

SUNDAY SERMON

A Scholarly Discourse by
Rev. I. W. Henderson.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Christian Character," the Rev. I. W. Henderson, pastor, took as his text 1 Peter 2:9: "That ye may show forth the excellencies of Him who hath called you out of darkness into His marvelous light." He said:

Character is determined in the terms of an exercised moral and spiritual consciousness. Character at its highest is conformity to the best moral and spiritual consciousness that is within us. It is both the consummation and the limitation of the will of man. It is not only a matter of the outward life but it is also the indication and the manifestation of an inward grace. Character is the sum of any man's characteristics of soul and social life.

Motive is, in the last analysis, more of account than the outward act. Feeling is a factor in the human life. Intentions must be candid. Desires may draw down or up. But with all these in the tally, you are what you will be. More than you will desire you will not become.

Character is not only what you wish you were, nor what the world thinks you are, nor what you consider yourself to be, but what you are. It is neither your reputation nor your record, save as those two align to the measure of manhood according to the rules of God.

Character is the mark of inner worthiness as well as the emblem of a good life before the open eyes of men. Character is not merely honesty, it is more. It is not only outward purity but also inward cleanliness of heart. It means not only to walk just within the statutes of the penal code, and just beyond the clanging iron of a prison door, but rather to love righteousness and to practice righteousness because they are right. Character is virtue, honor, integrity, godliness, and the glory of a well-spent life. It is a mark and the victory of moral worth. More to be desired is it than great riches and its ripe, rich, satisfying fruitage is peace and quietude of heart.

Christian character is conformity to the character of Christ. It is to bear the express image of the saving Son of God in the inner man and through all the problems of the social life. As the Saviour bore the impress of the divine will of our common Father, so the faithful Christian of men showed forth the mind and the manner of our God, so must we as true men and women, disciples of our Lord, be sealed with the evidences of divine guidance.

The highest characteristic of this life and for the world beyond is that which finds in Jesus Christ the ideal and harmonious working of the will of man with the divine. Character, as we Christians view it, is concerned not only with the Christian's conduct, not only with his deeds in the field of human action, but also with his truthfulness to his personality and to his God. Christian character includes, for it can never exclude, a due and a willing regard for man's obligations toward his Maker. It affirms the basic necessity for absolute and unswerving loyalty to self. It insists and asserts that motive is more than manner, while demanding that all social responsibilities be met squarely, honorably, manfully and in the fear of God.

The character of Christ is positive. Christ is remarkable not for the things that He refrained from doing but rather is He ideal in the acts of nobleness, virtue, good-heartedness which He did. His was no puny soul. Obeying the words that came out of Sinai's mighty glory, He went beyond them. Keeping well within the requirements of Pharisaic legalism, He pushed on and out and up, above and beyond and ahead of all the self-complacency and moral blindness of the Pharisees, and did things positive and powerful for men and for God. Feeling within His heart the call of immortal duty the Christ exemplified in His own life those qualities of character which have for all time secured for Him a proud place as the ideal man and proved to a multitude in this sad and sinning world His Godhood and His divine grace.

To you and to me the call comes down the centuries bidding us "to show forth the excellencies of Him who hath called us out of darkness into His marvelous light." Having accepted the Christ and been sealed with His love, we must bear in our lives the express image—that is to say the character—of the Son of God.

The character of Christ presents to us a double study and preserves to us a two-fold duty and example. Within the characteristic attributes of holiness and righteousness are comprised all the qualities that pertain to the Saviour in His social sphere. Holiness toward God, righteousness toward self and society, these two are the broad truths that come to us from the character of the Christ and which summon us to show forth His glory and His love, and His integrity and morality. A sanctified sense of oneness with the Father, a courageous determination to stand square before society and upright at the bar of his own conscience, these are the two great lessons that we learn from the character of Christ, and the mastery of them within which all else in the world of human conduct is embraced.

To be holy is to be sanctified—that is to say pure. Not merely purity before men but a radical purity that really goes back to the root of things and that enables the man to be fit through the grace of God in Jesus Christ, to stand before His Father and His Maker and be glad. Purity is not merely a matter of soap and water but of inward wholesomeness. Christ cares not whether your hands are dirty with the molder's clay. He goes weep over a soiled and sullied soul.

