Subject: The New Note.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weir-field street, on the theme, "The Church's New Note," the Rev. I. W. Henderson, pastor, took as his text Mark 12:30; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." He

The adaptability of the Gospel is wonderful. In every epoch and in every age wherever the truth of God as it has been revealed in Jesus Christ has been preached, it has been found to be a fit guide for the leading of the inds and hearts and souls of men, a true solvent for the evila of the epoch and the age in which it has been declared. Always it has porsessed a meseage that has been cultarly adaptable to the individual and social iniquities and to the indi-vidual and social spiritual jearnings and necessities of the society to which it has been proclaimed. When in apostolic times the precionaness of budding human life was discounted and largely unrecognized the vitaliz-ing Gospel of Jesus Carist revealed the beauty and the value of life it self. When in the ante-Reformation days the truth was endangered by the regrettable unwisdom of the ecclesi-astical authorities of that day and time the compelling Gospel of Jesus opened wide the treasury of written truth that had been preserved in all its fragrance through the custuries and a new era for mankind began. As in those times so throughout Christendom it has been. Whatever may have been the sins, the spiritual yearnings, the mode of thought, the manner of expression, of any genera-tion, the Gospel has always adapted itself and been found humanly adaptable to the sins, the yearnings, the thoughts, the terminology of the period. Every revival in Christian bistory, especially in the history of the last four hundred years, has had its peculiar message, adaptable to the sine, the yearnings, the spiritual needs, the thought and the terminology of the time in which it has been preached. Historians tell us that when in the days of Jonathan Edwards-days in which Christianity was largely legalistic in thought and speech—the flery prophet of the liv-ing God wished to bring men into an open realization and confession of their sinfulness and their accounta-bility to God he preached them sermons on the essential fact and neces-sity of Divine sovereignty; and with burning zeal declared to humanity, as God gave him opportunity to sow the seed of His truth, the wisdom of yielding self into the control of the Divine Ruler of the universe. Wesley preached the truth of the freedom of the will to a nation to whom freedom was life. "Whosoever will may come"
was not all the Gospel then, nor is it
all the Gospel now; but it is the lever
of truth by which men in the days of that great revivalist were most quickly turned to love and serve God. We are face to tace with another great world-wide revival. We are in the midst of it. It may not be rec-

ing itself more largely perhaps outside of the church than within it.

Men are Gospel-hardened to the messages of yesterday. Not that they discain Christ, but because the pro-clamations of the past have lost, through perfunctory familiarity with them, the power to cut deep into their souls. The edge of the truth has become dulled for them. It needs to be brought to the tempering fire of a flaming truth that shall startle and attract men. It must be laid hard on the wheel of a compelling Divine ity that shall put an edge on all that has become duiled. The preaching of Edwards will not do it, the oratory of Wesley will not do it, the burning messages of Finney will not do it, the declaration of God's love in the mouth of Moody will not do it. These are our places of departure. The truth that these men have declared, men-we-are-after know. must vitalize that dormant truth by flinging a new message into their souls. We must warm the chilled embers of their own religious experiences with the blaze of a modern message that, having its inspirations in the historic Christ, shall be in-dwelt of His presence and energized of His spirit for a special ministry to-day. Men know that God is novereign; they know that the human will is free, for are they not exercising it against God every day? know that personal responsibility for personal sin or decency is in escapable; they know that God is love. do not need to prove these things t them most insistently. What we need to do is to proclaim before them a new note from the old Anthem of God's revelation of His truth and Himself in Jesus Christ that shall find a correlative note in their own souls and lead them back into har-mony with the age-long chorus of the redsemed of God. It is the business of the church of Jesus Christ to strike this note and to assume landership.

ognized in some quarters and it may be blinked in others. Many men

refuse to recognize it or they may fail

to have the insight to perceive it, but it is here none the less. Evidencing itself within the church it is express-

