Theme: The Life Spiritual in Christ. cified on Calvary, died, not that we might be enabled to gain riches or honor or glory in this world. Rather

might

did He suffer that, through Him, we might be led to discern the spiritual realities of life. Rather did He offer

Himself that, through Him,

gain spiritual plenty, power, peace,

Would that we might discern that the spiritual life that we are to live

hereafter is the normal life now. Would that to-day we might cease to

sear our souls with sin. Would that we might, here and now, re-dedicate

ourselves to the spiritual service of our spiritual God. Let us cease to make the passing pleasures of the

present the motive in our lives. Let us rather strive for the primal and

the fundamental in life. To the at-

endless powers, the everlasting pos-sessions, let us bend our energies. If

we are to live the life spiritual here-

after, then, by all means, let us gain all spiritual wisdom now. If, through

the acons, we are to dwell within the light of the countenance of the Christ,

then let us become accustomed to the glory of His presence here.

The student studies against his life's labors. The scientist devotes his larger energies to his field of investigation. The disciplines of the student subordinate all else to them-

selves. The scientist specializes. All else is secondary. Not otherwise is it

with the Christian. The Christian is

fitting for spiritual specialism. His duty it is to draw so near to God that the divine life is within him and he

within the divine. His duty it is, re and now, to subordinate all things in this life to the son's devel-

secondary, all are incidenta. None is primary. None is fundamental.

Poverty with purity is price. The true wealth is the wealth spiritual

Real content comes from above and abides within. The purest happi-ness is the gift of the Spirit. The

power that persists is Pentecostal.

Do you doubt? Come then to the

hovel that they call home who are poor in earthly possessions but who are rich toward God. Poor? No. Rich? Yes. Unhappy? No. Happy? Yes. And you ask: "How can this

Yes. And you ask: "How can this be?" Listen to the words of our

blessed Master: "Let not your heart be troubled. Ye believe in God, be-lieve also in Me." "I will not leave you orphans, I will come to you." "These things I have spoken unto

you that ye might have life." "I am the bread of life." A son of God un-happy? A daughter of our Father in

The need of the church and of the

individual Christian to-day is spirit-uality. The power of the Holy Ghost

the Comforter is sadly neglected. The

church relies too much upon the

material, we may climb ever higher to the spiritual heights where the air

regeneration of the world.

aenemic church cannot lead. need red blood in our veins.

justifies." If we are Chriscians let us live the life. Let us place the em-

the spiritual truths revealed in Jesus Christ. Let us teach mankind that

he is richest who is wealthlest toward

the cultivation of the soul's powers has its appeal. The spiritual chord struck by Jesus Christ can awake an

antiphonal note in the soul of every

we know not where or why.

me careering past us, the very

blems of resistless power. They sub-

side and are lost among the succeeding waves. In like manner, on the vast sea of human life, individuals,

then empires, mysteriously emerge

They raise their ephemeral forms

conspicuously high, overwhelming whatever stands in the way of their

march. They also subside and are lost, but the unfathomable abyas of

humanity still remains, and God's eternal purpose moves on toward the

accomplishment of the determined

preach and teach.

man who wants to hear.

end .- Drapers

the grace of God.

Wealth, position, power, all are

gain an eternal weight of that, through Him, we might

Brooklyn, N. Y .- Preaching at the Irving Square Presbyterian Church on the theme. "The Life Spiritual in Christ; the Fundamental in Chrisderson, pastor, took as his text John 8:5: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He said: It is my desire, as the Spirit may

give me wisdom, to unfold to you what, to my mind, is the fundamental In Christianity. From the words of our Master I conceive the truth to be that, save as we apprehend the spiritual verities revealed in Jesus Christ; save as "e see the world, man, our God, with the spiritual vision, we cannot become partakers of the glories of the kingdom of our Father. Only as we open our hearts and minds to the indwelling Spirit of Almighty God do we enter into the promised land of the new dispensation, to possess it, to enjoy it. Filled with the Spirit we live, but if the Spirit of God abide not in a man he

is none of His.

