

The Family

Not a Fat Cow.

A good milk cow never gets rolling fat. Her surplus food goes into the milk bucket. As soon as she begins to fatten she will decrease her low of milk.—Farmers' Home Journal.

Keeps a Lantern Safe.

The lantern is a barn necessity, but it is not necessary to take risks of getting the place on fire. Keep the lantern out of the stall. Run a wire across the barn, behind the stalls, and high enough to be out of the way. Then with a hook or chain snap the lantern may be suspended over the wire and quickly moved along the whole length of the barn.—Tribune Farmer.

Milk Pails.

The subject of milk pails was gone over at some length in a recent Massachusetts dairy meeting. Objection was made to the so-called sanitary pail, with closed top and strainer. It was asserted that the best authorities favor the pail with a partly closed top, but without strainer, the opening being about eight inches across. It was asserted that the strainer does not help the quality or cleanliness of the milk.—American Cultivator.

Dynamite the Stump.

Dynamite is surely a help in taking out stumps and rocks. Whether it pays or not depends upon the value of land. If rough land is to be set to apple trees, only a few of the stumps need be blown, and the fruit trees set in their places. The other stumps, if barked and sprouted, will be gone by the time there is much fruit to be harvested, and the tree may be kept growing among the stumps and roots by mulch or hand cultivation.—American Cultivator.

Cattle Colors.

Will you kindly give me the colors of Durham, Ayrshire and Hereford cattle? A. W. B. "Durham" generally called Short-Horn, cattle, are red, white and roan, the last being a mixture of red and white, almost confined to this breed; they never have any black, except about the muzzle, and it is objectionable there. Ayrshires are red, brown and white, sometimes with black muzzle. Herefords are red, or red and white, and always have white faces.—Country Gentleman.

Roofing.

It is a conundrum what kind of material shall buildings be covered with. Steel roofing will last in spite of paint. felt will not last long. Shingles of maple are good for about six years; map hemlock shingle, sawed, under good conditions, will last twenty years; white oak will warp and split, but we have known old white hemlock, shingled, to last forty years. A building covered with old white pine sawed shingles, shipped in hot lashed oil, in 1892, is in good condition, and the prospect is that it will last for twenty years more. A roof of pine, not treated with oil, put on at the same time, rotted. I therefore believe it pays to dip hemlock shingles in hot lashed oil.—L. H. K., in the Country Gentleman.

Ducks on the Farm.

It will pay to add ducks to the poultry department of every farm. Nothing was ever known to grow so fast and cause so little worry and work as ducks. Everything is "grit" that comes their way. They consume vast quantities of coarse foods and convert it rapidly into flesh and money. They are independent of the caretaker except so far as food is concerned. When they have grown to be two or three weeks old, they even provide the greater part of their own food by hunting for it. They are the happiest, brightest and most independent things on the farm. They require a house or houses of their own, plenty of water to drink and paddle their bills in, and grit in some form. Their houses should be sprinkled well with sand or dry litter, and swept out every day.

If one has many of them, a park of their own fenced off with poultry netting is best for all concerned, for they are always getting into the drinking water set out for the hens and chicks. A large park need not be very expensive. Low netting answers every purpose, unless you wish to keep every hen out of their yards, and that is really best, for hens and ducks do better if kept separate, but for the sake of cleanliness and comfort, it would be better to have the ducks by themselves.—Farmers' Home Journal.

The Horse and the Food Supply.

The supersession of the horse, by reason of the use of mechanically propelled vehicles for transportation, is expected to be practically complete in the cities of the United States by 1930—that is to say, by the time young Americans born next year are old enough to vote. The only employment for horses by that time, it is calculated, will be in the labor of the farm.

One of the results of this phase of evolution will be the simplifying of the problem of keeping the streets of cities clean. There will be less dust, and fewer flies. This is a direction in which physicians look for sanitary gains. Another effect of the elimination of the horse is suggested by a correspondent of a New York newspaper. He estimates that at the present time there are 20,000,000 horses in the United States, and that 30,000,000 acres of good land are cultivated for the purpose of sustaining them. Fifty million of these acres, he figures, will be released from this use by 1930, and will be available for growing food for human beings. If now to wheat these acres might be made to add a billion bushels annually to the wheat crop—an amount considerably in excess of the present annual wheat harvest of the United States.

Statistics, in some hands, assume

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. DWIGHT E. MARVIN.

Subject: True Greatness.