"What an antiseptic," says Lowell, "is a pure life." What possibilities indeed for good and for uplift and for God are ever within His power. But it must be healthfully, honorably pure, with the richness of holiness all about it ere it can count for most and reap a heavy harvest unto God.

Righteousness is rectitude. That is to say, correctness. Righteousness is uprightness. Uprightness is straightness, moral rectitude. Righteousness means not only to pay your debts promptly, to keep well within the limits of the law, not only to respect the rights of others and the mandates of society through fear of the consequences of sin, but rather to seek to do good because it entitles, to think of the needs of others be-

cause they are our brothers in Christ. Righteousness is uprightness in the home, in the church, in business, in politics, socially, in sunshine and in shadows, everywhere and at all times.

Righteousness is virtue. To be virtuous is to be a full fledged man. Virtue is vigorous with vitality. Etymologically it is spring from the Latin manhood. Virtue is goodness which has stood the strain, which has weathered the trials of temptation, which has fought a many fight, and won out. It is the glory of a good man's life. Virtue has grit. It is no weakness to be pure. True men do honor to a blameworthy man and only a fool will laugh at nobleness of heart.

Righteousness is justice. Legality and justice are not co-terminous. Justice is the ideal of law. Justice is conformity to the right. The law often hardly approximates it. Justice enquires not what are my rights but what are my duties. The just man sympathizes with the longings and the needs of men and sustains their aims. The legal man may oft forget that his rights are right should reign that law may be evaded.

In the apocryphal Wisdom of Solomon we find these words: "Honorable old age is not that which standeth in length of time, nor is its measure given by number of years but understanding is gray hairs unto men and an unspotted life is ripe old age." Virtue, justice, uprightness, these are the things that count for righteousness and the man of years is the man who is goodly.

Christian character is the need and the hope of us all. To the men who are Christ's is given the leadership of the world. Let the salt retain its savor and all the leaves of its uplifting power. If we are Christ's let us show forth His holiness and righteousness. If we are to lead, let us be fit. It has been well and truly said, that "immoral life in one leader of the people is more pernicious than a whole street full of impurities in the lower quarters of the community."

Character counts. Christian character is the consummation of human power and of human beauty. To bear the impress of the character of Christ is to be worth while to men and to God. Holiness brings happiness. Righteousness is more of account than riches. Purity is peace. Virtue is vigor and strength and the mark of moral decency. Justice is profitable and well-pleasing to God. Moral rectitude and a holy life are the riches of the soul laid up in the treasures of heaven. Character is good. Christian character is glorious. To "show forth the excellencies" of Jesus is the business of His church.

The Soul's Growth.
Temptations do not decrease, but rather increase, with the growth of the soul. The little man fighting his little battles wishes that he were a great man so that the more easily he might overcome them; but when he becomes great himself he sees that storms circle the higher altitudes that make the petty battles of the lower level seem insignificant.

Many seem to think that temptations are less in the field of the weak spots. But think a minute. Here is a lawyer who has little ability, seldom wins a case, always gets on the side of a jury, and is notoriously incompetent to plot a case or plead it. Does that man know who is the stronger? Here is a criminal who has a hundred thousand dollars to get him clear? Does he know what it is to have a princely fortune dangled before his face if, in legislative halls, he will stand on the wrong side of the question for just one hour? He knows absolutely nothing about it.

So it is in the Christian life; the stronger we grow to be, the stronger will be our temptations. The nearer we grow into the likeness of Christ, the more will be the assaults of the enemy. We cannot escape life's battles by moving into a different or higher sphere. Each stage or sphere has its own temptations. As Jesus was tempted, so will be His disciples. He was tempted through sufferings, so our trials which are but for the moment, will work for us a far more exceeding and eternal weight of glory.—Ram's Horn.

Winnowed Wheat.
A good man does good merely by living. He is not very holy if you are not very kind. God often comes to visit us, but generally we are not in. What is each man but one little thread in the loom of God?

Bind together your spare hours by the card of some definite purpose. No grip is so hard to shake off as that of early religious convictions. Our remedies frequently fail, but Christ as the remedy for sin never fails.

God's silences may be lone, but they are never the silences of forgetfulness. A little thorn may rend the finest fabric; so may a little sin mar the fairest soul.

