AN ELOQUENT SUNDAY SERMON BY THE REV. B. J. NEWMAN.

Brooklyn, N. Y.—In Unity Church, Irving place and Gates avenue, Sun-day morning, the Rev. B. J. Newman preached. The text was: "And fear-ing lest we should have fallen upon the rocks they cast four anchors out

Subject: Our Four Anchors.

of the stern and wished for the day." The text is taken from Paul's story of the shipwreck. Paul was going to Rome to be tried for his life, but on the sea a storm raged for two weeks. In the darkness of the dead of night,

not knowing where they were, the sailors on watch heard the sound of water breaking on the rocks and they took soundings. And again they took their soundings and finding that the water was shallower, they threw out four anchors "and wished for the day." We do not have to be sail-ors to know the value of these anchors to the storm assailed men on that ship. They held them to their anchorage until light came and they

could see their way.

My purpose this morning is to con-My purpose this morning is to consider briefly the anchors of righteomsness that we need in our daily living. The simplest analysis of our present day life, of one week's experience, would show that there are a dozen influences outside ourselves and two dozen temptations within us that are strengthen our right-ourselves. We are storming our righteousress. We are surrounded on all sides by difficulties. Our bonor, our justice, our sympa-thies, our religion, all are assailed, and we have got to protect ourselves and our fellow men. Take the first day of the working week and look at day of the working week and look at the experiences we meet with in that day. We go to business, and funda-menially the principle to-day upon which business seemed to be based is that of dishonor. It is not "honor all men." It is not trust all men, but it is distrust your fellow man; "put bim under bonds." Only the re is a tendency in the life of men

other day in the Sunday school I said to the young men and women there: "Be honest; tell the fruth," and one member came to me and said: "How can we be honest? We have to lie." to-day to get ahead, no matter what happens to the other man. Or on Tuesday we read in the paper that some bankers to whom the funds of the people had been entrusted, and on which the stability of business men depends, and to whom the mon-ey of widows and children has been entrusted, have been dishonest and speculated in the stock market to increase their own incomes, and have falled. Our confidence is assailed, and we say: "Whom can we trust?" and we say: Whom can we trust?

On Wednesday, perhaps, we go to a magistrate's court and we watch the man who is elected to dispense justice in your name, and we see case after case where the politician's influence is at work or where the petty bribe is at work, and men and hove. bribe is at work, and men and boys that have broken our law, and who should be put in our prisons until they learn what it is to live among their fellow men in righteousness. are discharged and go free. Our sense of justice is shocked. Or perhaps it is some man in a higher rank of life who takes the life of another who comes into our courts, and under the ples of insanity he is declared not guilty of his crime; while some poor man, with the feelings of poverty and want, steals a loaf of bread from the corner grocery, and he is sent to jail for three months. Our sense of jus-tice is rightly shocked. Perhaps on Thursday at 6 o'clock we are coming home and we are at the New York end of the Brooklyn Bridge, and we see a mad rush to get into the cars. There is no sympathy shown. Each man tries to get himself in and pushes women and children aside, and we say: "What are men that they will do this?" And so our sympathies with our fellow men are being shocked. And so it is through patines with our relief men are being shocked. And so it is through the rest of the week. And Sunday comes: Sunday, the day set aside when we try to commune with God. Sunday comes, and a few of us, here and there, attend services; but there are the so called sacred concerts, poolsooms and saloons, all thrown open. Men say "liberty," but this is not liberty, but license to degrade themselves. And we permit it, and our religion is assailed, and our culture, and the development of our culture to worship God is assailed. Temptations and conditions out-de ourselves and temptations arising

within cause us to face danger dally that allows the little boy and girl of ten to work twelve hours a day until they get the "great white plague." We hear of the evils of the stockyard, of the great railroads, and so on. We hear of these things so often that we are growing hardened to them. Familiarity with evil dulls its power to affect us, and dulls our eyes to its ugliness, and we go on our way rejoicing in our prosperity; and we are unmindful when we do not work with all our hearts to overcome these things. These things are affecting our lives. We have to have good anchors to hold us to the right. The right, friends, is our life; nothing else in life. Right in everything -not only in the personal sphere, but in the world around us. Those Israelitish prophets preached, not personal righteousness, but social Israelitish righteousness; not pure by yourself, but pure by your state, and that is what we have to do. If we love our wight we will fight for it, and for its best expression, even as Paul fought for the lives of the seamen and his companions when his ship was cast upon the rocks. And in order to fight for ourselves we have cast out our anchors and "wish for the day."