Granted that these remarks be true, what then shall be our new note? What note shall we strike? note? What note shall we strike? What word of God shall be our watchword? What text in the Scripture shall epitomize our thought? About what idea shall our preaching re-volve? In my humble judgment the text which shall epitomize the message of the new revival is that which is to be found as Indicated in the text for this evening in the Gospe according to St. Mark, the 12th cap ter and the 30th verse: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all atby mind, and with all thy strength." And the idea that shall crystallize our thinking shall be the As the basis of Moody's evangel was the love of God for men, so, I verily believe, ere we shall do the work for Jesus that we desire to perform, we must declare, with insistency and with cumulative force, the dignity, the wisdom, the fairness, the efficacy of human love for God.*

The trouble with us to-day is not that we do not know that God loves that we do not know that God loves us. The trouble is that men do not love God. The evil which afflicts us can only be cured by the exercise of a controlling and vitalizing love for God, such a love as shall mellow and beautify the souls of men. The iniquity which accurages us now and torments as would not be if, in the CHRISTIAN ENDEAVOR NOTES

past, men had leved God. A thoroughgoing leve for God will make evil conditions in this world as impossible as they will be in the new

erusalem hereafter. The golden

slon, not because it is not a truth, but because it is only half a truth, as it is popularly used to-day. The second commandment is a safe guide

for our rule and practice through life only when it is correlated with that

primary commandment which our Lord

nunciated as at the logical centre of

the moral and spiritual realities. The golden rule is not enough of a guide for us as we travel toward the undis-

covered country. We must be more than moral if we desire happiness

here and hope to enter into joy eter-nal hereafter. The golden rule must be vitalized by the living first princi-

ple of the kingdom of God . The trou-ble with the world is that men have

reen altogether too well satisfied to do and be done by, as God never in-tended they should. See for a mo-ment how this half truth works in

practice. You and I are on the Stock Exchange. You are satisfied that if

by trickery or falsification or by the

ar untrue, I can ruin you, I may do

and I are trading horses. It is all right for you to fleece me with my

eyes open so long as I am permitted to fleece you in the same manner. You and I are in business. It is proper for me to steal your trade, provided you have an equal opportunity to steal mine. Of course, this means a modern interpretation of the

meets a modern interpretation of the golden rule, which says, "Whatsoever

ye are willing that men should do unto you, do ye even so unto them." But how grievously it violates the

spirit of Christ's law. The principle of the business world too largely is

this, that it is all right for one dog to eat the other, because they have agreed that it shall be fair to play the industrial and commercial game

that way, "Thou shall love thy neighbor as thyself," we are told.

But when this law is separated from the correlated truth that Christ de-clared, and transplanted alone into

the lives of multitudes of men to-day

we understand what an awful half-

In all seriousness, I do not desire that some men shall love me in the way they love themselves, outside of

Christ. I do not care to practice the golden rule as to-day it is promulgat-ed in our social life, outside of Jesus Christ, or to have it so practiced upon

me. For some men have no compre-hension of their own value and the

demands of their own integrity upon

their lives; and how, therefore, can they appreciate the value of the lives,

the minds, the hearts, the souls, the peace and purity and happiness of their fellow men? Some men have such a small estimate, seemingly, of themselves, judged by the way they treat themselves, that we should be until to ourselves did we not resent

untrue to ourselves did we not resent like treatment by them of us. Some

men have such a debased idea con-cerning what is right for men to do

unto them that they cannot be expected to know, unless the grace of God inform them, what they should

The message for our own time, the

God, we shall conserve the interests of our own personalities and gain a

divine value of our own worth to God and to the world. Loving God, we

Do you suppose for an instant that

shall know the value of our brethren

men would have the audacity to pub-

worth a paltry couple of hundred mil-lions if they really loved God as God means they should? Do you suppose

for an instant that they would boast that they can buy legislatures and

judges and the government, if they loved God as Jesus loved Him? If

stand for child labor, with all its hor-rors and cruelties; for the saloon as it is, with all its fruitage of vice

and crime and misery and poverty and despair? If we loved God as

Jesus means we should, have you the

nit women by the thousands to be ant into the brothel in economic self-

defense? If men loved God, would it be thinkable that they would mur-

der and rape, and steep thomselves in drunkenness, in hestinlity and crime? Do you think that if we