Brooklyn, N. Y.—Preaching Sunday morning in the Flatbush Presbyterian Church on "True Greatness," the pastor, the Rev. Dr. Dwight E. Marvin, took for his text John 10:41: "John, indeed, did great things; but all things whatsoever John did of this man were true." In the course of his sermon Dr. Marvin said:

John did no miracles, yet he was great, the greatest of the prophets. Human nature was not created to be torn and look in wonder at the feats of the performer on the trapeze, whether it be in theology, business, politics or science. Dazzling feats of mind and body are not the goal of life. John did not measure his greatness by that of others; he was too much absorbed in his mission to think of the work of his fellow men. Like Moses, who "twist not that his face should shine when he came down from the Mount of Communion," John went to the river bank to preach in obliviousness of his own superiority to others. To himself he seemed but a voice, a breath, or a few unimportant words of a Messiah's sandals. Yet John had ambitions; he aspired to a position of faithfulness that would make him worthy of his calling. Ambition is not a sin; indeed there is little hope for advancement in life without it. Young people are sometimes advised to be satisfied with the conditions in which they are placed and crush all desire to better themselves. Ambition is right and praiseworthy when it is for the good of humanity and obedience; it is wrong when grounded in pride and selfishness. Daniel was ambitious to make known the power of Jehovah in the land of his captivity. He was ambitious to be a worthy successor of Moses, and was ambitious to plant the standard of the cross in every town of Asia Minor. John the Apostle was ambitious to repeat the vision that came to him of the Father and Jesus was ambitious to save the world.

In studying the life of John the Baptist we discover four things that made him great: He was faithful to his calling; he was humble in his service; he had a vision of the future; and he was devoted in all that he did. He was not a miracle worker, but he was a forerunner, and as a forerunner he gave himself to his work. Rome had extended its empire in many directions; the destiny of the empire was in one man's hands; the old, sturdy Roman stock had died out; two classes of men took his place, the rich and the poor, the wealthy and the slaves. The old brick imperial city had given way to a city of marble, Stoicism, epicureanism and superstition prevailed. Men worshiped their ancestors and the emperor. Paul, the apostle, had become restless under the Roman yoke and was ready to resist foreign control. They waited only for some great man to arise and stir them to rebellion. They were waiting where that the kingdom of heaven was at hand, that the Messiah was about to appear and lead their armies on to successful combat against the Roman yoke. John the Baptist made his appearance on the banks of the Jordan. His strange garb, his positive preaching, his bold message, attracted attention, and crowds came from every district to hear his sermon, and to be baptized in his name. It is a wonder, for John was a great preacher.

We sometimes hear it said that there are too many ministers. Vain pulpits, unemployed clergymen and the neglect of the religious needs of Christians to pay living salaries to their religious leaders are all mentioned in evidence of the fact. It may be true that there are too many ministers, but there are not too many prophets, and there are not too many preachers. The trouble is, we have a narrow view of the ministry. The work of the Gospel Herald cannot be held down to the limits of a profession. Eleven o'clock in the morning, six o'clock in the evening, Sunday prayers, so many readings, so many sermons, so many calls during the week, and the work is finished. Fra Angelico preached when he wrought his wonderful frescoes. Simeon had preached when he hurled his anathemas against the prevailing corruption of religious leaders; Bunyan preached when he penned his marvellous dream of "Pilgrim's Progress"; Carey preached when he planned missionary service while working at a cobblers' bench; Gordon preached when he set an example of righteousness and led his soldiers on to victory; and Livingston preached as he pushed his way on through the dark continent; Agassiz preached in his scientific investigations; Miller preached when he saw the footprints of the Creator in the stones of the river bank; Havergal preached when she wrote her poems and her songs. Every Christian is called to be a preacher just as truly as was John the Baptist. Our streets, our homes and schools are our pulpits, and our contracts, bargains, services and daily routine work are our Bible expositions. The preparation of oneself for preaching is always harder than the preparation of a sermon. Every man wrought in Jesus Christ unto good works is a preacher, and he is blessed of God in his ministry according to his faithfulness. There are no prophets on the river bank, no John the Baptist, but there are innumerable promises for the faithful.

John stood for truth. He said that Christ would thoroughly purge His floor, that He would baptize with the Holy Spirit and that He could take away the sin of the world, and it all came to pass as he said. The heroic prophet on the river bank never compromised in matters of principle. He was the same loyal minister in Herod's palace as before admiring crowds; he was the same devout disciple in the wilderness. Carlyle has said that "To teach religion, the first things needed and also the last and only thing is finding of a man who has religion." A man who has a breadth of character enough to stand for truth and righteousness.