In that beautiful figure of the vine Christ cuts clear for us the nature of the spiritual life. It is our oneness within the Author of the universe and of us. It is the merging of our lives into the life of God. The perfect spiritual life expresses itself in union within the Maker. Entirely within the living Christ moves the flawless human. Fashion a man according to the stature of Jesus Christ and you have a spiritual man. The spiritual life is that life within Christ which will make you always ask, "What would Jesus do?" The ethical judgment always referring for its sanction

Spirituality and godliness are synonymous. Apart from the glorified Nararene there is, Christianly speaking, no spiritual existence. Spiritualphy; it is a fact. A vital and a vivi-fying reality is the life within the Son of Man. The Christ life is not merely a state of mind, but a mode of action. The living of the man within Jesus and for the Father, and the Holy Spirit dwelling in him, that is the life spiritual. As the late Dr. Maltbie D. Babcock well said: "Spirtuality is seeing God in common things and showing God in common

Now this spiritual life is not en teric in its nature. It is not a life for the few. It is a life for us all. The economy of the good news of the Master is worldwide in its application and inclusiveness. To all men the opportunity to dwell within Christ is offered. To all the higher life has its appeal. From Nicodemus of the Sanedrim, to Onesimus the slave. From the mighty in intellect, to the unlet-tered and unlearned. To the banker, to the beggar, without money and without price, are given all the wealth at God's command if they will.

The highest Christian life is in-separable from the highest spiritual-We cannot understand the soul of the message that the Master brings to us until we enter into His point of view. The mightiest Christians of all the ages were men of the deepest sanctification. And sanctification is the soul's progress toward the perfeetness of God. Witness Peter as he stands before the wondering, polyglottous multitudes, on the day when rit filled the church. Saul of Tarsus, as, "ringing down the grooves of change" he sends watchword, . For to me to live is Christ." The secret of the success of Wesley, of Spurgeon, is spiritual force. The most helpful power in the world to-day is the strength of soul of consecrated men and women. may come and men may go, but the influence of the soul which is growing into Godlikeness is the influence which bends hardest upward and heavenward. To be truly Christlike, we must be truly spiritual.

The greatest value of the spiritual life is that, through it, we are enabled, more and more, to understand Jesus Christ Himself. The Christ cannot be comprehended save through the spiritual depths of His nature As true it is to-day as it was when Nicodemus went through the sable night to learn wisdom at the feet of Jesus: "That which is born of the flesh is flesh. That which is born of the Spirit is Spirit." Save as we en-Into the Spirit we cannot enter into the things of the Spirit. We canlet Heaven into our hearts. Only as we discern the soul forces which un-derile the activities of the Saviour can we understand Christianity and Christ. Only as we are filled with the Spirit can we understand the

The fullness of the promises of the Prince of Peace can come to those only who are strongest in soul ser-Christ has left us certain prom-He has conferred upon us certain privileges. But those promises and those privileges are realized, in their fullest measure, by those only who live the fullest life. Christ says to us with reference to prayer you, ye shall ask what ye will and it shall be done unto you." A prom-ise and a privilege. But to whom? To us all indeed. But fully to those of us only who live fully within

The promises of Christ are constant. Prayer is the same blessed privilege to-day that it was on that fateful night in Gethaemane. To you and to me Christ grants the same access to the Father that He had Himself. But we need the deepest spir-itual insight to learn the secret of success in prayer. Read that peti-tion of our Lord in the seventeenth chapter of the fourth Gospel and see which enthralis you. The secret of the success of Christ in His earthly eareer is the secret of the prayer in the grove by the Kidron. Christ has revealed the secret to us. It is for us to decide whether or no, using the piritual energy that we have, we thall go on to further glories in the life within our Saviour

in our time the material needs of men are, instead of being subordiman are, instead of being subordi-nated, pushed into primary import-ance. The mad rusk for wealth and power among the leaders in society has its influence on those in the rear ranks. Materialism masters all men, have those who see clearly and think profoundly. And in this there is

would that we might look less at the world material and more to the realm spiritual. Christ came not to

CHRISTIAN ENDEAVOR NOTES JANUARY THIRTEENTH

How God's Image is Preserved in Us -or Lost .- Gen. 1:26; Col. 3:

"Man in God's Image" and "Let them have dominion"—these two

thoughts belong together. The more a man stands in awe of God, the more will be stand in awe of himself, since he is made in the image of God.