There may be movement, but there can be no progress, in traveling without God. Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant.

We sleep in peace in the arms of God forer, we find ourselves in His Providence, in a delightful consciousness of His mercies; no more restless uncertainties, no more impatience at the pace we are in, for it is God who puts us there and who holds us in His arms. Can we be unsafe where He has placed us?

NO SALUTE FOR A DIRTY PRINCE
The present Crown Prince of Germany had as a child a great dislike of being washed. The Emperor tried various means to cure him, and he at last bit on the right one. The young Prince came running to him one day in a great rage, saying the sentry had not saluted him as he passed.

"To be sure," said the Emperor. "I gave orders they were not to salute a dirty prince, but only a clean one." The child's pride was hurt and he took to the bath.—London Telegraph.

JOY.
"I hear your wife's gone away for the summer."
"Yes."
"You don't seem to look very unhappy."
"Well, I don't expect to be informed once during the next three months that it would do me just as much good to work in the garden as it does to play golf."—Chicago Record-Herald.

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 28.
A Christian's Friendships.—John 15:15.

Daily Readings.
How to win the highest friendship. James 2:21-23.

Friendship used for salvation. Acts 16:24.

The best part of friendship. Luke 10:28-32.

Love the bond of perfectness. Col. 3:14.

The value of friendship and how to maintain it. Prov. 18:24.

Friendship must sometimes cause pain. Prov. 27:6.

Topic.—A Christian's Friendships. John 15:15.

Friendship is one of life's richest assets. The quality of our friends is of infinite importance to us because they help to make or to mar us.

"The highest friendship" referred to in the text is characterized by mutual confidences. It is mockery to one to call me a friend who draws out from me the secret, sacred things of my heart and gives me nothing in return. "I call you my friend, and I make known to you," said Jesus to his disciples. "I must tell Jesus all of my trials," and if I do, he will whisper his sweet secrets to me, and we shall have a sense of comradeship and companionship unknown by "the world." Notwithstanding the infinite distance between God and man, it is possible, James reminds us, for us to be counted and recorded "friends of God." So it was with Abraham; and that high dignity was given him because he "believed God."

We can come into the friendship with God only by taking him at his word. Proceeding, we find that a true friendship will manifest itself by seeking the welfare of the objects of affection, as Cornelius illustrated when he "called together his kinsmen and near friends" to hear the great, good word Peter had to say. This is one of the fundamental laws of friendship. Friendship divides the gold mine, and shares the crust. We have a daily reading title, "The Best part of friendship." What is it? Mary chose that good part, receiving it at the hands of her friend Jesus. He gives royally to his friends. Better than any gift of money we might bestow upon a friend is that of a holy incentive, a lofty ideal, a solemn decision. Read Col. 2:13, 14 in the beautiful rendering of Conybeare and Howson: "Therefore, as God's chosen people, holy and beloved, put on tenderness of heart, kindness, self-humiliation, gentleness, long-suffering; forbearing one another, and forgiving one another, if any one thinks himself wronged by his neighbor; even as Christ forgave you so also do ye."

CHRISTIAN ENDEAVOR NOTES
OCTOBER TWENTY-EIGHTH.

Livingstone, and Missions to Africans, in the Dark Continent and in America.—Ps. 68:28-35.

Kings indeed did honor to the great missionary, and it was because he set up the temple of God in a new place. Livingstone gave himself so freely for Africa because he believed in the inherent royalty of manhood,—whatever the color or condition of the man.

Africa is now stretching out her hands to God,—and to us, who can bring God to her.

Missionary lives seem superhuman in their labors and results; that is because they are superhuman in their reliance.

The Life of Livingstone.
David Livingstone was born in Blantyre, Scotland, March 19, 1813. By the age of nineteen he had decided to be a medical missionary,—a calling for which he obtained a most practical training. He reached South Africa in 1841, and began work for the great missionary, Robert Moffat, whose noble daughter Mary he married.

Livingstone's great work was heroic exploration. He opened up the Zambesi country from sea to sea, and the region around the great African lakes, many of which he discovered. He made his explorations only in order to blaze a path for future missionary work.

In 1857 he visited England, and then buried himself in the heart of the Dark Continent, and was lost to the knowledge of the world. In 1871 Stanley discovered him, an old man, almost starving, and brought word of him.