could get men to love God, they

would not have again a lively con-

scioueness of His sovereignty as Ed-wards declared it, and of their free

will to do the right as Wesley de-clared it, and of their personal re-

sponsibility as Finney declared it, and of their indebtedness to divine love as

The new note of the church will be

second logical step in the scheme

loves them. It is for them sciprocate His love. The new

the love of men for God. For it is

of codemption in Christ. God in Christ hath already loved men, and

message must be the central truth of

the kingdom of God on its manward

transform the individual character

we shall regenerate cociety; we shall make wars to cease and all nations

righteous and godly fraternal rela-tionships. The task is great. But

it is not impossible. The means and

mothed we shall discuss at

other time. But when we shall have gotten men to love the living God, then shall we hear a voice out of Heaven saying unto us, "Behold, the

tabernacle of God is with men, and

He will dwell with them, and they shall be His people, and God Himself

Kaiser William a Matchmaker.

One day the Kaiser was walking in

civilian dress when he was recog-

nized by a corporal. The Emperor,

noticing that the man's face wore a

troubled expression, questioned him

For some time the corporal hesitated

to reply, but at last confessed that

he was in love with the daughter of

his sergeant major, but the marriage

was impossible since the girl's fath-

er-in-law would have none less than

"Do you really love the girl?" in-quired the Kaiser. "With all my

sergeant major that the Kaiser has

made you a sergeant,"-From M. A.

THE BLIND GOD.

Rose-"How do you know?"

Ethel-"Jack is blindly in love

Ethel-"He told me he didn't think

you looked a day over twenty-nine.

"Very well, then; go and tell your

a sergeant as a son-in-law.

heart," was the reply.

-Cleveland Leader.

with you.'

shall be with them, their God."

broughout all the earth to dwell in

de. We must lead mon to love od. Then shall we reach them. Getting men to love God, we shall

Moody declared it? I think not

reciprocate His love.

defense?

loved God as Jesus means we ald, do you suppose that we would

declarations that they were

do to their fellows.

spreading of dangerous reports, true

so, provided I afford you equal oppo-tunity to do the same to me. Yo

MAY TWENTY-SIXTH. Home Missions:-The Progress of the Southern Mountaineers.

Isa. 52: 7-12. Jesus a missionary. Matt. 4: 12-Missionaries sent forth. Mark 3:

Debtor to the unwise. Rom. 1: 13-Beautiful messengers. Isa. 52:

Forsaking all. Luke 9: 59-62. God qualifies. Ex. 4: 11-17. Home missions: The progress of the Southern Mountaineers. Isa. 52:

Mountain countries seem nearest to

God, and it is an especial privilege to bring their people near to God. The missionary is a publisher. As cagesly as the newspapers spread abroad bad news, he makes public

Our nation owes so much to the Southern mountaineers that "the eyes of all the nation" should be watching out for their welfare.
Our missionary, host has mighty reinforcement, with God for vanguard

God for rearguard! The Southern mountaineers found chiefly in North Carolina, Ken-tucky, Tennessee and West Virginia. This region is 500 miles long and 250 wide, with a population (1900)

of 2,657,497. About two millions of these are mountaineers, whom Walter H. Page, a Southerner, calls "The Forgotten

They live in extreme isolation and great poverty, farming in an exceed-ingly rude fashion. They are an unschooled people, and ignorance and

immorality always go together. Yet they are descendants of Scotch-Irish Presbyterians, deeply reverence ing the Bible, and naturally of strong and sturdy characters. From their stock came Andrew Jackson and Abraham Lincoln. They were most efficient fighters in the Revolution, and they were a tower of strength to the Union in the Civil War.

The degeneracy of this noble race came from their isolation. They are out of touch with the world of thought They are and progress, and it is this, with the pure gospel which makes it all possithat the missionary brings to

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 26.

Rescuing the World from Sin .-Jonah 3. 1-9 .- (Missions.)