The more we love God, the more we shall hate everything that deflies God's image in us, and seek to mortify it, that is, put it to death.
God's image still remains in the
worst of men. It has only to be renewed, not recreated.

Suggestions.

Change a single line of a portrait, and you destroy the likeness. So a single sin will destroy our likeness to

We always like to see children looking like their noble parents. How nd we should be of our likeness to

If a drunkard knew that a certain number of drinks would make his face permanently black, how many mer would drink? And shall we be less careful about the face of our soul? The first glass is a very little matter? So is the click of the handcuffs about the wrist!

Illustrations.

Doubtless there are stil many price-less paintings of the masters hidden behind coatings of dust and dirt. Clean every canvas and look for the artist's

One of the oldest Bible manuscripts is a palimpsest the precious words erased and the parchment used for worthless writing; the ancient book could be restored with extreme diffi-How many lives are palimp-

How is a file de-filed? By rust, And so is a man defiled when he is not

kept clean by service. They are to move the Boston Museum of Fine Arts away from the centre of the city to a more open region, for fear of fire. How careful men are of images of paint and marble, and how carless of the image of God in the

Questions. Am I losing God's likeness simply

by neglecting it? Do I diligently pattern after God's image as mirrored in God's Book? Am I growing less like God, or more

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 13.

Prayer.--Matt. 6 5-7.

Passages for reference: Job. 27, 8-10; Isa. 1, 15; Luice 18, 10-14; 20, 47;

might of man and not enough upon the grace of God. We need to se-Jeusus gives us two classes of men as a warning on the subject of praycure, as a real and virile fact in our own lives, the consciousness of our being within God through Christ. They are the hypocrites and the heathen. He pictures the former standing on the most conspicuous street corner, and in the most promight of the Master. Thus may we gain in soul energy. Thus may we grow from spiritual childhood into minent place in the church, where he can be the observed of all observers There he stands and recites his pray spiritual maturity. Leaving the mi-asma of the prison house of the body ers that he may be seen of men. It is not a lifting of the heart to God because of need, but a glory in the "holier than thou" spirit. In that is pure, and clear and vigorous. Escaping from the bonds of sin we may other scene when the Pharisee and unblican go to the temple to pray he clamber upward toward the pinnacle gives us another glimpse of the same man. Beastful of his own self-Beloved, we must lead. The postrighteousness, he wishes to impress tion of the church is at the front. He cares more to get a reputation among men than he does to get right with God. In Luke again he calls his disciples' attention to the scribes. church of Christ must be filled, indi-vidually and collectively, with the deepest spiritual grace. The Chriswhose religion consists in the form and "for a show make long prayers," deepest spiritual grace. The Christian man must be one who measured by the spirit level of his own ideals instifut. If we are Christian lat that men, may think them holy while they themselves 'devour widows' "the same shall receive greater dam-nation." Away back in the early phasis upon the enduring things. Let us bring men to the knowledge of days, Job discounts the hope of the hypocrite and asserts in the form of question, to make it more emphatic that God will not hear his cry when trouble comes on him. The prophet Let us live as we pray and Isaiah, in the first chapter of his prophecy, plainly told the Jews that And having dedicated ourselves to the service of the Lord of Light and their prayers would not be heard be-cause their hands were full of blood. of Love let us go out to men with the truth. To the highest, to the lowest,

> them that their prayers meant noth-ing and God could not answer. Did you ever see two words that look more out of place together? Have you ever seen two words that more accurately described the actual quality of some yes, many of your The deafness of God many entreaties which we have ut tered is not his fault for we have not met the conditions. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." There is nothing more contrary to the spirit of the Master than selfishness. There is nothing more necessary to answered prayer than a right spirit toward our heavenly

Their lajustice, their evil doing, and

their iniquities were so cherished by

Address to a Possum.

"I des wants ter remember you er de sayin', 'Dem what laughs bes taugh last,' " said Brother Williams to the 'possum that was grinning at his from the treetop. needn't show yo' toofies for me in dat fashion! You well knows I too knock-kneed ter climb up en git you, ef I'd des been bo'n bowleg, en didn't have de rheumatism, wuzn't blin' in one eye, en wuz young ez what I use ter be, en had a good, sarchin' dram dis mawnin' you sho' would have somepin' me ter grin fer than what you got now -you triffin' gray devil, you! You look lak' a rat anyhow, en I half suspects you des nachully no good!" -Atlanta Constitution.

