be to select a variety suitable for the soil, and of excellent quality, in preference to size and firmness. Do not overlook the fact that some varieties are both staminate and pistillate, while others are pistillate only. Should the variety selected be pistillate, every fourth row should be of some variety that is both staminate and pistillate, and which blossoms at the same time as the other, in order that fertilization may result, for if not there will be no fruit. There is no variety which can be said to be the best, as all varieties will excel in some respect and be lacking in other qualities. The proper method is to procure a variety best adapted to the soil and give good cultivation, with an abundance of plant food, and satisfactory results will usually follow. "Potted" plants are the runners taken from old strawberry plants that have rooted in small pots sunk in the ground, in convenient places for the purpose. These small pots are soon filled with roots, the plants and balls of earth being easily turned out without disturbance, and when transplanted continue to grow, almost a full crop of fruit next year being the result. "Potted" plants are largely in demand in the fall season of the year.—Philadelphia Record.

Feeding Chicks.

It is quite the thing nowadays to keep dry feed before chickens all the while. Perhaps one of the best arguments in its favor is the opportunity it offers for the weaker or more timid members of the flock to get their share. Usually the "dry feed" is composed of the smaller grains, but ground feed is excellent served in this way, so there is a reasonable variety. A Pennsylvania man gives a heap of advice in the following paragraph:

"We have tried all the different methods of feeding and have found the most successful is the dry feeding. We don't feed the chicks for from thirty-six to forty-eight hours after hatching, and then feed the dry chick feed, many different grains being mixed together. We feed this the first four weeks steadily. We also keep a box of beef scraps before them at all times after the fifth day. We do not give them water until the third day. By following the above we can almost see our chicks grow. Would also say that we keep the chick feed before our chicks at all times the first few days, so they can eat as often and as much as they want. By this way we find the inactive chicks get more, and in a short time they start off and grow like the rest. As a rule it is the inactive chicks starving to death that runs the death rate up in brooder chicks. In regard to skimmilk I would not advise giving it to chicks under four weeks of age. I think after that it can be fed to chicks at an advantage. No doubt there are other methods which are giving good results for others, but the above has proven to be the best for us after twenty years' experimenting. After four weeks we vary the feed, dropping the chick feed and feeding cracked corn, whole wheat, oats, etc., feeding a mash (scalded) in morning, containing beef scraps."

Rational Culture of Corn.

In order to grow a good crop of corn, it is essential for the soil to be well plowed and thoroughly pulverized. For this work a disc harrow, the spring-tooth and smoothing harrow and a drag or roller make a splendid combination; and that they may be employed to the best possible advantage, says Fred O. Sibley, in Eptomist, it is advisable to wait until the ground is in proper condition for tillage. The aim should be to get the soil in thorough and complete tilth before planting. A thorough preliminary cultivation aids in the formation of plant food and by aerating or ventilating the soil, influences the soil temperature as well as, in a measure, controls the supply of moisture. Best of all, it kills out or retards weed growth, which is very important because weeds consume the plant food and to that extent rob crops. By shading the ground, they also have a smothering tendency and they take large quantities of water from the soil. To keep them back still more and at the same time help the further pulverization of the soil the field, if not made too wet by rains, should be gone over with a smoothing harrow just before the corn plants begin to show through the surface. If the teeth of the harrow are set at the proper slant or angle, sufficiently over not to tear out the corn, this method is really most effective in destroying young weeds. And a week later, or thereabouts, when the corn is two inches above the ground it will pay even to go over the field a second time with the harrow. The soil is thus left fine and mellow, the field clean and active and the corn plants not hurt a particle. This should be followed up by cultivating after every rain to break the crust, for continued cultivation is as much needed to conserve moisture as to kill the weeds. Keep the cultivator away from the corn roots, however, and try to handle the implement so as to leave the surface level and even, not in ridges. If other conditions are equal, such as requisite fertility and a favorable season, a fine growth of stalks and ears should then be obtained.

FARM NOTES.

Always feed at regular hours.

A fat hen is queen on the market.

Trap nests prevent crowding in the nest.

Old hens are not profitable on an egg farm.

Plan for plenty of soiling crops. Have an abundance of sweet corn to follow the peas and oats.

No person who is affected with a cough or consumption should be allowed to care for cows or milk.

Every milker should wear a clean overall suit, kept for the purpose.

The hands should be washed before milking, and the fingernails cut short and kept clean.

