************** Sunday Sermon A Scholarly Discourse By Dr. F. W. Gunsaulus.

New York City.-The Rev. Frank W Gunsaulus, D. D., Ll.D., of Chi-cago, is filling Dr. Donald Sage Mackay's pulpit in the Collegiate Church of St. Nicholas, and Sunday morning, to a very large congregation, he preached on "The Shut Door," His text was Matthew vi: 4, "Shut the Door," Dr. Gunsaulus

wish I could by some contrast imposable for me and possible only in the experience of your own hearts emphasize the difference between this command, as it comes to us loaded with infinite love, and the commands that come out of recollections of our calldhood, that might give us some the life from which the heart is alof God's life, into which we are in wited day by day. "Shut the Door. think the instant demand, especially upon American life, with its swollen veins and arteries, its various nfusions and starry look and stumbling feet, is to get out of the whirl ned hear a voice speaking with deep, has authority, saying to us as we go through life, with its cares, duties amusements and contradictions. "Shut the door." This is the voice of Jesus. He is telling us the secret of prayer, in the closet—secret prayer in which the human soul comes sione into the presence of God; pray-ec in which man finds his true altitude and attitude, prayer in which alone a man is able to look into motives, perceiving the values of life, in which he gains his spiritual heredity and in which he assumes his sonship unto God through God's grace.

The one thing that Jesus seems most intent about, that you and I should enjoy the privilegs of prayer and receive its benefits, is all explained and emphasized in these "Shut the door." We are livfug at a time when prayer is a fact and a force. The world of the materialist has passed: the world of the idealist is here. The scientists of to-day are telling us. "Let us pray." It is not strange that we should begin to realize the unifying and exalted influence of prayer upon man's men-tal life. What, after all, is there today in life, when life's issues are so ofound and even tragic, that will wait; all one's powers—the powers of the mind and of the affections—as will pracer? When I pray in secret I am unified as a man. If man is to I am unified as a man. If man is to be re-made, if he is to be made whole so that his various parts shall be no longer fragments, each afar from the other, he must be divinely unified. But, my brother, if that is to be your experience, "Let us pray." Here in the Master coming quietly from the helds of Galilee into your heart and mine, urging upon us, as the old; geop harmonies of the religious of all ages sweep into His soul, urging is, not only that we should pray, but We see Him at Gethsepray alone mane, at the very crisis of His life. leaving Peter and James and John behind, and going alone to pray. think the most significant announce nent with regard to Saul, who was to become Paul, and his experience on the road to Damascus was made acconsciously by the one who said:
"Behold, he prayeth. What an entire transformation: What a pro-

phecy of his future! Do you think that Christ is calling you to an easy task when He says: "Shut the door?" Do you even know the pathway back to the old closet of early days? The road is now all evergrown. But since that day there have grown up brambles over the First of all, we must find pathway. this path. If we are to find our manactounding fact how little secret prayer there has been in our lives? How this passion for publicity has linked itself to our willingness to remain away from the secret place True, a while ago, when we were in trouble, we found our way back. How sweet it was! But that was no! ecret prayer, for we did not "shut he door." It was prayer with the oor wide open, through which we were looking back at the things from which we were trying to escape. say, "I can get back to that place."
Are you quite sure that you can."
If so, "shut the door." How we like to peek out and see what the majority thinking - how our neighbors feel about things. How we want the door fust a little way open in order that we may hear the sounds of the claims of good causes, in which we are interested! Surely, there is noth-ing wrong about that Shut the door." Let us take the words of Jesus into our hearts to-day as simply as we can and sincerely account them. Shut the door. Why surely," you say that is comething surely," you say that is comething if can do with one hand, while I grass other things with the other hand. No, both hands must be in hide. There must be no effort to grasp things without. "Well," your say, "what shall I shar the door sgainst, there are so many things with which I must keep in touch? I don't know; He says, "Shut the door," "But," you reply, "there is my church, my family, my relatives my dear frienda," O, poor soul! it seems such ordinary talk, does it not, in the presence of the great, sweet Being. Who is saying. Shut the door?" I must be alone with God. ! must feel again my personal rela-tionship to my Father: I must really again that if there were only one being in the world, and I were that being, while the moral aniverse subsisted, still there must be a cross still a Christ, still : Gethsemane, still the morning of the ascension, still the open sepulcher. The only way to be rid of our enemies is to "shut the door." The real truth is that, then the real crises of life come, my only enemy is myself. This is the one l need to conquer. Here are passions, prejudices, hates, lusts. Oh, my prejudices, hates, lusts. friend, whatever your gain or loss, realize this, that never until you shut the door will you go into the presence of God; never until in secret prayer you are alone with your enemies unless I harm myself? If ever you are tossed about upon sens of dark uess, it will be because you neglected. to put the anchor on board and your ship is at the mercy of the waves.