Passages for reference: Psa. 127. Prov. 11, 10, 11; Matt. 10, 5-39. The main reference for the lesson

tells us of Jonah's second commission o preach to Nineveh. Obedient to his command, his word was with efappeal of to-day, must be based on the text I have read. Its theme must be the love of man for God. Loving fect. Jesus commissioned his discip-les to go throughout all the region proclaiming the truth and telling them what kind of a reception they might The world lies before the church

with the cry for help making a constant appeal. Not one portion of the world to the exclusion of the rest, but the whole world, all kinds and con-ditions, are to be reached and won to the Master. Educational work and social reforms are secondary to the one great work of saving from sin.

Paul said that he made himself all

things to all men, if by all means he might save some. Any legitimate method of getting at the hearts of

men we are authorized to use, so that we may get them saved.

Probably there is no means better adapted to gain an admission into a new country for the gospel than by the medical missionary. The story is an interesting one. Medical misis an interesting one. Medical missions deal with the bodies of men and worsen, and with them in often the most loathsome forms, but the history of that work reads like a ro-Many cities and provinces have been closed to the regular missionary, till the doctor came and by his remarkable cures found a way into the respect and sympathy of the leaders. The condition of medicine in the heathen world is most terrible The heathen believe that disease is due to an evil spirit. "In some coun tries to secure relief they delfy their maladies, so that with them small measles, and typhus fever gods which can be thrown off man. not by medicine, but by invocation and exorelsm. They resort to horri-ble remedies, like human flesh, as a cure for leprosy." "The treatment of the sick is often marked by an inhumanity which staggers one's confidence in human nature." They frequently abandon the incurables to the storms, and leaving them outside the cities let them die without any at-tention. Opposed to such cruelty omes the practice of the medical missionary and his tenderness; and his disregard for the classes to which his patients belong is a strong pleafor the Christianity that he displays, attending alike to the high and low.

A Point That Brings Business.

Here is a good argument for a country publisher to use while making the weekly rounds of the stores in his community:

The wide awake country merchant is rapidly coming to the conclusion that the best way to meet the competition of the city merchant, the department stores, and mail order houses is to fight them with their own weapons. The day when a man can put in a stock of goods and sit down and wait for business is past. He has to hustle for it, and advertise his goods, in order that people may know that he has what they want. A merchant who knows how to advertise never complains of dull times. When things quiet down, he advertises a little more, and in this way keeps things moving all the time.

Soap Sixty-seven Years Old. While assisting his wife to clean up the garret of his East Main street idence on Monday, Ezekiel Elden, of Waynesboro, came across a bar of soap which, he avers, his mother. Mrs. Mary Ann Elden, made in the spring of 1840, or sixty-seven years ago. The soap is in an excellent state of preservation and all the better, doubtless, on account of its age. Soap boiling was evidently one of the arts among the housewives of those carly days.



A combination of fruit growing end poultry raising is especially rec-

ommended in a bulletin from the incorporated with the soil by plowing Pennsylvania Department of Agriculor spading it in. Chicken manure ure. Locate the poultry houses if cossible so that the runs will be in makes an excellent top-dressing when he orchard. The fowls will destroy it is lightly raked in before setting housands of harmful insects, thus the plants. During the growing season two applications of nitrate of reatly benefiting the trees and insoda will add much to the size and reasing the prospects for fruit and crispness of the bulbs. Wood ashes he fowls will at the same time gain will take the place of poultry dropgreat comfort and benefit by the propings if the latter can not be obecting shade of the trees. Plum tained. If the ashes are used they rees and cherry trees are especially should be applied as a top-dressing enefited by the presence of fowls at the rate of 100 bushels to the acre about their roots. Peach trees will The most important thing after the grow most rapidly and soonest give plants begin to grow is frequent culin abundant shade,-Weekly Wittivation to keep the weeds down and the surface soil loose. While many of the other large growing varieties may be raised in this way the Prizetaker stock is the one most likely to give satisfaction.—Indianapolis News.