Near Ashcroft, in British Columbia, are a number of small lakes, whose shores and bottoms are covered with a crust containing borar and sods in such quantities and proportions that when cut out it serves is cut into blocks and handled in the same manner as ice, and it is estimated that one of the lakes contains

THE AGRICULTURIST.

By NATH'I, FOWLER, JR.

In the world's dictionary the farm- of members of all professions. The the plane of business.

The railroad may cease running, and things will continue to live. The stock-board may board up its doors, and the world will continue to move as it has been moving for centuries, subject only to transient financial cloudiness. Most businesses may go out of business, and the professionalist may no longer continue to practise, yet people will continue to live

The farm, with what the farm stands for, is the essential factor of

The farm, then, is an indispensable necessity, without which the na-

its business, is not even in its mineral resources, but consists in the cultivation of the earth's surface-in

The farmer is the original producer of that which makes life possible, and without which no life can be maintained.

all physical progress was originally placed upon the farm, and there it will remain so long as we have physi- whether located on the rocky hills cal natures and require material of Maine or on the rapidly producfood.

Farming is our industry, the in-Notwithstanding the existence of the constant exodus from the farm and financial strength, is to-day the greatest power in the whole civilized

The farmer is not recognized as speaks with positiveness, claims that he should be, because he seeks neither notoriety nor prominence, but the farmer's life is narrower than most others, and that the farmer has quietly does his work, allowing others to play at society and to relittle opportunity to better civilization. As a matter of fact, the farm-

in a flat, does not have one-half as not fully suffice. It is necessary to have the love for the work so appear | much opportunity to progress, in the before men that they may honor us, and, by respecting us, be more willfarmer on a fairly fertile farm, ing to become of us or to help us. Some farms do not pay, partly be

To be in love with our work does

cause some farms cannot be made to pay. The barren farm is a worthless is independent. His vocation is the piece of property. The sooner it is only abandoned the better.

Probably not more than one-half of our fertile farms pay as well as education, although he may not have they would pay if the right effort was made to make them pay. It is equipped, so far as general knowlbut a common remark that a great edge is concerned, and, further, he is majority of farms are unprofitable a man of business because of the indifference on the

Altogether too many farmers, intheir farms to work them. The situ-

The principles of business, the marts of business; and there are laws of progressive economy, are not ten times more impecunious city applied to the farm as they are to workers than there are farmers in other trades or businesses; conse- actual want. But right here let it quently, the farmer is not always be said that even the poorest farminancially well-to-do; and usually, ers are better off than are the averthrough no fault of the farm, but age strugglers of the great city .because he does not exact what he From "Starting in Life," published

The tendency to-day is unmistak-

But the farmer's boy is not altoare like the farm of his childhood, stutter from the groom. cause he feels that that which he present they should be removed as a knows nothing about, although he preliminary measure, although it may think he does, is better than must not be expected that their rethat which he does know about from

actual boyhood experience. The farmer, rather than the farm. is driving the boy to the city, and the boy is going to the city simply

If the average farmer works harder than does the business man, it is not always because he has to, but generally because he thinks he must. I do not deny that there is much drudgery in farm labor-there is. So there is in almost any other call-

drudge, not of the work itself.

COMMERCIAL COLUMN.

Weekly Review of Trade and Latest Market Reports.

New York.—R. G. Dun & Co.'s Weekly Review of Trade says: Christmas week made a favorable comparison with previous years as to the volume of trade. Retailers' stocks of winter goods have been so well distributed that there remain less than the usual assortments for bargain sales. Wholesale business is good for the season and collec-tions show further improvement. Jobbers are delivering spring goods in some lines, adding to the freight congestion, which has not been relieved, except in isolated cases. Manufacturers complain of the light receipts of fuel and raw material. which has reduced activity at many plants, and there is also some inter-ruption because of inventories and repairs. On the whole, however, there is less idle machinery than is customary at this time. Lack of snow greatly facilitated building operations at many cities and work is making rapid progress, although delayed deliveries of materials retard operations in industry also.