After all the limitations of life that are serious are the limitations that come to us through loved ones. If here is one thing that a man needs, it is in some holy and grand way to it is in some holy and grand way to he separated from these friends. I know of no other right, gentle and loving way but the way of prayer, and as I shut the door. Inside of that door I will never lose my power or friendship, my soul's friendship is real, lighting her altar fires for her friend, and when the prayer is over and the door open my friendship will

be tenderer and geeper and I shall back to you with a friendship that is all divine. Thou art my friend. I have been inside where the door was

I wonder where this door is to be I wonder, sometimes, when I try to have a secret moment in my own life, if there might not have been a second meaning in the word when He said: "I am the door." surely there is nothing in this uniresponsive enough, great to shut everything else out verse and to shut the soul in great enough in tenderness—so that the sitghtest touch of an infant soul will shut the door. Here is the authority of Jeaus Christ. No one knew the world outside as He knew it; no one knows the world inside as He knows it; no one else will take my thoughts, my feelings, my sout; no one else can shut the world out and the soul in. Here is a man who has been trying to pray and shut the door as Jesus told him to do. It takes more intellect to shut that door than to write Hindustance or Shakespeare; more character than to marshall an army and lead it to battle. No muscular power will do it; no intellectual refinement process of philosophical investigation, no wealth. Ah, you will have to leave your wealth outside. "Shut the door," It is only the man in the grandeur of his solitude, in the presonce of God, when he means more to God than ever before, it is only then that finally he gets the door shut-Just because Jesus is our entraces. He is the door. I realize day by day, how finite He is when I touch lim: how infinite He is when He

How about that past? There it is. Nothing rankles more than man's past, that will it its head up and pass, that will it its head up and any and any. Ah, here I am. Look at me. I know you. I have heard you pray before. Those hands, I know where they have been. That heart. I know how dark it is." Have you ever tried to shut the door against a past like that." Have you ever known what it nat? Have you ever known what it to have the past hise and sting ometimes you think you have th door shut, but ok, how that past, that seem a giant, fully armed, too big to get into the door, suddenly transforms, flattens itself out. Her ize a serpont, and by and by you car it wiggling at the door, hissing the I must have a door accurately ting, that whether the cast slithers like a serpent on comes like a giant, i can shut that door. Oh, how at list, the soul takes hold of one thing and severa all from the past, and that one thing is Jesus Chris

am interested in men's problems. Do you know anything that is inter-eating enough in this world to comthe past out, except Jesus Christ? In there anything that so appeals to rour interest that you actually turn your back upon the past and say: "I have a present. Thank God. I have a present. I am looking to Him was says. Follow Me. He has never out told us we have followed Him too Since He says that, and as long as my heart polses and as long as my will keeps in harmony with Him. I have a future." Your past is out of doors, your present and your future here, simply because you have "shu he door." I tell you, brethren, the mauliest, the grandest, the greatest thing you can do this morning is simply to accept Jesus Christ as the door into the communion. The door moves upon such hinges of love that you need but to say: "I am a sinner: want to be alone with God," to star thoving—to get in, with the past itside. My friends I will look for want to canquer only one of then want to be alone. I will "shut the here this morning, quicken every east. Get back this very day—now and "shut the door." You need not be nirald that the world will lose anything. You will be a better man when you go out, with a whiter face, cleaner hands, a more loving and a braver eart. "Shut the door,"

Dependence on God.