Now, what are these anchors? The first is the anchor of faith. Here is the situation confronting us: Our confidence is assailed; our faith in our fellow men is assailed; our faith in our God is assailed. We have to cast out the anchor of faith. We know that the eternal righteousness vill triumph. It is so. Through every difficulty, every experience, every trial; all through the past it has al-ways sought the higher expression of itself. We have to have saith in this righteousness and the inspiration to give ourselves to the service c: the expression of righteousness. Not only have we to cast out the anchor of faith, but the anchor of hope also; so that when these storm clouds are upon us, when darkness surrounds upon us, when darking an localing as, when it seems as though the light of day would not show itself to our vision we have to have the hope that is born of God, the hope that gives a happy outlook. It is so easy to be discouraged and to let these experiences that are surrounding us damp-en our ardor. The next is the anchor of love for our fellow man: "Thou shalt love thy neighbor as thyself. This do." With that love God calls

want to go out into our city and wherever we see one who needs us, it makes us want to give oursives to that one; and I tell you never in God's world was there a city that needed more redeeming love than does this city of New York and Brooklyn to-day. I have gone into homes where the darkness of despair was because no love was there. I was because no love was there. I have gone into homes where mothers and fathers have said: "None cares for us; no one will help us."

Don't tell me the world love us, be-

cause we know differently. I tell you we have to have that love in us that the Russian proverb says "dwells in the house of labor." There is a reward for him who loves his fellow man. Then there is another anchor, and that is the anchor of prayer. I care not what a man's work or edu-cation is, whether he is college bred or has no education at all, but this thing I am sure of, and that is, with-out a prayer in your heart you cannot make life worth what God is expecting of it. Prayer is our wanting to get near to God, wanting to tell God of our difficulties, our troubles, our per-plexities, our successes, our ideas, our wanting to ask for His strength and guidance. We have to have this anguidance. chor when things are going wrong, when the world seems dark and life is weary. We want to have this anchor in God to give us courage to go on our way, and if we have not been doing right to help us to return and through our fellow men serve God.

Let us cast out our four anchors: our anchor of faith in God and our fellow men; our anchor of hope in eternal goodness; our anchor of love in universal service; our anchor of prayer to God; and in so doing may the blessing of God rest with you in all your labors.

A Meditation.

"Ye shall receive power after that the Holy Ghost is come unto you." There can be no acceptable service without this endowment. Even Jesus must first be baptized with the Holy Ghost before He could enter

upon His great mission.

The apostles, who had been in Christ's school for three years, could do nothing until they were endowed with power from on high.

Mr. Moody used to say that he would rather break stones on a turn-nike they attempt to possely without

pike than attempt to preach without the indwelling and power of the Holy Spirit. The great reason why some of our young people's meetings are such a drag is because its members do not seek power from above.

To obtain this power we must earnestly seek for it in prayer. "If

ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask

To obtain more power, we must use the power already bestowed. "Go in this thy might," the angel said to Gldeon—the might of the promised presence. "The Lord be with thee." As he went he realized the presence and power of the Almight.

mighty.

We must use this power in witnessing for Jesus. "I am no more in the world," We are His representatives. Let us not misrepresent Him.—Christian Union-Herald.

Self-Conquest a Necessity. Deeply, I fear, does this age need to take to heart the stern, inexorable necessity of self-conquest-not in self-torture, but yet in earnest watchfulness; not in extreme fasting, but in habitual careful moderation; nor morbid self-introspection, but in thorough and vigorous occupation; not in enfeebling the body by maceration, but by filling its hours of work with strenuous and cheerful activity and its hours of leisure with bright thoughtfulness and many a prayer; by these blessed means we, too, even in the midst of the world, may attain to the spirit which is dead to the world; we may be keeping under our body and bringing it into subjection; nay, in no mere formula, but a truthful figure be crucified with Christ .--

Digging a Way to Heaven.

Bless God for the wilderness; thank God for the long nights; be thankful that you have been in the school of poverty, and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne, you are nobler for all the sacrifices you have willingly completed. tifled affliction is an angel that never misses the gate of heaven .- Parker,

Stepping Stones to Glory.

When God saves us He does it not alone for our good, but for His. He expects us to work for Him and to see that not one of His children is turned away hungry or thirsty. rifice and unselfishness are the step-ping stones to glory and in my mind the least of the work of saving a soul is done when we have gotten the penitent to open his heart to God. the after-work that counts, the dis-play of the friendly Christian spirit that shows the new convert that he has friends on earth and in heaven.

Human Sympathy May Mislead. The cross separates not only from sin but from friends and human good. God's children are sometimes tripped by human sympathy when what they need is divine sympathy. When we see God's children going through trial let us be careful to up hold and encourage them. Let us not endeavor to lift the cross before God's time.-Missionary Worker.

Appetites of Woodsmen.

Here are some figures from a lumber camp up in Greenwood which give an idea as to the appetites of husky woodsmen. There are thirty-five men in this crew, and the cook reports that he makes each day 300 large biscuits, 150 doughnuts, thirtysix ples, bakes six quarts of dry beans, with potatoes, vegetables, etc., in proportion. A large beef creature is eaten every five days. There is something to be explained in that item of thirty-six pies daily for thirty-five men. Probably the boss gets the extra one.-Kennebec

ALFONSO'S NARROW ESCAPE King Alfonso of Spain had a narrow escape from death while hunting recently. A wild boar rushed at the king, who shot it. He dropped his gun and walked up to the body, supposing that it was dead, but it bounded up and flew furiously at the king, who was saved only by a shot fired by one of the party.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COM-MENTS FOR MARCH 15.

Subject: Jesus Heals a Man Born Blind, John 9:1-12 - Golden Text, John 9:5-Commit Verses 10, 11-Commentary.

TIME.—October 11, A. D. 29. PLACE.—Jerusalem. PIACE.—Jerusalem.

EXPOSITION. — 1. Receiving Sight, 1-7. There are three words of immense import in the first verse, "Jesus passed by." Great things may be expected to occur when Jesus passes by. The case of this man was absolutely hopeless. He had been blind from his birth. No human skill could touch his case. But Jesus could touch his case. But Jesus passed by. That changed everything. What man cannot do, Jesus can. Jesus is ever passing our way in these Jesus is ever passing our way in these days, so we may constantly expect wonderful things to happen (Jno. 14: 12). This blind man is a suggestive filustration of the unsaved sinner; blind (1 Cor. 2:14), he never had seen; he was beyond human help (v. 32); his case was hopeless, humanly speaking (doubtless he himself had given up all hope of ever seeing); he was without human sympathy, suswas without human sympathy, sus-pected and despised (vs. 2, 34); he was poor, a beggar. But all his need was poor, a beggar. But all his need was only an opportunity for God's abounding grace in Christ. Jesus not only passed by, "He saw." He ever sees us in our need and distress (cf. Ex. 3.7; 6:5). Contrast the feeling of Jesus' disciples as they looked at the man with that of Jesus Himself. Their feeling was one of curiosity and contempt. His of deepest compassion (2, 4, 6). Are we likest to the Master or the disciples? What is your feeling as you gaze mon the your feeling as you gaze upon the poor, the outcast and the unfortunate? Jesus saw in this man's mis-fortune a call to help; they saw in it only the just consequence of sin. The disciples thought all sickness must be the direct consequence of sin. Jesus plainly declares this is not so, that there is another purpose in phy-sical infirmity, viz.: "that the works of God should be made manifest." They were made manifest in this man's case by his healing. Sometimes they are made manifest by God's sustaining grace in weakness (2 Cor. 12:8-10). Doubtless sickness is often the direct result of sin (Jno. 5:14; Mark 2:5; Acts 12:23). In other cases it is the indirect result. When God's children wander from Him He suffers sickness to overtake them, to bring them to their senses and Himself (Job 35:14-20). But sickness does not always arise from this cause (Phil. 2:27, 30; 2 Kings 13:14). We live in a day when men are making sweeping specialisation. 13:14). We live in a day when men are making sweeping generalizations about sickness from only part of the data. Jesus did not teach by verse 3. that neither this man nor his parents had ever sinned, but that they "did" not sin as the cause of this blindness (see R. V.) The parent so far from being sinless, sinned before the chapter ends. That is a wonderful "must" in verse 4. "I must (R. V., we must) work the works of Him that sent Me, while it is day." Indeed we must. Night is coming fast. No man can work then. Up and at the work now. Oh, those solemn words, "The night cometh," the night of death, when we also not work to now. sleep, not work, not unconscious, but shut out of activity and shut up with Christ in blessed communion (Phil. 1:23), but beyond the possibility of finishing any work we have left un-done here. The other night cometh when the church shall have been re-moved from the earth, and the dark-ness of the great tribulation shall have settled down upon it. Note the works we must do; not our own, but "the works of Him that sent Me." It is plain from comparing vs. 2 and 4. that Jesus considered delivering men from evil far more important than speculating about the origin of evil. If we are to follow Jesus, we ought not to wait until misery comes to us, we should go to it. The command. "Go, wash, etc.." was a test of faith Go, wash, etc.," was a test of faith (2 Kings 5:10-14; Mark 3:5; Luke was a type of Jesus Himself (v. Jno. 10:36; Ro. 8:3; Gal. 4:4). we wish sight for our blind eyes should go to Him and bathe (Jno. 8; 12). The man gave the best evidence in the world of faith, prompt obe-