John's greatness was seen not merely in his faithfulness but also in his humility. Humility is not what most men think it is. It is a common opinion that it consists in thinking meanly of oneself, of disparaging oneself before others. How can a man think meanly of himself when he realizes that he is made in the image of God, that he possesses a divine nature, that he is of sufficient value to call forth the sacrifice of the Son of God? No; man was not made to crawl but to climb. Humility consists in a willingness to

our greatness to stoop to the lowliest children of earth and lift up the fallen, comfort the sorrowing, strengthen the weak, to yield ourselves, as did Christ, willing sacrifices for our fellow men. John knew that the privilege of his commission; he felt himself honored in being selected to proclaim the coming Messiah, yet he reckoned himself a mere voice crying in the wilderness, a bond-servant, unworthy to minister to his great Lord. We have read that an order being given to adorn the walls of the House of Commons with pictures, Haydon sent a petition to Parliament, asking that he might have the privilege of painting one of them, and begged at the same time that, if his request were denied, he might be granted the right to paint a single figure, and that that figure be refused. He should be allowed to put on a touch. Fearing, lest even this last desire should not be granted, he petitioned the government to let him paint the colors for the artist, or rather, that he might be excluded entirely from participation, permit him to hold their brushes. So great and exalted was the work to be done that, with true artistic longing, he felt that he would be honored in the lowliest service. Herein we find the secret of true humility, the willingness to minister in the lowliest places and to the most degraded of our fellow men, while possessing a sense of our own superiority to the Highest, if only we can be used of God in advancing His purposes in the world.

Still further, we see John's greatness manifested in his realization of the presence of Christ. To him the Messiah had ceased to be a coming deliverer; He was a present leader, a contemporary. Moved by this profound conviction he felt as did the Apostle Paul, "I have seen God, and my mission in life, to herald the presence of His Lord.

Perhaps there is nothing that is needed more to-day than a stronger sense of reality in our religious lives, a clearer vision of the Messiah, and power of God. We have in our churches machinery enough; we have organizations and committees in abundance. Have we forgotten that the mission of the church is the realization of a living Christ; these things are vain?

What does a drowning man desire most of all? A fine discourse on the art of swimming? A pamphlet on the benefits of water? A schedule of statistics on physical endurance? Would not these things be to him a mockery? What his soul most desires is a plank, a boat, a rope, a helping hand. What does the needy worker desire more than all else? A sermon on the art of spiritual notation? A book on the uplifting power of human nature? A statement regarding religious intolerance? He desires to be inspired and engulfed by sin these are mere mockery. The world to-day is calling for a real Saviour, one who is actually present, to lift and strengthen the sinking soul.

Jesus explained to them that He Himself was the true bread of God which He spoke. "I am the bread of life." He spoke of the Father and of the Holy Spirit, but He spoke of Himself, "the true bread of God." The two characteristics of this bread are: (1) it "cometh down out of heaven"; (2) it "giveth life unto the world." Jesus' hearers did not understand what He meant, so they exclaimed, "evermore give us this bread."

II. Offering the Bread of Life, 35-40. Jesus explained to them that He Himself was the true bread of God which He spoke. "I am the bread of life." He spoke of the Father and of the Holy Spirit, but He spoke of Himself, "the true bread of God." The two characteristics of this bread are: (1) it "cometh down out of heaven"; (2) it "giveth life unto the world." Jesus' hearers did not understand what He meant, so they exclaimed, "evermore give us this bread."

But again we find John's greatness shown in his devotion. He was not a word repeater. He cared little for forms. Creed making was not in his line of work. He had outgrown the rudiments of religion and come to know the secret of power. The set rules of the schoolroom are important in their place, but in after life we forget them, having adopted our own principles. What he expressed, Words become nothing to him, when they have done their work and fixed their meaning in our lives. John was possessed with a realization that he was commissioned by the Almighty to proclaim the truth, and he was not to be deterred by the opposition of men. He was on fire with a divine enthusiasm. He had no inclination to console over the old form of his call, but rather to do his work under the impulse of new new inspiration. Who ever heard of any man being permanently baffled who was on fire with a great truth? We say that circumstances are against us. No, it is our faithlessness that hinders our devotion. The world always believes in the man who himself believes. The crowd always makes way for the man of faith. The trouble is we keep coming over our old formulas in our preaching, and we are not swept on by great convictions. We repeat our creed and say, "I believe in God Almighty, maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, and the state-ment does not take hold of us and inspire us to action.