High prices are maintained to all ections of the iron and steel industry, which is only natural when all departments are crowded with work and contracts run so far into the future that there is no prospect of idle machinery for at least the first half of pext year.

Wool goods continue to develop a little faster than worsteds, indicat-ing that the trend has changed, or ha larger socks of the latter were

Prices for packer hides are firm-ly maintained and some varieties have risen still higher, an element of strength being the extent to which hides are sold ahead. Leather is quiet, but more active

that is customary at this season large sales of Union backs being recorded at Boston.

Baltimore.—Flour—Dull and un-changed; receipts, 10,212 barrels; exports, 211 barrels.

Wheat—Quilet: spot, contract, 73 \(\) \(\) \(\) 74; No. 2 red Western, 76 \(\) \(\) 76 \(\); December, 73 \(\) \(\) 6 74; January, 74 \(\) 74 \(\); May, 79 \(\) 79 \(\); steamer No. 2 red, 63 \(\) \(\) \(\) 69; receipts, 8,253 bushels; Southern on grads, 8,253 bushels; Southern on grads, 8,253 bushels;

grade, 69 @ 74.

Corn—Firmer; spot, new 47 % @ 47 %; year, 47 % @ 47 %; January, 47 % @ 47 %; February, 47 % @ 47 %; March, 47 % @ 47 %; steamer mixed, 45 @ 45 %; receipts, 134,684 bushels; 45 24 45 %; receipts, 134,684 bushels; new Southern white corn, 45 4 248; new Southern yellow corn, 45 3 47 4. Oats—Steady; No. 2 white, 40 40 4; No. 3 white, 39 39 4; No. 2 mixed, 39; receipts, 4,365 bushels. Rye—Firm; No. 2 Western domestic, 76 3 77; receipts, 5,188 bushels.

Butter-Steady and unchanged; fancy imitation, 25@27; fancy creamery, 33@34; fancy ladle, 21@ store packed, 19@21.

Eggs-Firm, 26. Cheese—Active and unchanged; large, 14%; medium, 14%; small, cityite, whose broadness consists not so much in the good things, but to

New York .- Wheat - Receipts, 53,-000 bushels; exports, 26,941 bushels; sales, 1,500,000 bushels futures; spot Sales, 1,500,000 bulnels futures; spot firm; No. 2 red, nominal elevator; No. 2 red, 81 f. o. b. attoat; No. 1 Northern Duluth, 90 % f. o. b. affoat; No. 2 hard winter, 85 f. o. b. affoat. Corn—Receipts, 77,400 bushels; exports, 76,781 bushels; sales, 15,-

000 bushels futures, 40,000 bushels spot; spot steady; No. 2, 5214 ele-vator and 5014 f. o. b. afloat; No. 2 yellow, 50 %; No. 2 white, 50 %. Oats—Receipts, 39,000 bushels; exports, 14,955 bushels; spot firm; mixed oats, 26@32 pounds, 39@39 14; clipped white, 36@40 pounds, 40@44; natural white, 30@33

Hay-Firm: shipping, 85@90. Cabbages—Firm; unchanged. Philadelphia.—Wheat steady; contract grade, December, 74@74%c. Corn firm, Mc. higher: December, 47%@48. Oats steady; No. 2 white

natural, 41c. Butter steady; fair demand. Extra Western creamery, official price, 32 1/2c.; extra nearby prints, 36.

Eggs unchanged; nearby fresh. 29c, at mark; Western fresh, 29 at

Live poultry firm; fowls, 11 1/4 @ 13 1/2 c.; old roosters, 9 @ 9 1/2; spring chickens, 11 @ 13; ducks, 13 @ 14; geese, 13 @ 14; turkeys, 16 @ 17. Cheese quiet, but steady: New York full creams, fancy, 14 1/2c.; New York full creams, choice, 14 1/4; New York full creams, fair to good,

13% @14.

Live Stock New York .- Beeves -- Dressed beet in moderate demand at 61/2c, to 9c per pound, with fancy beef bringing

Calves-Veals steady at 5.50 to 9.50; culis, 4.50; barnyard and West-ern calves nominal; dressed calves steady to strong; city-dressed veals Sc. to 14c. per podressed 7c, to 121/2c. pound; country-

Sheep and Lambs—Sheep slow; prime lambs steady; medium grades slow; sheep, 3.50@4.50; no prime sheep sold; lambs, 6.70@8-10.