The family horse is not what is understood by a "coach" horse, though the latter is usually all that could be desired for the horse that is to give comfort and convenience to each Feeding a Horse. member of the family. The coach We go to France for good horses, horse, so called, is driven by a reguand following is from the Petit Jourfar hired driver, and if the horse has style, life and size, he answers the feed good horses: purpose very well; but in the case of the family horse, there must be perfect safety when each and every member of the family becomes driver. The family horse must be sound, kind and willing, cool-headed and intelligent in an emergency. He must be takes three hours, and because it safe to leave unhitchel, for a horse takes so long to digest it should be that one can't trust to stand for a moment without hitching is no kind of an animal with which practically

An Egg.

trusted .- Weekly Witness.

every member of the family can be

Poultry and Fruit Growing.

The Family Horse,

ure.

388B.

Seventy-four per cent of an egg is water. Note the importance of providing good fresh clear water for the fowls for best results in egg production.

Fourteen and a half per cent, of an egg is protein. Give feed rich in protein. Lean meat, fresh cut clover, alfulfa and wheat bran are also possessed of protein.

Ten and one-half per cent. of an egg is fat.

The shell of an egg is composed of lime, and it takes considerable to produce the shell for an egg every other day. It is a drain on the system, and sea shells, air-slaked limes fed sooner than half an hour after and fresh cut bone assist the hen materially in the production of eggs. Corn will produce the fat necessary, wheat being preferred to corn in warm climates.-Petaluma Powltry Journal.

Best and Cheapest Fence.

Experience, that grim, practical teacher, has many a time and oft proven that the most expensive, most unsate actory, most absurd and most inartistic fence yet invented is that blot on any landscape called a picket or paling fence.

Its first cost is always astounding to the inexperienced because of the unexpectedly great amount of lumber necessary to encompass even a small lot. Combined with this is the exasperatingly slow daily progress and heavy strain on the bank account caused by the skilled labor that must be utilized in its or tounding expense—the painting. And after it is all completed and paid for, sheep. what has the possessor to show for it? Well, first a continuous perform- on every farm. ance of repairs; here a picket is gone house should be about five feet high but. Beyond, a couple more are outdoor work, about nine feet. Make missing. proved his muscular strength to his ladder for a pattern. best girl. Repair bills are continupaint it! practical financial aspect is the mental effect on the general public and hand shafts can be attached, the family.

Low stone, concrete or boulder hinged to the handle, walls are by all odds the most beautiful fences. They can be covered by vines and made things of beauty. that they shall not be used as openair meeting rooms by budding politicians, or those lorn ones who are late. tics for keeps .- Washington Star.

How to Grow Large Onions.

It is the ambition of every cultivator to raise large onlons. The only way of growing them to an immense size is to start the plants indoors and set the seedlings in the open when the ground becomes tillable. In this way one can raise onlong as large as the Bermuda and Spanish varieties. In fact, many of the so-called imported onions are nothing more than home-grown bulbs produced by this method. The variety known as Prizetaker does not look unlike the Span-Ish type and it is equal to it in mildness, flavor, size and color. Good seed should be secured and sown early in boxes in the greenhouse or hotbed. When a hothed is used the boxes are not necessary, although they are convenient at transplanting time, since they can be taken directly to the field before the plants are

removed. The seed must be sown rather thickly in rows a half inch deep and three inches apart. When the seedlings are large enough thin them to stand half an inch apart in the row so that stocky plants will be produced. The soil in the seedbed should be very rich and of a light texture to In growing the plants give them plenty of air, but do not allow them to become chilled during the early stages of growth. If they are kept spindling and never make a satisfac-

plants in in rows from twelve to fifteen inches apart. Plants should be four or five inches in the rows. Some stable manure ought to be

nal Agricole, of France, on how to "Three meals are necessary and sufficient, with an interval of four or five hours between, to keep horse in good condition. Oats take at least two hours to digest, hay given when the day's work is over. The evening meal should be a full meal, the animal being then at rest

and able to digest its food at leisure. There should be an interval of half an hour between the return of the horse to the stable and his getting his evening meal.