Do you want to be great? It is a laudable ambition. But you will never become so if you measure your greatness by what John did no miracle. True greatness comes by faithfulness, humility, a sense of reality and devotion. Emotions pass, but principles abide. It's man at the lever and not the man on the trapeze that is exalted.

Personal Religion.

Christianity is individualistic. A man cannot hold this religion in his wife's name. If he does not possess it in his own heart, as far as he is concerned, it is non-existent. A. Gillis, Methodist, New York City.

Death.

In death the spiritual body emerges from the fleshly body and is adjusted to its spiritual environment.—Rev. A. C. Smith, Christian Church, New Orleans.

World Wide War.

The Danish government is backing a movement and perfecting plans which, if carried out, will embroil the whole civilized world in war, and which is expected to end only when the enemy is completely exterminated. That enemy is the rat, and it will be fought with all the aids that the ingenuity of man can supply. The enormous loss which all countries have been obliged to bear in feeding millions of rats, the misery and loss of life incurred through diseases which the rodents spread all over the world, has set serious men to thinking. Now there is a society numbering 2000 persons, with headquarters at Copenhagen, which will organize the army for the war on rats. Through the Danish government every civilized nation in the world will be asked to join. Government will be asked to appropriate money to carry on the war, and the enemy will be shot, trapped and poisoned and a price set on his head.—Grit.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR MARCH 8.

Subject: Jesus the Bread of Life, John 6:22-40—Golden Text, John 6:25—Commit Verses 23, 33—Commentary.

TIME.—April, A. D. 28. PLACE.—Capernaum.

EXPOSITION. — I. Seeking the Food That Perisheth, 22-34. The multitude came "seeking Jesus." This sounds well, but it was a wrong sort of seeking and did not bring salvation. It was not really Jesus Himself that they were seeking, but the loaves and fishes. There is much of this sort of seeking still. It is not the "sign" as indicating His divine character that drew them, but simply the wonder as indicating that there would be a constant supply of bread. They did not see "in the bread the sign," but only "in the sign of the bread." Their eyes and hearts were entirely fixed on "the food which perisheth." There is "food which abideth unto eternal life," and the man who seeks only "the food which perisheth" when he can have "food which abideth unto eternal life" is a fool. It is the Son of man who gives this more precious food. It is a gift and cannot be earned (cf. Ro. 6:23; Eph. 2:8). Still we are to "work" for it. How to work is not to be told. We have loaves miraculously multiplied, a sign of the true bread. The result of eating the meat which abideth is that one lives forever (vs. 51, 58). The proof that the Son of man gives the food which abideth unto eternal life is that the Father, even God, had sealed Him (cf. Acts 2:22; Jno. 1:33, 34; 5:36, 37; 10:37, 38; Matt. 3:17). There is just one work that God requires as the condition of receiving this bread, viz.: belief on Him whom He hath sent, Jno. 3:16-18, 36; Jno. 16:31; Eph. 2:8). "This is the work of God." All other things count for nothing if this is lacking. This work does not merit the true bread, but it is the condition which hearers demand, viz.: belief on Him whom He hath sent. The unreasonableness of this demand is apparent when one remembers the recent miracle of the loaves and fishes (vs. 10-14). The demands of modern skeptics are just as unreasonable. He Himself was the greatest of all signs (v. 36). They sought to enforce their demand by a reference to Moses and the manna. But Jesus showed them that the manna was but a type of Himself, "the true bread of God."

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CHRISTIAN ENDEAVOR NOTES.

MARCH EIGHTH.

The Wise Use of Time. Eph 5: 15-21.

Considering our end, Deut. 32: 23, 25. Obeying wisdom. Prov. 2: 1-8. Lengthening life. Prov. 9: 1-12. Diligent Christians. 2 Pet. 1: 10-14. Watchfulness. Matt. 24: 42-51. With what money can we "buy up the opportunity?" With will, energy, perseverance, faith. What is our credit? The help of Christ. How are "the days evil?" Our opportunities are few. Let us make the most of what we have, as the only condition of having more. "The will of the Lord" is the only formula for the wise use of time. The days are evil? There is always enough good in them to require hearty gratitude.

Suggestions.