He had a wonderful influence over the natives. Finally he grew so feeble that they had to carry him in a litter.

In the morning of May 1, 1873, his loving black servant, Susi, found him on his knees by his bed, the great missionary having passed away in the act of prayer.

AN AMUSING EXPERIMENT.
A simple kaleidoscope may be made by any boy or girl by taking a straight lamp chimney—an argand one is best—and painting the outside of it black. If you make a pinhole in a piece of paper and hold it at one end and look at it through the other it will appear as a number of circles of light. It is the cylindrical surface that reflects and causes this. If now you fasten two pieces of glass at one end of the chimney, placing between them beads and bright colored bits of glass so that they may move as you turn the chimney you will have as good a kaleidoscope as you would care to buy.

The Passing of the Great Editor.
The immensely large capital now required for the conduct of a daily newspaper in a great city has had important consequences. It has made the newspaper more of an institution, less of a personal organ. Men no longer designate journals by the owner's or editor's name. It used to be Bryant's paper, or Greeley's paper, or Raymond's, or Bennett's. Now it is simply Times, Herald, Tribune, and so on. No single personality can stamp itself upon the whole organization. It is too vast. It is a great piece of property, to be administered with skill; it is a carefully planned organization which best produces the effect when the personalities of those who work for it are swallowed up. The individual withers, but the newspaper is more and more. Journalism becomes impersonal. There are no more "great editors," but there is a finer spirit of corps, better "team play," an institution more and more firmly established and able to justify itself.—Rollie Ogden, in the Atlantic.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 28.

Subject: Jesus Anointed in Bethany. Matt. xxvi, 6-16—Golden Text, Matt. xxvi, 10—Memory Verses, 12, 13—Commentary.

I. Mary anoints Jesus (vs. 6, 7). "In Bethany," Bethany means "House of Dates," or "House of Comfort." This was a village beautifully situated about two miles southeast of Jerusalem on the eastern slope of the Mount of Olives. It was often visited by Christ, and it was here that He spent several nights of the memorable passion week. "Simon the leper." This man had evidently been a leper and had probably been cured by Jesus. This will account for his making a feast in honor of Christ. According to a tradition Simon was the father of Lazarus; according to others he was the husband of Martha, or Martha was his widow. John tells us that Martha served and that Lazarus was one of them that sat at the table with Him. This shows that Lazarus' resurrection was no illusion. Martha seems to have had the entire supervision of the feast, and the risen Lazarus was almost as much an object of curiosity as Jesus Himself.

"A woman." John tells us that this woman was Mary, "Alabaster box." The perfume was in an alabaster bottle, or flask, which was made with a long, narrow neck. "Very precious ointment." By the ointment we are to understand rather a liquid perfume. The ointment was worth between \$45 and \$50, equivalent to about eight or ten times that amount at the present time. "Poured it on His head." John says she anointed the feet of Jesus. There is manifestly neither contradiction nor divergence here between the evangelists. Mary poured the ointment over His head and then over His feet. John notices the anointing of the feet, not only as the act of greatest humility and the mark of deepest veneration, but from its unusual character, while anointing of the head was not so uncommon.

II. Mary's act criticized (vs. 8, 9). "When His disciples saw it," John tells us, that Judas was the leader in criticizing Mary, and he urged his opposition until some of the disciples assented to his ideas. But he was a hypocrite and Jesus rebuked him. "To what purpose." There is no benefit in such a lavish expenditure. "This waste." Judas complained that the ointment was wasted because the money was not put in the treasury where he could steal it. The other disciples were evidently sincere, "but had too narrow or distorted a vision as to what were real values." Note that the apostles do not hesitate to record even those actions which are distasteful to themselves. They hide nothing.

9. "Given to the poor." How often does charity serve as a cloak for covetousness. God is sometimes robbed of His right, under the pretense of doing what is withheld to some charitable purpose.

III. Jesus defends Mary (vs. 10-13). "Jesus perceiving it" (R. V.) Jesus understood their murmuring. "Why trouble ye the woman?" According to John's account Jesus said, "Let her alone, for she has done a good work for me." "A good work." It was a high act of a noble soul, expressing its noblest emotions.

11. "Poor always with you." This act of Mary's will not interfere with your care for the poor. "Me—not always." Christ's bodily presence was about to be removed from them. What they would do for Him must be done quickly.