"Too much food at a meal or too long abstinence between meals, followed by voracious feedings, is conducive to colic and indigestion.

regularly fed, he is given to showing his impatience by letting his hoofs play about the woodwork of his stall. Giving 'refreshers' at odd times is also bad. Remember that both stomach and bladder should never be loaded in work time, whether light or heavy work is done. A horse, there-fore, should not be ridden or driven immediately after a meal, on the same principle that it ought not to be work is over. Between one end of the year and another a horse consumes the amount of dry heating food which calls for a special regimen to neutralize the excessive protein consumption that has taken place. Thus in autumn a ration of carrots given before the evening meal of cats is good, and so in the spring, at the fall of the winter coat, a little ground meal is beneficial, mixed with hay and oats, for the evening Another maxim much disremeat. garded in practice is that the horse should be watered long before being put to work, and then very sparing-

Farm Notes.

A cow that does not eat heartily will not yield an abundance of milk. Never use barbed wire except, perhaps, one or two strands on a low hog fence. They are too dangerous

There ought to be two step-ladders The one for the -some small boy needed it for a and the other, for the orchard and Some young man has the latter yourself, taking the house

One of the handiest things about a ous, and, oh! how shabby it gets and farm is a cart made from the wheels what a wad of money it takes to re- of an old buggy on which is mounted But still worse than the a light frame, constructed to hold hay or other light material. A pair of these should be supported by a stick

Station experiments show that the growth of turnips late in the season proceeds rapidly as long as the weath-But they come high and must be er is open, and point to the advantopped with barn wire or spikes so tage of allowing turnips to remain in the ground as long as it is practicable, especially if the seed was sown If left too long, however, or quite sure they have mer their affini- until the ground is frozen, the crop will be harvested with more difficulty.

When wind breaks, in the form of hedges of straight rows of trees, are not desirable a group of evergreens will turn the currents and break the force of the wind. It is well also to note that on the cold side generally the north and west-is the place to set the very hardiest trees. Among them birch, poplar and willow rank first. The birch is one of the hardiest of all trees and may be planted very lose as a wind break

Sheep are excellent foragers, and can secure a large amount of their food from certain plants that are of no value to farmers, but during periods of drought there may be a scarcty of even weeds or coarse herbage. While it is well to utilize sheep, in order to have them consume such oods, yet there are periods when sheep should be assisted. It pays give sheep an abundance of pasturge, provided good breeds are used.

Luxurious Royalty.

Queen Alexandra's bedroom is panled in pale rose silk with hangings of white satin, those of the bed being surmounted by the imperial crown, The curtains of her boudoir are of insure a rapid, unchecked growth, ivory silk, bordered with heliotrope. Here the panelings are of ivory silk in gilt moldings, and other accessorles are Beauvois tapetry, French carpet and Louis XVL furniture. Her too warm they become drawn and Majesty's bathroom is quite new, and was specially built out. It is fitted tory growth during the summer, with a bath of Grecian marble from Whon the weather settles prepare a quarries which had been disused a rich bed in the garden and put the thousand years, -- London M A P.

TELEGRAPH OPERATOR'S JOKE. In Fun He Sent a Cable Message to

Emperor Napoleon 'The story of Billy Holtbam's costly joke illustrates that the laugh is not always on the side of the joker," said W. B. Bassett, an old time telegraph operator to a reporter of the Kansas City Star.

"The incident occurred a short time after the Civil War, when Holtham was assistant operator in Denver, Col. In those days two operators did all the work of the Denver office. Holtham opened the office one morning, took the daily paper. and began reading about the war between Germany and France. All at once the desire to perpetrate a practical joke seized upon him. Taking the pencil from his pocket he indited the following cablegram upon one of the office blanks:

"To the Emperor Napoleon, Garden of the Tuilleries, Paris, France: Colorado will not accede to the cession of Germany to France. Please let chemia alone, Gov. Glipin or any

"Holtham called up Omaha and sent the cable to the man on duty there, just as he would have sent a bona fide cablegram.

"Omaha was the repeating office for all Eastern business. Holtham then tore up his copy and threw the remains in the waste-basket. Then he sat down and laughed. He supposed that the man on duty in Omaha would, of course, see the joke and after laughing himself over it would throw his copy into the waste basket. But the Omaha operator was a man who took everything seriously and hanging the cablegram on the New York hook thought nothing more

"This happened about the middle of the month and nothing more was heard of the fateful cablegram until about the middle of the following month, when Mr. Woodward, the Denver manager of the Western Union office, received the following message from the secretary of the cable company in New York:

"'Please come down with dust.