dience. The result, "he came see-11. Witnessing, 8-12. The blind man's cure oscasioned discussion and division. Christ's work always division division. Christ's work always arouses discussion and causes division. The discussion and causes divis-ion. The discussion gave an oppor-tunity for testimony. The man showed his manliness by saying, "I am he" ("he that sat and begged"). His frank testimony for Jesus cost him excommunication (v. 34), but it brought him a deeper, fuller knowl-edge of the Lord (vs. 35-38). When he was asked how his eyes were opened he gave a model statement of the case, short, right to the point and giving the exact facts. He spoke of his deliverer as "the Man called Jesus." Later in the day he said.
"He is a prophet" (v. 17). Later
still, he recognized Him as "the Son of God" (35-38). Those who heard wanted to see Jesus (v. 12). Such the power of testimony. He was then the power to the Pharisees, the recogbrought to the Pharisees. nized enemies of Jesus (v. 22; ch. 11:46, 47, 57; 12:42). But the man did not dodge the issue even then. His testimony created division even among the Pharisees (cf. Acts 14:3, Some decided that He could not from God, because He kept not the Sabbath, according to their notions. But others said, "How can a man that is a sinner do such signs?" That is an unanswerable question for all de-niers of the delty of Christ, for if He is not divine He is the chief of blusphemers.

The Attractiveness of Cuba.

With the recent extension of railroad facilities tourists in general have begun to extend their travel beyond the neighborhood of Havana, and they are learning that the provinces offer even greater attractions than the capital. All the principal cities are picturesque and interesting, each has distinctly individual characteristics. The hotel accommodations are seldom as good as they should be, but the traveler will not suffer actual discomfort anywhere In every place one encounters Americaus, with an occasional Spaniard, Canadian, or Britisher, who are spying out this land of promise and quietly picking up desirable tracts of it .- C. H. Forbes-Lindsay, in The

World To-Day. ECONOMICAL. "What d'ye think of this old millionaire I nursed? Actually asked

"To marry him, eh?"
"No; to take something off my

## EPWORTH LEAGUE LESSONS

16-29; Pas. 84.)