Chicago. - Cattle - Common prime steers, 4.00 @ 7.40; cows, 2.75 @ 4.75; heffers, 2.60 @ 5.00; bulls, 2.40 @ 4.50; calves, 2.75 @ 8.50; stockers and feeders, 2.40 @ 4.50. Sheep—Sheep, 3.75 @ 6.00; yearlings, 4.60 @ 6.50; lambs, 6.00 @ 8.00

WORTH REMEMBERING

About 1,750,000 acres grow the world's tobacco. The jerboa is the desert rat and is found in the Soudan.

The Asiatic ports of Russia are at the present time free of customs dut-

Employees in salt works never get cholera, scarlet fever, influenza or

The production of copper in the United States in 1905 exceeded 901,-000,000 pounds. Commercial traveler's licenses in the British South African colonies

when Hawali was discovered by Captain Cook in 1778 it has a population of 200,000. There are now only 31,000 natives on the islands.

There is a training schools for elephants at Api, in the Congo State, where 28 elephants are taking lessons. The training operations have produced encouraging results.

Consul Roger S. Greene writes that American tobacco seems to be unknown at Vladivostok—Russian being used for the best and Chinese for

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COM-MENTS FOR JANUARY 13 BY THE REV. I. W. HENDERSON. .

Subject: Man Made in the Image of God. Gen. 1:26:2-3 - Golden Text. Gen. 1:27 - Memory

Verses, 26, 27. Having created, in order, the heaven and the earth, light, Heaven, Earth, vegetation, the sun, the moon, the stars, the fish, the fowl, the tame and the wild animals, God creates man in His own image, after His own likeness. And having created man and woman God, blessing them as creatures of His own heart, delivers unto them dominion over querything alive upon the earth.

ers unto them dominion over everything alive upon the earth.

The central point of this story is that man was made in the likeness of God. To him is given a similar though not identical creative capacity; to him is given sight, hearing, the sense of sound, of taste, of touch. To him God gave the power of thought and the added power of the exercise of a sovereign will. For God says "Thou shalt have dominion." God, in man, creates a personality like unto Himself. A personality not so full and not so infisonality like unto Himself. A personality not so full and not so infinite. but a personality essentially the same as His own. God creates man as a ruler and in order to rule in the like. in the likeness of God it is evident that man must partake in some measure, at least, of the moral capacities of God.

The second part of the lesson

deals with the seventh day of creation, the day on which God finished His work. This seventh day has come down to us as the Sabbath, the day of rest. Here also we find in simple language the record of great economic, physical and spiritual facts. If God had not rested, if God had not by example, if we may so say, set apart the seventh day as a day of rest, we should nevertheless. as human beings, require one day in seven for cessation from economic cares, for the recuperation of our physical natures, for the culture and the cultivation of our spiritual ca-pacities. It is a well-known fact that too much attenton to business affairs dulls the fine edge of business power. It is an equally well-known fact that we must have at least one day's recreation and rest out of every seven in order to the proper health of the functions of the human heaten of the functions of the human body. It is a scientific physiological fact that, each day, a busy man or woman uses up precisely one-seventh more of vitality than is stored up for any one day's use. And as a horse, who is worked seven days a week gets weary and worn out, so must we or we shall also become weary, give one-seventh of our time to rest. This is the law of God written in the life is the law of God written in the life and the experience of humanity. And not less true is it that the proper husbanding of our spiritual resources demands the giving of an equal and regular portion of our time to God. The soul of man needs refreshment and invigoration as well. invigoration as well as his body or his mind. Especially is this so in the case of men who are, by virtue of their callings in life, brought face to face with the materialism and the endless distracting influences of our generation. Such men need a scatgeneration. Such men need a rest day, a day of recuperation, a day de-voted to the strengthening of the whole man.

The following notes on the various verses in the lesson may be found to

be of value:

Vs. 26. "Us." God is understood
as being surrounded by the angelic
heavenly court, by cherubim and
seraphim, etc. "Man," Heb. Adam, a seraphim, etc. "Man," Heb. Adam, collective, common noun, "Image-lkeness," somewhat synonymou somewhat double statement of same fact; the writer throws no immediate light upon what is the constituency of the image of God; he probably inferred description his readers would grasp his meaning. Vs. 27. "Created," the third

Vs. 27. "Created," the third greatest formation of God. He created first the heaven and the earth, and secondly the conscious Man was the third and by a cumulative process the greatest di-

vine creation.