Woodward scratched his head, but could not solve the enigma, and replied:

'Don't understand your message about dust. Please explain. "In due time an answer was re

ceived, saying: 'Your cablegram to Emperor Napoleon, Garden of the Tuilleries,

Paris, France, signed Governor Gilpin or any other man, \$187.50 in gold, please remit.' "At this juncture Billy Holtham stepped in, and, pushing the message

toward him, Woodward remarked: "'What do you suppose that New York idiot means by that?'

"Holtham read it and, turning pale, blurted out: 'Why, I sent that thing to Omaha as a joke, supposing the man receiving it there would see the point and throw his copy into the waste basket as I did with mine.

"'Joke!' replied Woodward, angrily. 'Do you understand that gold is now worth just two to one and the cost of your little joke is \$375?"

'Manager Woodward wrote a letter the cable authorities explaining the matter to them and asking that the cablegram be cancelled, but they were inexorable and demanded payment in full. At that time cablegrams were enormously high and payable in gold at that. The result was that poor Holtham had to make the amount good and the telegraph company permitted him to pay \$50 month until the whole sum was paid. Fortunately operators were then paid \$125 a month salary, and it was not as hard upon Holtham to liquidate the obligation as it would be upon a telegrapher at the present day, with salaries so greatly reduced.

"The late Edward Rosewater, who was manager of the West Union office at Omaha when the incident took place, secured copies of the cablegram and of all the correspondence relating thereto, and put the whole thing in a frame, and it is no doubt somewhere among his collection of telegraphic curiosities."

Berlin Bars Billboards,

Billboards are prohibited in Ber lin, but public advertising is confined to neat pillars on the edge of the sidewalk at the principal street corners. These columns (called "Litfass Saculen," after the originator) are twelve feet high and three feet in diameter, the exterior having an advertising surface of from eleven to twelve square metres.

In April, 1901, Berlin advertised for bids for the privilege of these advertising columns for ten years, and the successful bidders are paying an annual rental of 400,000 marks (\$95,000). At that date there were 700 columns already erected and the number was at once to be materially increased.

The city may use the interior of the columns for storing utensils for street-cleaning and sand for use in the streets, for switch apparatus, for public electric lights and meters for electric street rallways, etc. columns, therefore, are provided with doors and locks.

All placards must be approved by the police authorities before being The city authorities have the right to demand at any time the free posting of official notices.

At the present time, as in America, multicolored, changing, electrically illuminated signs are much in vogue so that the business part of the city at night is dazzlingly brilliant. "Sandwich men" are occasionally

seen, but this is regarded as degrading labor and is not much practised. -From Consular Reports.

"A young man," said Miss Thomas, of Bryn Mawr, "presented himself for his examinations, and falled igno-miniously. To his family, on fire to hear how he made out, he wired: "Examinations spiendid. Professors enthusiastic. They wish for a second in October." — Indianapolis'

D. L. Bathurst, a clerk in the New York City postoffice, expects soon to get a goodly share of a heritage of \$3,000,000 and wear the title of Baron of Lachlade.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COM-MENTS FOR MAY 26 BY THE REV. I. W. HENDERSON.

Subject: Childhood and Education of Moses, Ex. 2:1-15-Golden Text, Acts 7:28 - Memory Verses, 9, 10.

The first two verses give us an insight into the humble beginnings of A simple man and woman And from that inconspicuous marry. and the leader of a mighty people and the leader of a social epoch appears. The mighty men of God have quite generally and equally remarkably been the children of humble homes and of simple parentage. It is unnecessary to mention names; they are familiar to us all. In the light of these verses every marriage is fraught with everlasting possibili-ties. And just because in our own homes perhaps we may unwittingly and unconsciously be rearing the future leader of a nation it behooves us under God to look carefully to the teaching and the training of our youth.