SUNDAY, MARCH 15. Why We Go To Church. (Luke 4:

There are two ideas which stand it in this theme. The psalmist speaks of the temple as a place where God-may be found; the prophet whose words lesus read in the synagogue at Nazareth declares good news of de-finite blessing which God is offering to people of every form of need.
That is, we go to church to meel.
God, and we go to church to get his message of help and healing and enrichment. Most things that church attendance means, can be included in these two ideas. The sacraments have their place here; in baptism we ac-cept the new life, the chief blessing which God has provided for us. in the Supper of the Lord we seek to come into a real communion, a fellow ship, a close and holy intimacy with God. And there are whole realms of service and ministry in church reletionship. These two reasons for churchgoing are very closely related. We cannot know God without receiv-ing something of the gospel, and, on

the other hand, we cannot receive the goapel word without getting acquainted with God. It is bad when we forget how much these two ideas are dependent on one another. In some places the tendency is to magnify one, while elsewhere the oticer is exalted.

The singing, praying, Scripture reading, and repetition of ritual are most nearly connected with the idea of communion with God; the sermon is the modern form of the message from God. from God.

It is a mistake and a loss to make much of the purely worshipful parts of the church service at the expense of the message. This is the danger in ritualism. But it is also a mistake and a loss to count the sermon as the one supreme thing and to consider all else as "preliminary" or other wise unimportant. When we go to church with purpose in all sincerity to find God, and to hear his word to us, we can be sure we have made the nest of our churchgoing. And it will have large and far-reaching const

## CHRISTIAN ENDEAVOR NOTES

MARCH FIFTEENTH.

The Wise Use of Money. I. Tim. 6: 17-19.

Giving money for education, Prov. 8: 10, 11, 32-35. Holding money for God. I. Chron. 29: 10-15.

Not hoarding it. Matt. 6: 19, 20. Giving to the poor. I. John 3: 13-18. Trusting in riches. Prov. 11: 24-28.

ending on appetite. Job 20: 15-17. It is not riches, but trust in riches, that is a root of evil. Our share in producing wealth is very little; God works for us infinite-

ly while we work finitely.

To be rich in good works, laid up in the bank of heaven—this is no metaphor, though it is often so con-

We are not forbidden to accumulate, to lay up stores; only let us lay up the right things.

Suggestions.

First be honest with God; give Him a share for His use of what He gives us for our use

Then, be honest with men, pay your debts and provide for all dependent Then, be fair toward yourself; make

money your tool, and do not become Postpone no good thing till you have money; such postponement of it

Illustrations. Money takes wings and files away; but, if rightly used, it files to heaven, "Money makes the mare go;" yes,

destroys it.

"In God we trust" is the motto on some of our coins; and it, "In this god we trust!" of our coins; and many read

Aaron, when Moses rebuked him for the golden idol, pretended that he had merely cast the material into the fire, "and there came out his calf.' So we pretend that we are driven by circumstances into our money-worship. To Think About.

What part of my income do I use for religious work? Shall I feel lost when I reach the land where there is no money?

Do others rejoice in my prosperity? Quotations. Riches exclude only one inconveni-

ence,—that is, poverty.—Johnson. He hath riches sufficient who hath ugh to be charitable.—Sir Thomas Browne. It is not the greatness of a man's

means that makes him independent, so much as the smallness of his wants,-Cobbett. No man can tell wether he is rich

poor by turning to his ledger. It the heart that makes a man rich He is rich or poor according to what he is, not according to what he has.-

The Wily Owl.

A party of horsemen were traveling along Bridge Creek, a tributary of Bad Water River, Wyoming, when their horses suddenly shied off the track at the sound of a "rattle." Search was made for the snake, but it was finally found that the sound proceeded from the burrowing owl, which lives in the burrows of the prairie dog, often, it is said, in company with the rattlesnake. a post the party heard the owl give a third rattle. And whenever they passed the spot it gave warning by its rattle, and the horses always shied off the track in alarm.—American Naturalist.

SUBSTITUTE LAUNDRESSES "Will you please tell your mother that the washing is not satisfac-tory?" said a lady who had her laundering done by elbow work alone, "Muvver's away," was the reply

"Well, who does the washing when your mother's away?" 'Farver and annuver gentleman!"

THE BEGINNING OF KNOWLEDGE. "Then you really don't believe that man is ever too old to learn?"