We are all of us forgetful, so let me whisper in your ear once more that nobody ever invented a strainer that would take impure matter out of milk. You must keep it out, or it never will be out.

Perhaps we shall have patent milking machines in their perfection, by and by. In the meantime, a man who can milk a cow quietly, expeditiously and gently, is still preferred by the cow herself and by the farmer as well.—Dorothy Tucker, in Farm Journal.

Public Roads and Immigration.

The State of North Carolina is at the present time extremely interested in the subject of immigration and, through its several departments, is making considerable effort to bring certain classes of European immigrants into the State. The class of European immigrants that are desired in North Carolina have been accustomed in their own country to excellent roads and it is natural and to be expected that a section of country that is traversed by good roads connecting the various farming districts with markets and provide easy means of intercourse between different neighborhoods will be more attractive than those districts in which the roads are poor and at some times of the year almost impassable.

We not only want European immigrants, we want to attract Americans from other sections of the United States to the South to invest in our farm lands, our waterpowers and to build up manufacturing industries. Good roads are of vital importance to these class of men. A man examining a farm district with the intention of investing in a farm will be more favorably impressed with the district if he can be driven to his destination over a good road so that his entire attention can be given to the farm lands that he is passing. On the other hand, if the roads are poor, as so many of our North Carolina roads are at the present time so that his attention is constantly being called to the road by reason of holes, ruts, stones and the general inconvenience of the road over which he is obliged to go, he has little thought for the beauties of the country or the value of the farming land, and his chief desire is to get back to the city and railroad. There is no doubt but hundreds and even thousands of good farms in North Carolina remain wholly or partially uncultivated and unproductive on account of the very poor condition of the roads connecting them with town and market.

If the railroads consider it necessary to improve their road beds and their rolling stock in order to build up a certain section of the country and spend large sums advertising the railroad facilities of the section in their attempts to induce labor and capital to locate there, how much more important that the counties and towns should improve their public roads, making them as far as possible macadam roads and thus offer the strongest inducements for capital and labor to invest in their districts.

The counties that are attracting the most capital and labor are those in which the roads are in the best condition. These counties will continue to derive the most benefit from any movements that are made for bringing immigrants into North Carolina. Good county roads indicate a prosperous county, and this is well illustrated in North Carolina, where the richer, more progressive and more liberal counties have spent a great deal of money in building good and permanent public roads.

It is a substantial fact that no State in the Union is so attractive to every class seeking new homes and new investments as North Carolina. Most of these will select their locations on good roads. Some will be deterred from investing on account of the poor roads in the sections that they had expected to settle. Many do not want to settle in our cities, towns or even villages, but want to be out on farms five or ten miles from the city or town, and want to be connected with the city by good roads. If good roads are so important to those coming into North Carolina, whether they be capitalists, health, pleasure or home-seekers, or laborers, how much more important should good roads be to those already settled in North Carolina!—Prepared for the Southern Division of the U. S. Office of Public Road Inquiries, by the N. C. Geological Survey, Joseph Hyde Pratt, Acting State Geologist, in co-operation with the North Carolina Good Roads Association.

The Forest Giant.

The Gladwin Record gives a splendid view of what it regards as probably the last big log rollway on Cedar River. The long stretch of logs and handsome river scene make a magnificent spectacle, yet it cannot be contemplated without a feeling of sadness in the breast of every old lumberman who will behold in it the passing of what once seemed a serried and unconquerable army of forest giants, capable of holding out, with petty losses, for all time, against civilization and the lumber barons. A scene in camp, with old Angus Macdonald and his husky ox team at the front, affords an interesting study. Grizzled Mack, now verging on seventy, but still as hale and hardy as an old buck, has spent fifty-two winters in the lumber woods, and it would not be strange if with his love for the forest it will be his dying request to be allowed to stand in the range of the last lumber monarch to be felled on the Cedar River, and in its crash meet a glorious death beneath its sturdy trunk; for what would there be left for rugged "Old Mack" worth while living for?—Detroit News.

Dog-Watch.

Dog watch is a corruption of dodge watch, and is the name given to two short watches of two hours each on shipboard—one from 4 to 6 p. m. and the other from 6 to 8 p. m. The dog watches were introduced to prevent the same men from always keeping watch at the same hours of the day; hence on these occasions the sailors are said to dodge the routine, or to be doing dodge watch.—Boston Globe.