Time is the only thing of which it is true that we can save it only by spending it. There is absolutely no time in existence, but the present moment. Use it! Any man can become wise on the wise use, in reading wise books, or only fifteen minutes a day. How much time have we? All there is, is often said. No; but all you will take of all there is!

Illustrations.

Only a fool will spend his money for the first thing he sees; but what of the man who spends his time on the first thing he thinks of? Expect, if you please, to build a house by throwing boards, bricks, and plaster into one place without a plan; but do not expect anything to come from such a haphazard piling together of minutes and hours! If a man would save, he must keep account of his money. So you must keep a time ledger, if you would save time. Thus is a difficult instrument to play on, and requires long practice.

Quotations.

As every thread of gold is valuable, so is every minute of time.—John Mason. One always has time enough, if one will apply it well.—Goethe. I wasted time, and now doth time waste me.—Shakespeare. There are no fragments so precious as those of time, and now are carelessly lost by people who cannot make a moment, and yet can waste years.—Montgomery.

EPWORTH LEAGUE LESSONS.

SUNDAY, MARCH 8.

Mercy for the Merciful (Luke 11: 1-4; Luke 17: 1-10; Ps. 26.) The one clause in the Lord's Prayer on which Jesus himself placed special stress is the only one in which we can fix the measure of the answer. It all depends on the one who prays, whether this petition for forgiveness is a hypocrite's presumption or a faithful man's humble audacity. There are times when, to almost any child, as for those who are indebted to me," would be to pray for our own condemnation; but if we are willing to meet the condition of the prayer for mercy, we can attain by that prayer to the highest reach of favor with God, who will forgive us as freely as we forgive others. Jesus is always mindful of the little ones. He would tell us that a child has large influence over us because it has large claims upon us. It has special need of love and gentleness. So, to any child to stumble, to let it into sin, is a specially mean and despicable thing. Then in this same passage Jesus makes the duty of forgiveness perpetual. It is a virtue which must be like a fountain in our lives, upspringing in sufficient measure to supply the need of pardon, which can be exhausted by repeated drafts upon its stores. We need to remember always that in our care for the helpless and the needy, and in our pity and mercy toward the erring, we can never exceed our duty. You cannot be too kind to a child, nor too helpful. You cannot forgive a penitent offender too often.

The psalmist is praying for mercy at the same time that he declares his integrity. He has done the best he could, so far as he knows. He has withstood evil, to the best of his power, but he has been careful at every point lest his life should be unworthy of a servant of God, and yet he must needs ask at the end of all his faithfulness for the divine mercy. How much that is true in all our life! For those who are near set persons, in the thought of those about them, are the ones who have the strongest sense of need; they are the least inclined to make parade of their goodness or to demand special recognition of it.

LABOR WORLD.

Employees of all the railroads in Uruguay went on strike. A big campaign has been instituted for the organization of boilermakers and iron ship builders at Buffalo, N. Y. San Francisco (Cal.) Laundry Workers' Union has decided to begin an agitation against Japanese and Chinese laundries. On May 5, at Youngstown, Ohio, the Amalgamated Association of Iron, Steel and Tin Workers will hold its annual convention. An affiliation of the different metal trades union bodies of the country is said to be the object of a conference at Cincinnati, Ohio. An effort is being made to have all esment workers unite under the jurisdiction of the American Brotherhood of Cabinet Workers. The Central Federated Union, of New York, is carrying on an earnest campaign to obtain the construction of ships in Government yards. Another effort will be made to pass the bill granting employees of the Government Printing Office an extra four days' leave of absence annually. Delegates to the Central Federated Union took steps toward the formation of a national party of union labor men to nominate Presidential candidates. There will be no convention of the Bartenders' International Union in 1928, but the 1929 gathering will be held in Minneapolis, Minn., commencing May 10. The cotton mills of the Boston Manufacturing Company, at Waltham, Mass., are to cut work from fifty-eight to forty-two hours a week, 900 hands being affected.

Filled on the Combination.

Senator Foraker balked at the combination of train 23 and train 13. It was on the program of a meeting held in Cleveland recently, of which the Merchant Marine League is in charge. A member of the league arranged for the trip, which was taken by a party of representatives and senators. This man called up Senator Foraker on the telephone. "Hello, Senator, are you all ready?" he said. "Our train leaves at 5 o'clock. It's train 23, on track 13."

"What's that?" said the Senator. "Train 23 on track 13? Not for me, my friend. Now that I think it over I don't see how I can make the trip."