Vs. 29. "Meat," in its earlier meaning of "food." As it stands we might be led to suppose that the writer was announcing a vegetarian dlet as a divine decree. But however much some of us might wish to hav it that way, and despite the undoubted good points of such a system of living, the writer hasn't this evidently in mind. It is likely that in the peaceful early days they did live on the fruits of the earth, but the writer cannot be accused of making a pro vegetarian argument.

Vs. 30. "Beast—herb," universal peace, it would seem, ruled then among men and animals. "Life," R. "Living soul," animal life common to all creatures, man included This is not to be confused with the

spiritual life. Vs. 31. "The," in all except the first and sixth days it is "a day." This indicates the importance of the first and sixth beyond the others.

Vs. 2, Chap. 2. "Ended," S. V. "Finished." It seems likely that English is unable to define just what the writer means here. God finished all His six days' work with the immediate beginning of the seventh cand in a certain sense He may understood as having finished it on the seventh day by His divine decree concerning rest. If hallowing the day is labor, then it seems that God did not finish the work till the seventh day was started. But if we consider "work" in the common acceptation of that term then God's labor must be considered to have stopped with the last moment of the

Distances Unthinkable.

Light, which travels at a speed of 186,000 miles in a single second of time, takes over four years to reach us from the nearest star. The thread spun by a spider is so excessively fine that a pound of it would be long enough to reach around the earth. It would take ten pounds of it to reach to the moon, and over 3000 pounds to stretch to the sun. But to get a thread long enough to reach the nearest star would require a million tons. If a railroad could be built to this star and the fare fixed at one cent a mile, the total cost of the journey would be \$250,000,000. or more than sixty times the whole amount of coined gold in the world. -New York American.

Quaner--"Do the automobiles in

London have the same kind of horns as those over here?"
Guyer—"Oh, no. In London they
have fog horns."—Chicago News.

Regging Letter Writer. The ingenuity of the heaging let-

ter-writer was illustrated anew by a story told by the Bishop of Salford Dr. Casartelli told the recently. Dante Society that there were both advantages and disadvantages in having an Italian name, "This morn ing," he said, "I received a begging letter from an impecunious Irishman who said he had noticed my name was Italian. He appealed to me to support himself and his family be cause I myself happened to be born on the birthday of the King of italy." -- Manchester Guardian.

SHE KNEW

An architect remarked to a lady that he had been to see the great nave in the new church.

The lady friend replied: "Don' mention names; I know the man to whom you refer."-Pittsburg Bull letin.

One of the early records in the United States of a protest against convict labor occurred at a mechanics' convention held in Utica, N. Y., in 1834. 20,000 tons of this material.

Lack of success in farming, unless

the farm be unmistakably barren,

gent application. Altogether too

many farmers imagine that success

is wholly due to hard and laborious labor. Labor is necessary to any

successful result, but the labor in

which the mind acts the part of part-

ner is the kind which pays and which

does not wear men out. As hard as

farming is, and as small as is the

compensation it usually brings, it

gives the farmer more than is re-

more, even, of actual dollars and

of the year, has less money, and less

ready money, than has the farmer;

has worked harder, although he may

Although the average city busi-

If the farmer treated his work as

he should, and applied to it the in-

telligence that is given to other

trades, he would reduce the drudg-

ery to a minimum, and ready money

Nearly all farmers make a living.

Comparatively few, of course, grow

rich from the proceeds of the farm;

ing Western soil, not only make ex-

penses, but are able to save some-

The farmer is seldom found in the

From farmers' children have

sprung the majority of our great

men, both of business and of the

Many a man, who does not know

anything about it, and therefore

the heart of progress, has a better

opportunity to learn what he should

The city clerk or city business

man, working in a block and housed

truest sense of the word, as does the

working as his own master on his

The farmer, above all other men,

The successful farmer is a man of

With the modern periodicals, and

There always will be some poor

the distribution of every class of

reading matter, the farmer has much

by Little, Brown & Co., Boston, Mass,

Of the etiology of stuttering we

self-supporting business on

He is well

poorhouse.

professions.

of life.

earth.

own property.

been book-taught.

but more than half of the farmers,

would not be a stranger to him.