12. "On My body." On His head and on His feet. "She did not prepare Me for burial" (R. V.) Whether Mary understood Christ's approach to death, and intended it so, we cannot tell, but Jesus puts the construction upon it and confirms thereby what He had so frequently said regarding it. She was embalming Him in advance of time.

13. "This gospel shall be preached." Another remarkable proof of the presence of Christ. God has so disposed matters that this act continued as firm and regular as the ordinances of heaven. The way to anoint Christ to-day is to help others; those in prison and distress should have our earnest attention (Matt. 25:37-40).

IV. Judas seeks to betray Jesus (vs. 14-16). "Judas Iscariot." Judas is rightly regarded as an infamous man, his conduct base and his motives vile; yet how many to-day bargain away their Lord for the honors and power of this world! "Unto the chief priests." This was a favorable time for the traitor to carry out his wicked designs. Much people had gathered, not only to see Jesus, but to see Lazarus, whom He had raised from the dead, and many were believing on Christ because of him.

15. "What will ye give me?" Money was the love of the filthy lucre was causing his ruin. Let us take warning. It is not the lack of money, but the love of money that is the "root of all evil." "Thirty pieces of silver." Silver shekels. This was the price of a slave. See Exod. 21:2, also Lev. 1:13. According to the Oxford Teachers' Bible Judas received the paltry sum of \$18.96.

16. "Sought opportunity." His hope was to deliver Christ into the hands of the officers privately. His act was premeditated and so much the more detestable and mean.

The Farm

BY RENE BOUCHELLE.

A real live, up-to-date farmer is by no means mistake-proof, for such men as these are often the victims of unintentional mistakes; but there is one thing about these men and that is they see to it that these mistakes are not repeated.

The Object in View.
The ideal that the American farmer should have in view at all times is that of a constant striving to produce better crops and more of them; to produce a little more economically each year and to sell them more advantageously in the different markets which he is in the habit of supplying. Another thing, fully as important, is that he should strive to increase and preserve the fertility of his soil, which, if not done, is like using up the principal of the money which he has in bank. Preserve or make your land better; reduce the cost of producing your crops and sell to a better advantage, if such a thing is possible, and the road to success will be much easier to travel than would otherwise be the case.—New York Witness.

A Unique Lamb Trough.
In the Breeders' Gazette a correspondent gives an illustration, as well as a description, of what we believe to be a very unique trough for the purpose of feeding lambs. It is as follows:

The accompanying sketch shows the most practical lamb trough I have ever seen. The idea of this trough is to teach the lambs to feed at an early age and it prevents them from jumping into the trough. Take two pieces of lumber, say, four by four, each six feet in length, allowing two inches to go in the ground; on one of these two timbers is placed a four by four, as seen in the

sketch. Suspend two wires from the timber B, fasten to trough as shown, a. and at each end a wire must be fastened. Let the trough hang about one and a half feet from the ground. The lamb is considered the most curious of domestic animals. It walks up to the trough, puts its nose in the trough and by doing so the trough will gently swing from the lamb; the latter becomes curious to know what this means and follows it up, and finally the lamb is freely eating the food placed in the trough for it. This trough has been used with marked success by one of the most extensive feeders in our country. It will be best to use locust wood for outside construction, as it is very durable. The trough can be made any length desired and can be placed in a sheep shed.

Weaning Pigs.
One of the best ways of weaning pigs is to place a small trough just outside the pen when they are about two weeks old, and in it put a small quantity of skim-milk once a day. It is a good idea to set the trough down in the ground a little, so they can easily get their heads into it. They will soon find it, and when the milk is poured in will come to it. As soon as they learn where it is the milk should have a small quantity of corn-meal, bran and middlings mixed with it. About the fourth week the milk, corn-meal, bran and middlings should be mixed to a moderately thick slop. Gradually increase the thickening until it is more like a mush than a slop, and feed twice a day regularly, so they will be on hand at feeding time. Treated in this manner they will almost wean themselves, especially if they have plenty of clover or grass.

The trough in which they are fed must always be kept clean and sweet, especially while the pigs are small. Food that has soured is apt to cause trouble with the bowels. Pigs that are weaned in this way are not checked in growth when the mother is removed. If the milk supply is limited, water may be added to it to make the slop and mush. There is nothing to be gained by cooking food for pigs.—Fred Grundy, in Farm and Fireside.

Mules Versus Horses.
Much blame has often been attributed to farmers because they have not, for instance, availed themselves of the most modern machinery, the most extensive drainage, the best systems of road making, the most fashionable breeds of cattle, etc. When I hear these disparaging remarks I generally reply that those who make them should at once assume the responsibility of some vacant land and give their opinions by example rather than by precept.

The "player" at farming would soon find that half the mechanical contrivances are useless petty creeps, that deep expensive drainage of stiff prairie clays does not remain effective long enough to pay and that certain fashionable beefy breeds are useless and profitless in a milking herd.

There is another permanent or oft repeated cry, however, viz.: Why do not farmers breed big mules, which animals are found so advantageous in various parts of the world, their claims resting upon their freedom from sickness or unsoundness, their hardihood, longevity, thriftiness on cheap rough food and their ability to work in any climate?

No one can dispute these and other claims of a like character which they inherit from the donkey tribe; but I beg to submit that from the same source they also inherit the following undesirable list: In comparison with a horse they are weak in muscle and limb, seriously deficient in nervous force, sadly wanting in the organs of respiration if not of circula-

PECAN CULTURE IN THE SOUTH.

BY RENE BOUCHELLE.

Given plenty of rain, sunshine and an equitable climate, and the possibilities along horticultural lines are practically unlimited. The South Atlantic and Gulf States are particularly blessed in these climatic conditions, of which fact landowners are slowly beginning to avail themselves.

For the past few years, pecan culture has been receiving attention, but it is yet in its infancy. The main objection against it: have been the impressions that it required a generation to attain growth and that it was delicate and hard to cultivate. Both ideas are entirely erroneous. It attains a nut-bearing age in from eight to ten years, is quite hardy and tenacious of life.

It thrives on any except exceedingly sandy soil, and seems to have no preference between the lowlands and the hills, doing equally well from the Blue Ridge range to the coast. Like any other tree, it responds to cultivation, though it does not require much fertilization. In fact, the best plan is to plant other crops in the orchard until the trees reach a nut-bearing age, which is in from eight to ten years. This keeps the soil well stirred, and enriches the land sufficiently for the best growth of the nuts. The growth for the first year or two seems slow, as the tree goes more to root than top, the roots growing almost straight down, and sending out very few surface runners.

A good crop to plant in a pecan orchard is the common field pea, known throughout the South as the cow pea. The roots of this are rich in nitrogen, and no other fertilizer will be necessary, while the hay from the vines can be marketed at a good profit. Two crops of this are made a year.

The trees should be planted about forty-five feet apart, or from sixteen to twenty to the acre, to get the best results. Budded stock is best, and Frotcher is one of the most popular varieties.

When from eight to ten years old, the trees may be expected to bear from twenty to forty pounds of nuts, this amount increasing yearly until the trees reach their full growth, when the average yield is one hundred and fifty pounds to the tree. A net profit of \$600 can be safely counted on from an acre of paper-shed pecans that have attained their maturity. This is a low estimate, as this variety brings high prices, and the supply is never equal to the demand.

The nuts ripen about the middle of October, and may be gathered from then until December. The smooth, hard bur in which the nut is enclosed cracks open, and it is easy work to shell the nuts out and prepare them for market.

One of the few enemies of the pecan is the fall web-worm. It is best to watch for this carefully, removing the webs as they appear, thereby preventing any harm to the tree.

The much dreaded San Jose scale, so prevalent among fruit trees in the South, does not trouble the pecans at all. In one instance a pear orchard, badly infested with San Jose scale, adjoined a pecan orchard without the latter showing the slightest signs of becoming infected.

Rabbits sometimes gnaw the bark of very young trees, but this is easily prevented by tying around the root of the trees a harness of broom-sedge, which grows so plentifully along the fence corners in this section.

The pecan stands high among the list of ornamental trees also. The leaves are a glossy, dark green, somewhat similar to the hickory, and the trees are as stately and symmetrical as the beautiful live oaks that abound throughout the South. Many of the smaller trees are beginning to use them as shade trees in place of oaks, and in a few years they will become a source of revenue to the far-sighted municipalities. A few nurseries have been started and some groves planted, but there is still much undeveloped territory that might be made to yield a good income at a minimum outlay of expense and labor. The soil is peculiarly adapted to their culture.—New England Grocer.

Found She Was in Wrong.
An absent-minded woman one Sunday morning walked into church, took a front seat and joined in the service vigorously, according to the Chicago barker who was in the collection basket. Then the collection basket was passed to her, and putting a coin into it, she looked about. She cast a glance in every direction, her mind cleared, and an expression of amazement overspread her face. She got up. She hurried down the aisle. She overtook the man with the collection basket. "I'm in the wrong church," she whispered, and taking the coin she had put in, she hurried forth.

A Romance Spoiled.
The beautiful girl waded in the yeasty surf. Presently she uttered a shriek of terror. "Save me!" she cried. There were seven men on the hotel piazza. They conferred hastily. Then the one with the clearest vision called to the struggling maiden. "Awfully sorry," he shouted, "but there isn't an unmarried man among us."

Then the lovely girl ceased her struggles and presently waded ashore.—Cleveland Plain Dealer.

Professional Obituary.
When an editor dies in Kansas, this is the way they write the obituary: "The pen is silent; the scissors have been laid away to rust; the stillness of death pervades the very atmosphere where once the hoarse voice of the devil yelling 'copy' or 'what the hell's this word?' was wont to resound. The paste-pot has soured on the what-not; the cockroach is eating the composition of the roller, and the bluebottle fly is dying in the rich folds of the printer's towel."

Comfort For Hen and Chicks.
It is a cruel plan which shifts off the ak almost entirely from the hen with a brood of chicks by placing a board in front of the coop at night; nor is such a plan necessary if one will take the trouble to build a coop or coops after the following plan: Build the coop after the usual plan, sloping the roof to the rear and covering the front with slats except at one lower corner, where a door should be arranged, so that the hen can be easily let out when desired.

To solve the problem of plenty of fresh air and at the same time freedom from prowling small animals, construct a screen completely to cover the front of the coop and cover it with wire netting; at either side fasten a strap with a hole in the end, and on the sides of the coop place a screw, over which the straps are placed to hold the screen in place. To make the screen still more secure when placed have the side pieces large enough so that a long wire nail may be driven in them about

one-quarter the length of the nail, at the end; then sink in the ground at either end of the coop two pieces of wood, each having a hole in the end, into which the nail in the end pieces of the screen will fit when the latter is in position. In this way it will be impossible for the screen to get loose. In the illustration, H, at the dotted line, shows where the screen will come when in position; A, the side piece of the screen, with the long wire nail in position; B, the stakes in the ground to receive the nails; B, the screen complete; G, the swinging latch by which the door for the use of the hen is kept in place, and 2, the manner of attaching the small strap to the side of the screen.—Indianapolis News

Scarcity of Lambs.
How can there be other than a scarcity of lambs and high prices when the tendency of the producer is to sell each crop of lambs as fast as they become of marketable size and age and the tendency of the consumer to have lamb for his dinner, no matter what the price demanded? asks the Twentieth Century Farmer. The sheep raiser is not proving himself able to supply the requirements of the mutton eater as fast as the demands are coming. This is observed in the decline of sheep population, and the great demand for the female side of the flock which has developed in the market centres, where the contest is fought out between the packer and the buyer of the ewe for mutton and for breeding purposes.

The ewe flock is not a long lived element in the sheep industry; they soon wear out and must go into the mutton market. Their places must be filled from the ranks of the lamb flock, and if these are taken by the extra inducements of high prices there is a serious decline in production starting the business in the face.

That lambs for feeding purposes are going to be high there can be no question. That the general prices for mutton will continue high there can be no doubt. That this scarcity is well grounded there is every reason to believe. That feeders of sheep will be obliged to change to cattle to a greater or less extent, there seem good grounds for prediction.

Sheep breeders never have greater opportunities for profit in mutton and wool than they are now enjoying throughout the range country. The careful selection and retention of the choice ewe lambs of the flock each year is a business requirement, and the careful selection and purchase of the best rams is business intelligence.—American Cultivator.

Berlin now has over 6000 cabs with taximeters—dials indicating the distance traversed, and cost to the passenger.