The mother love of the humble soul who gave the breath of life from God to Moses was as loyal and as faithful as any that we may suggest. She could not see her child slaugh-tered, beautiful baby that he was, and so trusting in the compassion of womanhood she floated her child into the presence of the princess of the Empire.

Somehow or other we are Im pressed with the fact that this simple woman must have been supremely conscious of the providence of God. conscious of the providence of God.
And her confidence was rewarded.
Her intuitions were correct. The
mother in the princess went out to
the lonely little walf in his little floating ark. By the most fortuitous of
circumstances Mozes is returned to
the custody of his mother before being taken to the palace to live among

the princes. It is after Moses enters into the inner life of the palace that our interest in his character deepens. We are impressed with the fact that in spite of the ease and pleasures, the peculiar charms and seductions of the palace life Moses did not lose his interest in his own people or his sympathy for their distress and op-pression. The first act recorded of the man as he contemplates the social conditions under which his brethren live is indicative of the character and the future life of the man. Filled with a holy indignation at the cruelty of the Egyptian taskmaster in his dealing with his kinsman, he strikes the Egyptian down. We may not be able precisely to justify the act, but we can readily understand the provo-cation and the spirit of the man who in midst of ease could so condemn and resist unnecessary hardship being forced unwillingly upon any hu-

man being. The second act recorded of the man after his life of ease in the palace of Pharaoh is equally indicative of the temperament, and more indicative of the philosophical insight of the man It was also the means to the reveal-ing of the denseness of the very people whom he wished to rescue from affliction. His admonishment of the two fighting toilers shows us his wisdom. Their answer, which drove Moses in fear into a distant region to escape the king, reveals the lack of insight of these men whom he wished to aid.

The most amazing thing in all the world is the unkindness of the world's tollers to each other. The oppression of the poor by those who are socially and industrially above them is an un-questioned feature of too large a portion of our modern life. But the un-charitableness and unkindness of multitudes of the working class toward their own kind is as inexplica-ble from the standpoint of wisdom as it is appalling. I am conscious that the courtesy and generosity of many men and women among the poor is an object lesson to many who are boun-tifully blessed with this world's But no man who is at all familiar with life and observant of conditions in the industrial life as they are can fall to be impressed with they are can init to be impressed with the appalling amount of divergency and discord among the very class in society to whom union and amity is strength. The salvation of the working class to-day is to be tolerant of wise advice, to lay aside contention, to cease to fight among themselves, to make life easier for themselves as they progress toward better condi-tions by the exercise of a common courtesy and good will, to pull to

The advice which Moses offered is all too often answered with the answer of these men to Moses. Men who might be leaders of the people into a freer and a larger life are dis-couraged by the inhospitable replies of the very people whom they wish to aid. Moses was not offering pat-ronage. He was offering sound ad-A child of the common people, though bred in luxury and ease, he had a heart that felt for the common woe of his people. There is a vast difference between patronage and sound advice. Oftentimes the soundest advice may be annulled by the appearance of patronage. But whenever there may arise in the provi-dence of God a leader, whether he live in luxury or in squalor, who has the marks of a divine gift for leadership, may the hungry, tired, weary host of this world's oppressed have the sense not to rebuff him, but the wisdom to welcome him with rejoic-ing, attend to his message, ponder his advice, adopt his wisdom as their own guide, follow his leadership out of Egypt up to the confines of the land of promise and cater in.

One of the difficulties encountered by keepers of aviaries in zoological gardens is the providing of a proper environment for birds brought from the tropics. To warm the air to a tropical temperature is not enough. The birds demand light as well as heat. Many of them in their native homes are accustomed to feed at sunrise and again just before sunset, and their habits in this respect are seriously disturbed by the shortness of the winter days in northern climes, Recently it has been found very benencial to keep aviaries containing tropical birds brilliantly illuminated in the daytime with electric light from 6 o'clock in the morning to 6 clock in the evening, thus closely imitating the duration of daylight to which they are accustomed in their natural habitat. The result is that they feed in the normal way, live longer and remain in better condi-tion.—Youth's Companion.

Electrical Light For Tropical Birds.