Our heavenly Father keeps us con stantly in the condition of attermos wise with us how wanton would we become. Therefore, He writes the entence of death upon ourselves, and also upon our choicest temporal me-cles not hat He alwars means to remove them, but to hold them as a special sitt from Him: and, despairshould place our trust not on self another partial and the state of the state o He is considering our weakness, and our need, and our work; and in per fect wisdom and love has already ar ranged for the very bear

The Only Hindrance.

What hinders that you should be a child of God" Is not salvation from Is to the invinction to it offered to you in all lets offices, and are you not welcome to all His bene-Sta if you want them? Is not the Holy Spirit comised to them that ask Him? Nothing can hinder you from being a Christian, but your own worldly selfish, proud, obstinate, un worthy and self-righteens heart -Ichabod Spencer.

Take God With Us.

To enjoy God and heaven it does not require that we want till the las of death reveals all things in the light of eternity. We may God and heaven along with us ever day, and carry their peace and glory into all the duli and prosale scene of earth .- Thomas Lathrop.

The Pan-American Railway. Of the 10,391 miles of the proposed Pan-American railway route lying between New York and Argentina, 5709 miles are covered by roads n operation, and over 703 miles the work of construction is proceeding. Links for future building measure just under 4000 miles. By the end of 1907 a passenger may ride from New York to Guatemala City, though not without change of cars. The dream that goes farcher is that of Pullman cars running from Boston or New York through to Buenos Ayres. That a time of full realization is sure to come the Pan-American Congress in session at Rio Janeiro has just given its renewed expression of belief .- New York World.

WORTHY OF WIDE ADOPTION "The Arnolds are a very happy couple after all these years. How do you account for it?"

Well, he can't get over the idea that he married a mighty good woman and spends some time each day to prove it to her."-American Specta-

EFWUHIH LLABUC LLOUNS

SUNDAY, SEPTEMBER 30.

The Standard of Personal Service-Rom. 12. 1, 2. The supreme rule. Matt. 26, 39-42. As to our characters. John 6, 39-

As to our service. John 16, 5-16; Theas. 2. 4.

As to our acceptance. Matt. 7 Doing his will relates us to him

Mark 3, 35, Obedience makes us his peculiar

treasure. Exod. 19, 5, It is worthy of remark that the church, visible or invisible, here or yonder, is frequently termed a kingdom. It is not a republic, or a demo cracs, where the people rule, but a monarchy, and God is king-immortal, invisible, eternal. There can be none to question his authority. His will is sole. Human beings are not

to challenge it. We must abandon ourselves to the will of God, and let him have his way We need not fear. after all, a sweet way. It may be hard to die to self; but it is lovely after ou are dead.

The apostle exhorts us to submit purselves to be transformed from the fashion of this world, and then we shall ascertain by a full, rich experi ence what the will of God is: shall find out what is the good, the perfect and the acceptable. We can-not know these desirable things withaut surrendering fully to the will of Jesus was the pattern for all It is not wrong to deand forever. sire that the bitter cun be not put to our lips, but every prayer for Hef must have in it in some form the submissive, "If it be thy will." comfort to know that, if the bitter draught cannot be remitted, it is for some reason founded in deepest love and highest wisdom.

'As to our characters" suggests the Daily Readings, and refers us to John 6, 39, 40, which tells us that the will of God is the everlasting salvation of every one that seeth and be lieveth on the Son; and then takes us over to 1 Thess. 4 R. where we carn that God desires nothing short of our sanctification. Then, indeed is our service not that of servants, but of sons and friends who serve for love's sweet sake, and who, in closeness of fellowship, have reveal ed unto them day by day the "secret of the Lord." It is this kind of ser vice that bears the fruit that remains Being put in trust with the gospel, oh who shall dare to shrink, or dodge or compromise for fear of men?

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER THIRTIETH

Gilmour, and Missions in China, Isa 49: 5-12.

Africa is not the only Dark Continent; it is dark everywhere save where the Light of the World has shone

In most nations it is the "common cople" that first "hear Him gladly"; but in the end Christ shall rule also over the rulers.