Friends of the Cleveland man thought he had been a victim of an electric shock. He had covered himself with a tarp and saw the significance of the combination of numerals. "Not at all, Senator," he said, "you misunderstood me. Our train will be found on track 17."

"Very well," came the answer, "I will see how I can make the trip."

Sulphur Drives Away Rats.

Here is a farmer's mode of ridding his premises of rats and mice: If you sprinkle sulphur on your barn floor and through your corn as you gather it there will not be a rat or mouse to bother. I have done this for years and have never been bothered with rats or mice. I have some old corn in my crib at present and not a rat or mouse can be found. In stacking hay or oats sprinkle on the ground and a little through each load and, my word for it, rats and mice can't stay there. A pound of sulphur will be sufficient to preserve a large barn of corn, and if food for stock and will not hurt the corn or bread.—Forest Republican.

Oregon Marriage Ceremony.

Justice John R. Kello, of Milwaukie, Portland's Clackamas county suburb, is becoming popular as a marriage official. He is sent for far and near wherever any young couple in that neighborhood want to be married. His popularity is said to be due entirely to his short and unique ceremony. This always appeals to the nervous couples. His ceremony is about as follows, after the couple have been brought before him: "Do you people want each other?" "We do, we do," is the answer required. "Then, goodness gracious, have each other for nobody else wants you. You are married."—Portland Oregonian.

The Wrong One.

Mr. Gunson took two cigars from his pocket, carefully selected one and handed the other to his guest. "Fine cigars," he remarked, striking a match for a quarter. The guest puffed a light into his cigar and blew a cloud of smoke into the air. "Who for a quarter," he asked. "Yes," replied Mr. Gunson, proudly. "Sorry I didn't get the 20-cent one," remarked the guest, sadly.—Judge.

What Causes Headache.

From October to May, Colida are the most frequent cause of headache. Laxative Bromo Quinine removes cause. E. W. Grove on box, 25c.

The Direct Examination.

Judge—You have been sworn, sir. It behooves you to tell the truth, the whole truth and nothing but the truth. Lawyer (to client who has seated himself in the witness chair)—Did you present your bill to the defendant for payment? Client—I did. Lawyer—And what did the defendant say? Client—He told me to go to the devil. Lawyer—Then what you told Judge Client—I went to you!—Judge.

Strong Language By Proxy.

Vicar—John, do you—er—ever use strong language? John (guardedly)—Well, sir, I—I may be a little bit careless like in my speech at times. Vicar—Ah, I'm sorry, John. But we will converse about that that some other time. Just now I want you to go to the plumber's and settle that bill of £4 10s, for thawing out a water pipe. And you might just talk to the man in a careless sort of way, as if it were your own bill!—Punch.

A Razorless Race.

The only known race of hairy human beings reside on the Island of Yezo, adjoining Japan. They are about 100,000 in number, and are known to the Japanese as the "Hairy People." They have the entire body covered with a profuse and remarkable growth of hair, the only exception being that the faces of the women are bare, but usually stained with a kind of juice so as to make the hair of the beard of the males.—Brooklyn Eagle.

OLD SURGEON.

Found Coffee Caused Hands to Tremble. The surgeon's duties require clear judgment and a steady hand. A slip or an unnecessary incision may do irreparable damage to the patient. When he found that coffee drinking caused his hands to tremble, an ill surgeon conscientiously gave it up and this is his story. "For years I was a coffee drinker until my nervous system was nearly broken down, my hands trembled so I could hardly write, and innumerable tortures me at night. "Beside this, I could I safely perform operations with unsteady hands, using knives and instruments of precision? When I saw plainly the bad effects of coffee, I decided to stop it, and three years ago I prepared some Postum, of which I had received a sample. "The first cupful surprised me. It was mild, soothing, delicious. At this time I gave some Postum to a friend who was in a similar condition to mine, from the use of coffee. "A few days after, I met him, and he was full of praise for Postum, declaring he would never return to coffee, but stick to Postum. We then ordered a full supply, and within a short time my nervousness and consequent trembling, as well as insomnia disappeared, blood circulation became normal, no dizziness nor heat flashes. "My friend became a Postum enthusiast, his whole family using it exclusively. "It would be the fault of the one who brewed the Postum if it did not taste good when served. "The best food may be spoiled if not properly prepared. Postum should be boiled according to directions on the pkg. Then it is all right, any one can rely on it. It ought to become the national drink." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkg.