

THE FULPINS

BY THE REV.
SUNDAY
SERMON
IRA W. HENDERSON,
THE FAMOUS DIVINE.

Subject: "Profit and Loss."

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Profit and Loss," Rev. I. W. Henderson, pastor, took as his text Mark 8:36. "For what doth it profit a man to gain the whole world and forfeit his life? He said: Jesus draws the picture with strength and in a startling manner. What doth it profit a man if, in the end, he shall have gained control over the sum total of the material things in the universe and have forfeited his soul life with God? "The question is between that life which consists mainly in having and that which consists in being." The question is whether or not our control shall tend to self-aggrandizement or to self-culture. Shall we devote our larger and finer energies to the attainment of possessions which are of us in this world alone or to the enlargement of our spiritual powers? The difference between the two is growth and growth. The man whose career is given over to getting things is measured as a success according to the material wealth he has acquired. But the man who is a "growing man" is marked by his richness in grace, goodness and godliness.

There is in our time a most commendable spirit abroad in the hearts of our people leading them to seek the amelioration and upliftment of the conditions of life about us. There is an earnest desire among men of purpose everywhere to make the most out of life. We have small patience with the shirk and are getting to have less with the business slave. We read of the possibilities of cheap power in its relation to economic affairs and millions of money transfers from Niagara into electricity and rapid transit. Our hearts are appalled at the ignorance of thousands of men here in America and we build schools. We are told that in order to a successful social system the worker must have fair hours and a good day's wages. We are told that day are the necessities, and inexpensive, too, of today. Our millionaires have gold galore for charities and clubs, and men in all grades of society put more money into amusements than ever before. All this is well in its way and many good conditions should be bettered and the standard of life raised. No man should waste any of his talents, nor should he give undue attention to any one to the detriment of the rest.

The latent wealth of the world should be made more available to the masses. We are told that the mentally unprepared. Each member of this State deserves and should be enabled to acquire sufficient physical endurance to fit him for the fight. The man who sells his labor must receive a fair wage and for the opportunity for enjoyment and for the culture of other than his "business nature." We cannot have too many charitable institutions to meet real need, nor can we do other than rejoice over the wealth that lies at our hands. All these things are good and all are necessary, when used properly will be found to be a means to the betterment of this world and life.

But in our endeavor to utilize the possibilities of the present and material life there lies the danger to forget the immortal and spiritual existence of the soul. The state of the State's expense is a curse for many an economic cure. Money may and does bring happiness to the hearts of all who, righteously, may possess it. No man can deny the value of physical culture in its relation to health, ailments and in strengthening the constitution. Fair pay for a fair day's work is only just. None of us begrudge the man of millions except we are aware he has robbed us. But brain muscle and morality are not necessarily allied. Some of the most dissolute men the world has ever harbored have been the mightiest in intellect. The antics and excesses of not a few college men but prove that book knowledge and purity of life are not one. Money is not an unalloyed blessing. Social but, oh, what slaves it does make of men; how soon the greed for it will stifle all that is noble in its lovers. The size and development of your upper right arm is in no way an indication of the strength of your soul. Power is not in the muscles of the hand. Bulk of purse, brawn of muscle, depth of learning and a fine mentality are both commendable and desirable if so be they are righteously acquired, but the acquisition of all these things is as nothing if so be a man has forfeited his soul life for them.

Today we train our youth for business or profession—that is to say, for careers of economic usefulness. Our main aim in education is to fit men to achieve material success. We demand that our schools shall turn out men who are able to take care of themselves. We pay but scant attention to individuality and to the leanings and peculiarities of personality. Any one here can stand as well as I, how much moral training the schools give our youth. In our fear that the Bible in the school may savor of denominationalism, we leave, often, a free field for the child in a man dependent upon his own resources the continual cry is for him to achieve success. Fortunately, indeed, is the man who, by wise direction and personal preference, is enabled to choose the way that leads to real and lasting success. But the pity is that too many of us spell success in the terms of material achievement. Too few are they who know that success is a matter not so much of getting as of being; that it is more a matter of soul culture than of material gain. Success is measured not by the amount you have, but by what you amount to.

Far be it from me to belittle a proper material success. The world owes a debt it never can repay to the men of money, the masterful mechanics, the learned lawyers, the erudite doctors, the brainy business men, the tireless teachers and toilers and leaders who have made possible and apparent the civilization we now enjoy. I am the last man to deny the value and advantage, ay, the necessity, of all manner of human development. But what shall it profit us, individually or socially, if, surpassing Greece for wisdom, the Romans for wealth, the arts of France, the metaphysical acumen of Germany, the landed possessions of Russia, the commercial

power of our English cousins, we shall attain material success at the expense of our soul's life? "For what doth it profit a man to gain the whole sum total of material things and have forfeited his soul life with-in God?"

The highest measure of success is the permanency of achieved results. The test of service is in the worthiness of the laborer to whom his efforts have been applied. If sound money is more important than sound morals, then the teacher of political economy is of more value to the world than the teacher of ethics, that is to say, of the science of right living. If deeds are of more consequence than a spiritually minded and Christ-moved man, then Morgan, with his merchant marine is mightier than Moody with his Bible. If cash counterbalances character then let us relegate the Christ life to its proper, that is to say, the second, place in our scheme of living. If policy is better than a trust, or but few men are worthy to hold the Jolly Roger to the fore-peak of the ship of State and declare ourselves the moral pirates that we are. But I am persuaded that we do not value the material more than we ought. In our eyes the fundamental we do believe that principles, purity and godliness are more of account than all else in life. We are all conscious of the beauty, the nobility, the transcendent importance of the culture of the soul. There is not a man, or but few, man as yet, but who will admit at once and without discussion that to trade the soul's life for material success is to strike a poor bargain. I have yet to meet the thinking man, whose opinions are worth a snap of my finger, who would advise another proposition save that a godly life is the only sure foundation of security and the only guarantee of the permanency and efficiency of success.

Believing these latter truths to be divine, why, then, do we hesitate to count our wealth and our honors? Why do we refrain to parallel our academic conclusions with definite effort. Why do we refuse consistently a hearing and continue to serve the god of material success? My friends, the whole question of social and economic life is a matter of getting or being, of self-aggrandizement or of self-realization and self-culture. Getting is as natural as breathing. But we breathe not for the sake of breathing, but in order to live. Getting, the acquisition of material things, may be a means to the culture of our souls. When so used riches are a blessing. That man is wisest who makes all things in this life tend toward his soul's development. Let us teach our youth that growth in godliness is the prime function of the spiritual task of the man endeavor. Let us tell our young men and our maidens that it is best to serve God and to grow constantly into the graces and beauties of Christlikeness. Let us send home to the young and impressionable hearts of our boys and our girls the challenge and eternal truth that it can never profit a man to gain the whole world and lose his own life within God. Then shall we have inculcated the true philosophy of life and hastened the coming of the kingdom of God of Christ our Lord.

Worry and Fear Removed. It is not religion, but the lack of it that makes people unhappy. Yet how strangely and how widely the opposite view prevails. There are many who think that religion is only a calling drudgery, but as the surest source of moroseness, melancholy and unhappiness of life. Their idea is that religion is a system of suffering to which many people are willing to submit here in order that they may not suffer hereafter. "The religion," only happiness is in the future, its rewards after death. Instead, the real fact is that religion is a thing of present joy and ever continuing blessedness. It is the gladdest, happiest thing in all this world. "Her ways are ways of pleasantness and all her paths are peace."

It is religion that gives us the bright things in life and sin the dark things, and not vice versa. Religion goes down to the deepest springs of our mental and spiritual well-being, and it is there that it roots and grows. It takes the sting out of the past and it takes the worry out of the present. It takes the fear out of the future.—The Rev. G. E. F. Hallock, D. D.

How to Learn Love. It is a rule that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of disinterestedness. We can learn love through service.—Hugh Black.

What Could Hinder? If man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ?—Cottrell.

A man's knowledge of doctrine counts for nothing if he neglects duty.

DISARMED.

There is a frank honesty which cannot be made ridiculous, although it be an acknowledgment of ignorance. It was an honesty that Lincoln used, and an anecdote of him in the Century shows how with it he once disarmed a learned opponent who had overwhelmed him with quotations.

Lincoln was not a learned man, but for true knowledge he had the highest respect. The practicing lawyer with his pseudo-honor, however, was a natural target for Lincoln. One such lawyer, in order to impress his hearers and to embarrass his opponent, quoted massively a Latin maxim.

"Is that not so, Mr. Lincoln?" he asked.

"If that is Latin," Lincoln responded, "I think you had better call another witness."

Probably the jury hailed the frank young lawyer as their own champion, since he professed himself as ignorant as they.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 25.

Temperance: the Use of Strong Drink.—Prov. 23, 29-32.

Daily Readings.

Strong drink unites for the service of God.—Lev. 10, 8-10.

Its evil hereditary effects avoided.—Judg. 13, 4, 5.

Abstinence while acquiring national character in the wilderness.—Deut. 29, 6.

Strong drink brings personal and universal ruin.—Isa. 23, 1-7.

Abstinence has to do with making a great character and career.—Dan. 1, 8, 16.

An ancient cure for drunkenness.—Deut. 21, 20, 21.

If Christ is really to reign; if poverty and crime are to become exceptional rather than common; if the family shall ever have a fair chance to develop upward and upward; if the haunting specter of fear that her boys may be lured from virtue and safety by the gurgling song of the wine is ever to be removed from the heart of the mother; if politics is to be made clean; if the law of heredity is to be utilized for happiness and not for sorrow; if the slums of our city are ever to be purified and disinfectured; if the annual tribute of hundreds of girls to appease the monster of lust is ever to be discontinued, then the "saloon must go." It will go when the Christian forces of our land see eye to eye and stand together speaking with one voice and casting one ballot, saying, "It's go to God!"

This is not a plea for any party that might be named; it is a plea that the good men all get on one side, under some banner, no matter how named. When that shall happen then the rope of the great criminal will be found very short. It is quite possible that the voters of Methodism alone could do the deed; that is, they could elect the judges, and when that had been done the victory would not be far off. Dr. William A. Smith, a prominent Southern Methodist of the old slavery days, said: "I told Dr. Bond that, . . . at any time when the membership of the church shall unite their votes with the non-slaveholders, in West Virginia particularly, they are competent to overthrow the whole system." The author from whom the above is quoted (Atlantic, The Anti-Slavery Struggle) quotes Quaker Thomas Whitman's remark on Methodism: "I have been at one of the camp meetings of thy people, and heard them shout and pray, with much inward comfort. I tell thee, Luchas, what I think, moreover; that if the Methodist people would try if they might shoot and pray down this slavery in a short season. They have much power in that direction. But, alas! Methodism divided on the question, and God had to interfere, to settle the debate with 'his terrible swift sword.' The problem which might, could, would and should have been solved, in a republic of sovereign people, by vote, was figured out with red-painted bayonets for crayons, and wide, gory plains for blackboards.

To Kill Cabbage Worms. Common salt sprinkled on cabbage leaves will kill of worms and destroy their eggs as well. The salt application will have to be renewed after every rain. This is a simple and effective remedy, and it does not injure the plants, either.

Ditch Cleaner. A ditch cleaner is described in Farm, Field and Fireside by C. T. Baker, as follows: "In connection with the road scraper a ditch cleaner is used to pass the earth from the side ditches up the grade far enough for the road scraper to reach it. This ditch cleaner is made something after the fashion of a snow plow, but the left hand side is made shorter and the side is made vertical, so that

The Farm

To Kill Cabbage Worms. Common salt sprinkled on cabbage leaves will kill of worms and destroy their eggs as well. The salt application will have to be renewed after every rain. This is a simple and effective remedy, and it does not injure the plants, either.

Ditch Cleaner. A ditch cleaner is described in Farm, Field and Fireside by C. T. Baker, as follows: "In connection with the road scraper a ditch cleaner is used to pass the earth from the side ditches up the grade far enough for the road scraper to reach it. This ditch cleaner is made something after the fashion of a snow plow, but the left hand side is made shorter and the side is made vertical, so that

in practice this perpendicular side acts like a landslide. The other side is beveled something like a plowshare and is faced with steel. This side is made longer than the other, and it is this side that shovels the earth out of the ditch. The hitch is not at the point like a snow plow, but about ten inches to the right of the point, as shown in the illustration, which is adjustable."

The Perches. The perches should be so arranged that the hens are on a level. One of the best arrangements that I know is a frame made of inch lumber with strips nailed crosswise, eighteen inches or two feet apart, for perches. This frame is hinged to a 2x4 strip on one side and rests on some suitable support on the other. This can be easily lifted and fastened out of the way when the hen house is cleaned. The size, of course, must be adapted to the size of the hen house, which if large may require several of these frames for convenience in handling. Thirty-five feet of roost will comfortably accommodate fifty hens. Dropping boards are doubtless good, but we do not all have them, and yet manage to get "lots of eggs" in the winter. If the roosts are just laid across saw-horses there is danger of mites hiding under them. But a handful of coarse salt placed just where the perch comes in contact with the saw-horse is very discouraging to mites.—C. R. P., in Farm Stock and Home.

Wheat For Layers. While growers have long recognized the value of wheat for laying hens, attention has been recently called to its value as an egg producer. At the time we hauled our wheat to the barn the hens had almost ceased to lay. The wheat was unloaded from the wagon outside of the barn, and the scatterings were picked up by the hens. In a few days the egg production increased from five or six to sixteen or eighteen, and so continued for about two weeks, and then again dropped off. Three weeks later the threshing was done, and the hens had access to the straw stack, especially among the chaff that remained on and near the ground. The result is about two dozen eggs per day at the present time. We have taken the hint, and are now feeding about two quarts of low grade wheat per day among the chaff, in the scratching room. At that rate a bushel will last about two weeks. The money value of the increase is about \$1.70 per week.—Farmers' Home Journal.

Hog Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

in use by the iron clamp F, being placed down over top of door and frame. D. Door has a central opening B, below which are several bolt holes X, for fastening an iron lever, C. The top of door also has wide slot, E, bolted at one end with blocks behind to hold it out from door, so the other end will form a guide for lever C, which, when pulled forward, partially closes opening B, and firmly holds hog, with head through the opening. Lever C is fastened while in use by a spike nail inserted as shown, in one of several holes bored through side cleat and door at Z. Opening B is twelve inches long and nine and one-half inches wide at widest places near lower end, and lower end of opening is ten inches above floor. Cris is four feet two inches long, two feet four inches high, and one foot six inches wide inside measure. Place trap squarely with rear end close up to

Rings on Her Fingers Nails. A famous Philadelphia beauty, Kate Furniss, hardly more than a debutante, though she is now Mrs. Thompson, has been the sensation of fashionable watering places all this summer, displaying her rings—which are costly—in a most original and barbaric manner. She wears her jewels only on the upper joints of her fingers, weighting the slender digits up to the nails with diamonds and rubies, and supplies an emerald, leaving the bottom story entirely vacant. The effect is certainly bizarre and not altogether fortunate. But what's the use of being alive if one can't be unique.—Louisville Courier-Journal.

Diving For a Wife. In many of the Greek islands diving for sponges forms a considerable part of the occupation of the inhabitants. The natives make it a trade to gather these, and their income from this source is far from contemptible.

Quality in mutton can be improved by careful breeding and feeding. Be patient with the cows. They can't help giving you a swat in the face with their tails. If there are any unthrifty sheep among the flock now is the time to select them out and fatten. Give the new born calf a touch of fly repellent on that spot on the back where the hair parts. The flies like to feast right there. It is not the man who cures his sheep so much as the one who prevents their becoming sick who makes the most out of them. Of course there should be shade in the pasture. The more dense the better the cows like it just now. Make a shade if there is none. In sheep breeding there is but one way of keeping the ideal sheep and that is by trying to improve it. Sheep are either deteriorating, or else they are improving. Don't expect the hired man to work in hay and harvest till dark and then milk a dozen cows after dark and be very gentle about it. He isn't built that way. As at this season cows should be dry so as to avoid milking during fly time and excessive heat. Pastures are short, too, and a dry cow can stand it better than a good milker. It's a toss up between milking out in the cool yard where mosquitoes and flies pester the cow and the tall works like perpetual motion, and the darkened barn with a host of hot cows adding to the heat of the day.

The following advertisement appeared in a New Zealand Journal: "Wanted, capable girl, for dairy farm able to milk. Four good-looking sons in the family."

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

EDUCATE THE FARM BOYS.

Gov. Terrell, of Georgia, Advises Appropriations to Colleges.

In his annual message, Governor Terrell, of Georgia, gives more attention to schools, says the Savannah News, than to any other subject. "He is particularly impressed with the necessity for educating along agricultural lines. He advises that an appropriation sufficient to erect agricultural college buildings at the State University be made. He points out that the prosperity of the State is largely due to agriculture, which, therefore, ought to be encouraged in every possible way. That he is right in this matter, there are few who will deny."

In connection with the proposed agricultural college at the State University, he believes there ought to be an agricultural college established in each Congressional District, and if it is thought not to be advisable to have so many agricultural schools supported at public expense, he thinks there ought to be at least three such schools, one in the northern part of the State, one in the central part and another in the southern part. There is now one in the northern part.

The South has developed its manufacturing industries in a way that is wonderful and has become a great manufacturing section; but it is still a great agricultural section, and its manufacturing industries make the farming industry all the more valuable. The South has many technical schools for the training of men in the manufacturing branches, but she has neglected to provide ample schools for the training of men in the art of agriculture. It is encouraging to know, however, that this subject is now being agitated in all the Southern States and that the people are becoming more and more impressed with the importance of better school facilities for our embryo farmers.

It is a branch of education that must not be neglected. Agriculture is the very foundation of our wealth, and it ought to be conducted by men who have had the best scientific and business training.—Richmond Times-Dispatch.

Size of Heads. The average adult head has a circumference of fully twenty-two inches. The average adult hat is fully 6 1/2 size. The sizes of men's hats are 6 1/2 and 6 3/4 generally. "Sevens" hats are common in Aberdeen, and the professors of our colleges generally wear 7 1/4 to 8 sizes. Heads wearing hats of the sizes 6 1/2 and smaller, or being less than twenty-one inches in circumference, can never be powerful. Between sixteen and twenty inches in circumference, heads are invariably weak, and according to this authority, "no lady would think of marrying a man with a head less than twenty inches in circumference."

People with heads less than nineteen inches are mentally deficient, and with heads under eighteen inches are "invariably idiotic."—Young Woman.

Bereavement in Bombay. Lady Curzon made a point of collecting any amusing attempts made by Hindus to write English that came under her notice and had many curious specimens in her scrap book. Once she got from Bombay a letter that two brothers sent out to their patrons on the death of their father, who had been the head of the firm. It ran: "Gentlemen: We have the pleasure to inform you that our respected father departed this life on the 10th inst. His business will be conducted by his beloved sons, whose names are given below. The opium market is quiet and Mal 1500 rupees per chest. O, death, where is thy sting? O, grave, where is thy victory? We remain, etc."—London Standard.

Diving For a Wife. In many of the Greek islands diving for sponges forms a considerable part of the occupation of the inhabitants. The natives make it a trade to gather these, and their income from this source is far from contemptible.

Quality in mutton can be improved by careful breeding and feeding. Be patient with the cows. They can't help giving you a swat in the face with their tails. If there are any unthrifty sheep among the flock now is the time to select them out and fatten. Give the new born calf a touch of fly repellent on that spot on the back where the hair parts. The flies like to feast right there. It is not the man who cures his sheep so much as the one who prevents their becoming sick who makes the most out of them. Of course there should be shade in the pasture. The more dense the better the cows like it just now. Make a shade if there is none. In sheep breeding there is but one way of keeping the ideal sheep and that is by trying to improve it. Sheep are either deteriorating, or else they are improving. Don't expect the hired man to work in hay and harvest till dark and then milk a dozen cows after dark and be very gentle about it. He isn't built that way. As at this season cows should be dry so as to avoid milking during fly time and excessive heat. Pastures are short, too, and a dry cow can stand it better than a good milker. It's a toss up between milking out in the cool yard where mosquitoes and flies pester the cow and the tall works like perpetual motion, and the darkened barn with a host of hot cows adding to the heat of the day.

The following advertisement appeared in a New Zealand Journal: "Wanted, capable girl, for dairy farm able to milk. Four good-looking sons in the family."

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMPLEMENTS FOR NOVEMBER 25.

Subject: The World's Temperance Sunday, Isa. v., 11-23—Golden Text: 1 Cor. ix., 27—Memory Verse, 11.

I. The drunkard's feast (vs. 11, 12). 11. "Woe," Grief, sorrow, misery, a heavy calamity, a curse. "Early in the morning." When it was regarded especially shameful to drink (Acts 2: 15). Banquets for revelry began earlier than usual (Eccl. 2: 23, 24). "I will follow strong drink." That they begin and continue to use it from early morn till night. Palm or date wine was, and is still, in use in the Eastern countries. Judea was famous for the abundance and excellence of its palm trees and its consequent had plenty of this wine. Drinking strong drink is the chief business of the day. "Till wine inebriate them." Until there is excited, excessive action in the blood vessels, causing them to act in excitement, "Pine," or any evil way which their nature might be made to feel, under the unnatural pressure upon the forces and functions of the body. In this condition no man is able to use good judgment, or to execute his work correctly.

12. "A stringed instrument of triangular figure. Music was common at ancient feasts (Amos 6: 5, 6). "The viol." An instrument with twelve strings. "The tabret." A small drum or tambourine, played on as an accompaniment to singing. "The organ." The organ is a stringed instrument of the Hebrews. Such as indulge in revelry must have every sense gratified, for only by being stimulated by such excitement could they at all be satisfied. "They regard not." The most positive proof that such conduct is unprofitable.