The average city clerk, at the end

ceived by the average city dweller-

er is defined as a plain tiller of soil. farmer has as much time on his and the agriculturist or planter as hands, and generally more, than one who has lifted the farm on to does the city business man or professional man. It may seem to him The term "farmer," however, cov- that he works longer, but he does ers that vast company of workers, not. As a matter of fact, the chances who, by the planting of the seed, are that he works fewer hours than

raise any kind of a harvest, or who does his city neighbor. breed and raise cattle and other The planter of the South and the generally comes from lack of intelli-

agriculturist of the West are both farmers, but, by right of courtesy, are described by other titles, because they carry farming into business, or rather apply methods of business to planting and harvesting.

and propagate. But where there is no longer any farmer, there will be and the chances are that the city man no longer any people, for the world

will have starved to death, have enjoyed stated holidays and vacations. ness may may take in more money human maintenance. than the farmer can possibly gain

under the most favorable circumtio a would never have begun their stances, he pays a greater penalty existence for what he obtains, and in the majority of cases is worse off than is The wealth of the world is not in the farmer.

the farm.

The fundamental corner-stone of

dustry preservative of all industries. thing every year. hundreds of abandoned farms, and to the city, the farm, in its numerical

world. ceive its shallow reward. er, unless he is located miles from

Here, however, has been made a grievous mistake. The farmer, like the lawyer, should be proud of his profession, sufficiently appreciative know than has the artificially-living of it to contribute to it the full measure of his self-respect. Because he does not do so, he has lost both the an alarming extent in the bad things, social and business prominence which really belongs to his calling.

part of the owners. stead of working their farms, allow opportunity for mental development. ation, or rather the farm, is their and half-starved men among farmmaster, instead of their being master ers, but this class is far less prominent upon the farm than in the

ably away from the farm. The farmer's boy, partly because he wants a change, but largely because the great know nothing definite. Direct inherunknown shines with a light apparitance in race, and possibly imitation ently brighter than all the lights he is the chief factor when father and has ever seen, desires to leave the son are affected. There is usually a farm and to earn his living under well-marked neurotic inheritance, entirely different conditions, away

seccuse in a negative way he has been forced cityward.

drudgery is often the fault of the

So far as the long farm hours are with asparagus, truffes or artichokes

others in the family having various from Nature as he had experienced forms of nervous complaints. But I it, where he may lead a life dia- have not been able to confirm Charmetrically different from that of his cot's statement that stuttering and ordinary facial paralysis frequently occur in the same family. Shocks, gether to blame for leaving the frights and debility after some acute farm. The fault, in more than half illness are the causes to which the the cases, is due to the farmer him- onset is most frequently attributed self and to the way the farm is con- by parents. Imitation is undoubtedly ducted. The boy brought up upon an occasional cause, children having the farm which is not properly cul- often been known to start the habit tivated, and where most of the work when put in charge of a stuttering is drudgery, or is made to be drudg- nurse-maid. A friend of mine who ery, where intellectual growth is was extremely fond of horses and stunted, naturally, in the ignorance was hardly to be kept out of the of his youth, assumes that all farms stables acquired a most obstinate and that the opportunities of life vegetations are often met with and must be elsewhere. Therefore, he are important as a predisposing cause gravitates to the city, not so much since they tend to prevent the proper because he loves the city, but be- filling of the chest with air. Wien

Corneille is known as the poet of many things, but it has required the finding of a hitherto unknown MS. at the Bibliotheque Nationale to reveal him as the poet of cooked mushrooms, which he apostrophizes as "glorious in their end if their origins He compares "Its white body and stem" to a parasol, relates its "life," its "struggle with ing or work. But the ercess of the sun," suggests its relish with cream or mutton ragout, and declares concerned, they are no longer than The verse is not elactly that of the those required of the majority of "Cid" or of "Polysucte," but it is men in business for themselves and Cornellie.—London Globe.

moval will lead to a prompt cessation

of the stutter.-Lancet.