In heathen lands life is a struggle most often, for bare subsistence; and the hunger and thirst of the body i only parallel to the hunger and thir of the soul. Nothing in the Bible is more re-

markable than the way in which from the beginning to the end, I claims the whole world for its realm

RELIGION IN BUSINESS

Alternate Topic for September 30: Religion in Business Affairs. Gen. 39: 1-5.

So much of life is business that if business is not religious we shall have

an irreligious world. We can never hope to make a business of religion unless we bring re-

ligion into our business. Businesslike ways of conducting religious affairs conduce toward re igious ways of conducting business

affairs. If it is not feasible to conduct a business under the Golden Rule the business ought not to be conducted

Young men should consider their chosen business a calling as sacred

as the ministry. It is an unprofitable business if the balance is not entered on the right side in the book of the recording

STABBED BY A SWORDFISH.

Eugenio Martinez, a Casa Bianca sherman, was yesterady taken brough the town of Colimar to Hospart No. 1, where he in now lying suffering from a wound which he received from a swordfish while out three miles from Havana, engaged in fishing.

Martiner, "ho is an expert fisherman and ives at the little borough of Casa Bianca, yesterday left in a small boat accompanied by a fellow fisherman for the purpose of landing some awordfishes for which he always finds a ready market in Havana. As they were about three miles away from the Morrothey stopped the boat, letting out the hook baited with bacon. They had not waited long when a tog was felt at the end of the line which carried the boat in an easterly direction at a very rapid pace. Martinez, who had the line in his hand, was standing in the forward part of he boat when the fish stopped all of a sucden and making a rush at the boat jumped through the air and striking Martinez, whose leg p. reed through. The rush of the fish threw Martin verboard, but he pever lost control of himself, and managed to again , it on board. His companion laid him on board, led the line to the boat. They immediately made for the Cojimar shore where the wounded man was taken ashore.

His swordfishship, which was by hat time completely exhausted, was taken ashore, and after being cleaned weighed over fifty pounds - Havana

Odors are stronger in damp weather than they are in dry weather because damp air is lighter than dry air, and the odors, being heavier than the damp air hang around the sur-face of the earth. In dry weather the air is heavier than the odors, and therefore the latter rise and are dis ripated.

THE SUNDAY SCHOOT.

INTERNATIONAL LESSON COM-MENTS FOR SEPTEMBER 30.

Temperance Lesson, Gal. v., 15-26, Gal. vi., 7, 8 - Golden Text, Prov. xx., 1-Memory Verses, 7, 8-Topic: Life Contrasts.

The Spirit and the flesh at enmity (vs. 15-18). 15. "If ye bite and devour." In contrast to the love of verses 13, 14. These are terms drawn from the habits of wild beasts in the order of climax. Bite designates the momentary outbursts; deyour, the steady purpose of injury; consume, the final result probable to both parties. "Take heed," etc. As wild beasts contend sometimes until both are slain. The idea is that in their contentions they would destroy the spirituality and happiness of each other; their characters would be ruined; the church would be over thrown.

"This I say then." Having pointed out the effects of violating the law of love, the apostle now pro-ceeds to show how this law may be obeyed. "Walk." This word is of-Spirit." This is differently plained, 1. By or "In the By, or according to the role of the Spirit. 2. By the guid-ance of the Spirit. 3. By the help By the guidof the Spirit, Notice, 1. The antagonism between the Holy Spirit in all that he is and produces, and the flesh with its appetites and works. The certainty of victory over the fiesh to all those who walk in or by the Spirit. "Shall not fulfil." The strongest negative possible. Ye shall in no wise fulfil. If the Spirit of God dwell in and rule your heart, the whole carnal mind will be destroyed; and then, not only carnal ordinances will be abandoned, but also the works and propensities of the flesh." "Lust." Desires. "Flesh." That and is, the evil impulses which have their seat in the body. 17. "Flesh lust-eth against the Spirit." The two are antagonistic; each seeks to control the man and be supreme. One or

the other rules in every soul. 18. "But." This internal strife may be ended. "Be led." By submitting to the Spirit and by following His drawings. "Not under the law." Not under the restraints of the Mosaic law or dispensation, but under the control of the Spirit.

The works of the flesh (vs. 19-21). 19. "Works of the flesh. The works which are done when the man exalts the flesh and its desirer to a controlling influence.

20. "Idolatry." The worship of false delties. "Witcheraft." Or sor-The use of charms, incantations, etc., to produce preternatural effects. "Variance." Strife; a disposition to dissent. "Emulations." Jealousles, rivalry, endeavoring to at the expense of another "Strife," "Factions." R. V. "Her-esies." Parties. Nothing is more in line with the selfish, independent fieshly nature than strife, contention, factions and parties in the church. 21. "Murders." Omitted in the Revised Version. But if not rightly in the text it is certainly one of the works of the flesh. "Drunk enness, revelings." These are th These are the sins that follow the indulgence appetite. Revelings include drinking, feasting, dancing, ribald songs debauchery in general. and seeds or possibilities of all these sim every unregenerate heart Many of them may lie dormant for a time; many may never come into actual life; but under favoring circumstances, away from restrains, they will appear in the life and character Every one of these evils is promoted and encouraged by the use of intoxicating liquors. Intemperance excites every evil passion, arouses wrath and natred, leads to murders, is the friend of revelings. Intemperance is flesh above the Spirit

III. The fruit of the Spirit (vs. 22-26). 22. "Fruit of the Spirit The fruit of the Spirit is one. 22-26). "Fruit of the Spirit." manifold. He who has the Spirit of Christ has in him the root of al

Christian graces. 23. "Temperance." the gratification of appetites While this includes the abstinence from strong drink it must not limited to this. "No law." Th There is no law to condemn those whose lives are adorned by these virtues.

24. "Have crucified." The apos tle uses the strong figure of crucifixion to show how completely Christians - those "that are Christ's" have forsaken and renounced the old life. They are dead to sin.

25. "Live in the Spirit." The Revised Version has "by the Spirit" in both clauses. That is, life, let us entered into a spiritual life, let us that life. 26. "Let us not," etc. The aposile again points which were destroying their spiritual

IV Sowing and reaping (vs. f. "Be not deceived." Th This is a warning against self-deception, which, strange as it may seem, is common. "Not mecked." God is not deluded. "Sowethreap." This is a universal law of God's government which He will not relax.

"To his flesh," He that gratihis carnal desires and lives a of ease and self-indulgence. ap corruption." A strong figure. life. He will reap ruin and spiritual death.
A course of self-indulgence corrupts the moral nature and ends in de-struction. "To the Spirit." He who follows and obeys the Spirit. "Life everlasting." In this promise is in-cluded all that God has provided for His people in the world to come.

Sleeping on His Arms,

"Now," said Freddy's mother, as she got him ready for a visit to his aunt, "be sure you are not late to breakfast, as you often are at home. That won't do when you are visiting.' Freddy's triumph is recorded in the New York Tribune:

On her son's return his anxious mother inquired if he was ready in time for the family breakfast.

"Yes'm!" responded Freddy, tri-umphantly, "I was down every morning soon's any of 'em." "I am so glad; hope you'll keep it

You won't let me.' 'Won't let you? Why not?" "Well, ;ou see, I just put' my aighty on and alept in my clothes, so's to be nice and ready in the morning."

There is a great demand for flax all over the world, and a great effort is being made to induce Americans to

One advantage that the latehatched pullets possess is that with proper care and attention they just get to laying very nicely during the next breeding season when good fertile eggs are always in demand.

Cost of Developing the Calf.

Professor Wing in an address stated that an average of forty-five experiments carried on by different experiment stations shows that to develop the calf during the first year of Its life costs \$3.50 per 100 pounds. For the second year the cost is \$7.10 per 100 pounds, and for the third year the cost is \$11 per 100 pounds. Good Business. On some farms it will be a good

business operation to sell off the best

timothy and horse hav and buy stand-

ing grass of the lower grade to be cut and cursd for the cattle. The crop is so good in many localities that a great deal of this meadow hay and brook grass is for sale at very low prices, farmers having enough of the better grass to fill their barns and not caring to stack the lower grades .- American Cultivator,

How to Keep Milk Sweet,

W. J. Frazer, of the Illinois Experlment Station gives these suggestions in regard to securing milk from your cows that will keep sweet for a remarkable length of time:

Keep the cows clean and do not compel or allow them to wade and live in filth. This means clean yards and clean, well bedded stalls. Everything short of this is absolutely repulsive and should not be tolerated any longer in a civilized community.