13. "Therefore," Because they ignore God's warnings and continue in their drunkenness. "My people," Judah, or Israel, or both. "Are gone." The prophet sees the future as though it were present. "Because they have no knowledge." Because of their foolish recklessness in following strong drink they make drunkards of themselves. "They are contrary to wisdom." They become captives because their brains are so ruined by excessive drinking that they are not capable of acting the part of prudent, careful men. "Honorable men are famished." Strong drink ruins those in honorable positions just as quickly as men of low estate. "Dried up with thirst." Both the great men and the common people suffer alike when in captivity to the cruel power of strong drink.

14. "Hell," Sheol, the place of the dead. Sheol is personified and compared to a ravenous beast, eager to swallow its prey. "Hath enlarged herself." There has been so great a slaughter that the world of the dead is too narrow to accommodate all who enter there, and has to build on an addition. "Has to increase its capacity." "Openeth a grave." Draped up tense in the Hebrew changes here. It should be "and is opening her mouth." The slaughters have not ceased.

15. "The mean man," etc. Its victims include all classes. Even "the meek and lowly," brought down to the mean level, and to the same level "the mighty" and "the lofty" are degraded. The drunkard soon loses all self-respect, then his respect for all that is good, even respect for God and for his judgments. This is to become "a scoffer." "Shall be exalted in judgment." When man's glory is all passed away God is unchanged. Though men scorn His offered mercy and refuse His wise counsel He is not cast down. He is exalted. "The scoffer is brought down." "Regarded as holy by reason of His righteous dealings." "Then shall the lambs," etc. When these are gone into captivity and swallowed up in death others shall fill their places.

16. "The woes of the drunkard (vs. 13-23). 17. "Iniquity." Guilt incurring punishment. "Cords of vanity." Wickedness. Rabbits say, an evil inclination is at first like a fine hair, and the finishing like a cart rope. These sinners harness themselves like horses to a cart, straining every nerve in sin, they drag their punishments with them. 19. "Let him make speed," etc. "They challenge the Almighty to do His worst, and set His justice at defiance. They do not believe that the Lord is so good as to be brought down. "Call evil good," etc. Men resort to lying subterfuges to justify themselves in sanctioning the liquor traffic. 21. "Wise in their own eyes." Those who prefer their own reasonings to divine revelations, who despise or reject the counsel of God, who claim to have a knowledge of it, but do not practice it.

22. "Mighty to drink." Those who boast that they can drink more than others and yet be able to stand. They shall not escape the curse of drunkenness. "To mingle strong drink." To add spirits to strong drink, and then count themselves strong because they can endure the effects. Their glory is their shame. 23. "Justify the wicked for reward." Who, as judges, pervert justice and for a bribe acquit the guilty. Who for the sake of votes or money, influence or favor with the people, vote with the saloonkeeper and help make bad laws. God will punish such. "Take away the righteousness." Though a man be proved innocent, yet because he does not give a fee he is condemned by those unjust men. Misery will overtake him.

Ball Player's Finish. The ending of a ball player's career has in it much the same tragedy that accompanies the loss of voice by the singer. At one fell swoop the player and his family drop from comparative luxury, ease and ability to have all the ordinary pleasures of life and fall to something like actual poverty. Oftentimes poverty is encountered before the end of the struggle is reached. The still young couple, after several years of good living, traveling, seeing the world, enjoying all the fun in life, suddenly come with a splash to the icy water of poor living. Poor clothes, inability to pay for theater tickets and trips abroad, and inability perhaps to much more than pay the rent of a small flat—for the ball player who has never done anything but play ball and who has not saved his money is against a hard proposition before he can learn a trade or find something to carry him safely along.—Brookton Enterprise.

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when

Fiery Ringing Trap. Mr. C. Avery, of Indiana, writes the Ohio Farmer about his hog ringing trap as follows: "Subscribers who raise hogs may be interested in a ringing trap which I use, so I send sketch. The frame of trap is 2x4 inch pieces, D, D, and D, lapped and bolted at corners as shown, and a tight, smooth floor; also side and top boards are solidly nailed to inner edge of the frame, as shown, making a strong crate from which boards can not be crowded off. Rear end is fitted with slide door to raise up as indicated by dotted line V. Front end has a door, AA, made of two thick, strong boards on inside cross cleats at top and bottom. A, A, is joined at bottom by two strong hinges to frame D, and held up when