Stop the filthy habit known as wetting the teats, by which is meant the drawing of a little milk into the hand water must be intimately mixed. The with which to wet the tents before and during milking, leaving the excess of filthy milk in the pail.

Wash all utensils clean by first using lukewarm water, afterward be very fine. The mixture will drive washing in warm water and rinsing the bugs from their covers, when in an abundance of boiling water, then exposing until the next using, in stated before, everything depends direct sunlight, which is a good ster-Ilizer.

Use milk pails, cans, etc., for no other purpose but to hold milk.

Keep out of these utensils all sour or tainted milk, even after they have been used for the day. Using them a day and bathe the parts with cool for this purpose at any time infects water. It is not only a humane practhem so badly that no amount of tice, but will prevent galled shoulwashing is likely to clean them. Bacteria are invisible, and millions can find lodging in the thin film of moisture that remains after dishes are rearently clean.

Advice For Poultry Growers.

Use kerosene to rid the hen-house of lice. Wash the roosts with it. Apply it with a brush, as you would a thorough cleansing, and the result paint, to all cracks and corners where will be pleasing to you and the stock. lice would be likely to lurk. Use it liberally and frequently. Act on the get at it at will rather than having principle that prevention is better than cure.

Persian insect powder, if you can get the fresh article, is the best remedy for lice on fowls. It is harmless to the fowl, but death to the insect. Old powder is generally worthless Catch the ben and dust it freely among her feathers and under her

Feed a soft mash in the morning. a work of the flesh. It exalts the The hens seem to relish it better then his master's hand, when called, will than at any other time during the day. Make it of two parts bran, one part middlings, one part cornmeal, one part crushed oats. Add a pinch

of salt and one of cayenne pepper. Meat can be used to advantage through a sausage grinder. Use about a pound each time to a dozen hens. It will stimulate them to laying, as a general thing, and will prove a welcome addition to their usual diet, which ought to be varied occasionally. A fowl's appetite is sharpened and benefited by a change of food, now and then, though the up largely of corn, oats, wheat and barley. It pays to humor a hen's whims, somewhat, when eggs are bringing a big price and fresh caes

are hard to get .- Outing Magazine. Rabbits and Farm Crops.

Too many of the so-called game laws are made for the benefit of the sportsman rather than the preservation of insectivorous birds or beneficial animals. We have heretofore spoken of the protection of rabbits immany States. There is no possible reason for the protection of these pests of the farm, except to give sport to the idle fellows who follow their beagles over the farmers' land without any regard for the farmer of his crops. No close season is needed for rabbits, for no matter when or how they are hunted they will increase more than is desirable to the farmer. And now we hear that on Long Island they are having a pest of jack rabbits, which are far worse than our common hare. Sportsmen turned loose there a large number of these long eared gentry and they have increased to such an extent that the crops of the truck farmers have suffered greatly. We do not believe that if the matter was carried to the higher courts that any farmer could that is a pest to his crops at any has a right for mere sport to turn farmers' crops, and every farmer has the natural right to protect his farm ulous game laws that are made solely fruit grower must stand by and let and under the game laws he cannot every man peaceable possession of his lands, and these are serious trespasses, and we believe that under should be watered long enough beany sensible bill of rights the farmer fore being put to work, and then has the right to protect his land sparingly,"

for sport at the expense of the farmer.—The Practical Farmer.

The Best Remedies.

The young squash plants are at-

tacked when they are just appearing

above ground, to prevent which the

hills should be covered with wire net-

ting, the edges to be buried under the soil, as the bugs will endeavor to get under them. The netting will also keep out the flea beetles and yellow and black-striped bugs. soon as the plants have five leaver the covers should be removed and the bugs fought by other methods. Some gardeners plant more seeds than can properly develop in order to provide against the destruction of the whole hill. The bugs are not partial to clean cultivation. The burning of useless rubbish in the fields reduces the winter shelter, and all vines should be collected, and burned after harvesting the crop The bugs may be collected by hand from the vines, or from the squash plants between the rows used as traps. The bugs also seek shelter under leaves, in the earth, under clods or boards, or wherever they can find a covering. All eggs should be destroyed and the vines examined twice a day. The bug will always leave the melon or cucumber for the squash, hence a few squash vines among the meions and cucumbers will trap them. Kerosene emulsion may be used. An eight per cent. kerosens emulsion may injure the plants, about seven per cent, being strong enough (seven parts kerosene to 100 parts water). It is also important to kill as many bugs as possible in autumn, after the crop is har vested, and be sure to burn every vine. When spraying the vines care should be used, as the kerosene and first flow should be on the ground for a minute, as it may contain too much kerosene. Spray the "vines lightly, not too much, the spray to they can then be destroyed, but, as upon destroying them by hand .-Philadelphia Record.

Some Points For Care of the Horse Raise the collars from the shoulders of the work teams several times ders.

Horses, like people, should be wat ered before feeding, not afterward A little attention to this matter will prevent colie and promotes good digestion in oth beasts and humans.

Lye water will act like magic in cleaning the currycombs and brushes. It won't take much time to give them Stock prefer salt where they can it forced upon them in their food, at

irregular intervals. Keep a salt box where horses and cowe can belp themselves. Whether your horses and colts are easy or difficult to catch, when in pasture, does not depend so much on the breed of the animals as on the master. A horse that is sure of finding a taste of oats, a lump of sugar or some other treat waiting for him in

not hesitate to obey the summons It is all right to brush and curry the horse's sides and back all you please, but don't forget their feet and legs. Even careful grooming of the extremities will amount to little if about three times a week. Run it the animals are compelled to stand in dirty stables. Clean stable floors are essential to sound feet and limbs on

a horse and what is the animal good for without these? The foundation principle of driv ing or riding is never to ask a move ment of a horse unless you have con veyed to him, by a delicate manipu lation of the bit and reins, the intel regular bill of fare should be made ligence that you are about to require motion of him. This applies to starting, stopping, turning, backing and every movement possible to the animal. Its conveyance is so subtle as to be almost automatic-electric. Indianapolis News.

> Practical Advice on Horse Feeding. A noted French horseman gives he following in an agricultural journal of Paris regarding the proper

feeding of horses: "Three meals are necessary and sufficient, with an interval of four or five hours between to keep a horse in good condition. Oats take at least wo hours to digest; hay takes three hours, and because it takes so long it should be given when the day's work is over. The evening meal should be a full meal, the animal being then at rest and able to digest its

food at leisure. There should be an

interval of half an hour between the return of the horse to the stable and his getting his evening meal. Too much food at a meal or too long abstinence between meals, followed by voracious feeding, is condu cive to colic and indigestion. Irregu larly fed he is given to showing his impatience by letting his hoofs play about the woodwork of his stall. Giving 'refreshers' at odd times is also bad. Remember that both stomach be fined for shooting any wild animal and bladder should never be loaded in work time, whether light or heavy time he chooses to do so. No one work is done. A horse, therefore should not be ridden or driven imme out a lot of animals that prey on the diately after a meal, on the same principle that it ought not to be fed sooner than half an hour after work and crops from trespass by wild ani- is over. Between one end of the mals or by the idle fellows that hunt year and another a horse consumer them. All that is needed is for the an amount of dry, heating food which farmers to unite in testing the ridic- calls for a special regime to neutralize the excessive proteid consumption for the sportsmen. As it is now, the that has taken place. Thus in autumn a ration of carrots given before the robins eat his cherries and the the evening meal is good, and so in jack rabbits eat his garden truck, spring, at the fall of the winter coat, little grain meal isbeneficial, mixed shoot them. The law guarantees with hay and oats, for the evening meal. Another maxim much garded in practice is that the horse

The weight of thecirculating blood is twenty-nine pounds.

Recent corrections of surveys show that India is placed on the world's maps 600 feet northward and two and a half miles eastward of its true position. Altitudes are five to thirtyfive feet or more in error, Mt. Everest's corrected height being 29,141 feet instead of 29,002 as usually given.

The use of decayed eggs is extremely dangerous. Dr. Cameron has called attention to a case of poisoning that happened in a convent at Limerick, Ireland, in 1895, after a meal at which had been served a cream in which a bad egg had been used. Seventy-four women who partook of the meal were poisoned, and four of them died.

For an artificial rubber a German authority recommends mixing an infusion of Carragheen moss with starch, and drying on a slightly oiled metal plate. When the transparent sheet produced is broken up, it softens in cold water, and on subsequent heating it forms a thick gummy substance, which may be used for thickening paint or for many of the purposes of rubber.

The asteroids or minor planets, of which nearly 600 have been recorded since the beginning of the nineteenth century, have been supposed to form a ring in the space between the orbits of Mars and Jupiter. One discovered on February 22 of this year, however, has a unique interest in having been proven to be beyond Jupiter, its mean distance from the sun being 5.25 to Jupiter's 5.20, while its aphelion distance-6.151-exceeds that of Jupiter by nearly the earth's distance from the sun.

A correspondent of Nature remarks that the now known facts seem to require a modification of the statement found in some text books that "it is impossible to say whether a flash of lightning moves from a cloud to the earth or in the opposite direction." Many photographs of lightning taken in the Transvaal show that, in all cases, the discharges were from cloud to cloud, or from the clouds to the earth. Quite frequently, the correspondent says, he has observed lightning flashes leaving a cloud for the earth, but fading away before reaching it. The opposite phenomenon has not been observed.

"Calcium Steel" is the name given to an earthenware of great hardness and durability, manufactured in Europe of pulverized feldspar, sand and lime. The materials are made into a paste and baked in an oven. The calcium from which the product obtains its name is contained in the feldspar. Another kind of calcium steel will be known if experiments now under way in Germany are successful in producing an alloy of iron and calcium comparable in its properties with nickel and chrome steel. Thus far, however, it is said that these experiments have fatled to bring about a combination of calcium with molten iron, but it is hoped to make calcium useful in refining copper and nickel, and in bronze casting.

WASHINGTON'S SLEEVE LINKS.

and Halleck to Gen. J. G. Wilson. and Halleck to Gen. J. G. Wilson

At a dinner given by the Union College alumni in New York, two or three years ago, an impromptu speaker, not on the program, Gen. James Grant Wilson, told the following story concerning the sleeve links of Gen. Washington, afterward the property of Benedict Arnold and Col. Tarleton: "I wish to talk of one of whom

Americans always like to hear. I will turn the hands of time back to 1777. and ask you to go with me to the battlefield of Saratoga, which the poet Halleck called the field of grounded arms. There was a great victory, which was not due to the efforts of the American commander, but to Benedict Arnold

"The story of that victory was re ported to General Washington. short time afterward he met General Arnold, and, after complimenting him on his great victory, said:

'I have heard, general, that you lost your sleeve links in the battle and I ask you to accept of me these, although I have worn them for some time.

"General Arnold took them and wore them for some time. But later. when he became a traitor, and Washington, in his dignified manner, had expressed his contempt in strong and burning words, Arnold no longer cared to wear the sleeve links, and gave them to Colonel Tarleton, the only British officer who had treated him with any kind or courtesy.

'Tarleton, when he departed for England, gave them to a loyalist, who had acted as his secretary, and he gave them to General Fitz Greene Halleck, who, in turn, left them to the man who later was his blographer. 'And here, gentlemen,' said General Wilson, drawing up his sleeves a little and raising his arms, 'are Washington's sleeve links.' "-New York Sun

Flogging For British Criminals.

The home office has informed Parliament that in the course of 1905 the punishment of flogging was administered to criminals in six instances in England and Wales. Mr. Justice Bucknill passed one sentence of fit-teen lashes, Mr. Justice Darling two of eighteen lashes each, the common sergeant two of eighteen lashes each also, and Mr. Justice Grantham one of twenty lashes. In five cases the punishment was administered with the "cat," and in one case with a birch rod. Two of the verdicts of "guilty" were found where the ac-cused were charged with robbery with violence, and four verdicts were given where the charges were rob-bery with violence by persons in company .-- Pall Mall Gazette.