"Certainly not. I've known men to get married at the age of seventy-five or more."—Catholic Standard five



Don't Neglect the Stock

The neglect of sheep and lambs brings the farmer out of pocket, as that in these days of intensive farmwell as in other stock upon the farm. Let good care and good feed be the infallible rule with all farm stock.

A Waste to Doctor.

In ninety-nine cases out of every hundred it is a waste of time to doctor sick chickens. It may pay some time when the fowl is an especially fine one, but as a rule you can save worry by using the hatchet. Good care, good food and cleanliness make the best physic, and if these are systematically applied, there will be but few sick fowls.

When to Trim Trees.

An authority upon the subject of fruit growing says that he prefers winter to spring for pruning his orchard. The tree, perhaps, does not peel off so easily when rubbed by the ladder or the boot heels. Then another thing, which is of quite a little importance, is that it is much easier to get about the tree tops when the trees are free from leaves or blos-

Fowls in Cold Weather,

According to good practical auhority when the cold weather begins the capacity of the hens for finding a portion of their food will be lessened. sence they must be supplied by the poultryman. Not only will ground yster shells and gravel be necessary, but green food and water. Green food is easily obtained by using finely chopped clover, which should be hand-in-hand. From a financial steeped in boiling water and fed early standpoint the farmer has all the in the morning.

Kill the Roosters.

For various reasons assigned an ed by the experiment station as they authority advises poultry keepers to are offered to him. kill their roosters. First, you are not apt to have little chicks running about late in the season; second, the old roosters are no longer needed, as next season you should get young roosters from another flock, and the old ones are just eating food for no use at all, besides being in the way of other fowls; last, but not least by will lay sufficient eggs during a year any means, your eggs packed for the to hatch a brood or two and to pas winter market will keep much better if no roosters are allowed to run with profitable product. They are easily the hens. Clean out your old roosters, then, and try the experiment.

Only Results Count.

points of excellence which among the crease, and for some reason or other judges are considered as indicating they always sell at the higher price good qualities; she may possess the at the same season of the year than triple wedge, the soft, mellow skin, that obtained for poultry. the slender neck, the clean head, the with all these good features she may weste lands, with swimming pools duction. Results, actual results, is not an actual fact, but geese do form the final test of excellence after consume a wonderful amount of herball .- J. J. Vernon, New Mexico Ex- age of many kinds. For this reason, periment Station.

Mated, Not Matched, Horses,

gether as a team because they are of ferent and various bits, yet don't go profitably made use of for the growwell together, are numerous and ought to be divorced. This may be because, although they are mates. they are not matches, and while one is worth \$500 the mate is not worth \$50. If horses are not well matched in every respect, especially in the colored ones. There are many kinds mouthing, they must be driven with different bits and the length of the inner or outer rein regulated according to the disposition of one or the of goose meat can be grown in the other of the team to pull with or against each other, and thus fall into per pound than in almost any other "lagging."

Borax in the Dairy.

A few years ago most anything went" for milk or cream or butter so long as it came from a cow. Now things are changed.

The public realizes, the dairyman realizes and the farmer realizes that there is just as much difference between milk from pure utenails and milk from "stale" utensils, as there is between milk and chalk and water

The problem of keeping sweet all the utensils used in connection with milk and cream selling and butter making has been a serious one with

He has come to realize fully that the slightest taint or hint of staleness left in a can, tin or churn may ruin a whole output; that the taint which is left is in the form of hacteria which grow and multiply in milk or butter, producing disastrous re-

The farmer has learned that hot water won't rinse away the greasy residue in dairy utensils, He has learned that soap leaves :

residue of its own which is, if any-

thing, worse than the milk or cream for a dairy cleanser and sweetener that will meet modern requirements, A few of the largest creamery es tablishments called experts into consultation on this problem, and these scientific aids decided unanimously apon a product of nature which exactly fills the bill-borax.

Scientists have long known borax as a cleanser, a sweetener and an antiseptic destroyer of bacteria and germ growths, that destroys all that is harmful and promotes and pre-serves freshness, sweetness and purity; and relieves the dairyman and dairy housewife of drudgery and of needless work and worry.

Its purity, effectiveness, cheapness and value should give it first place in the necessities of every dairy.

There is no use in denying the fact

ing the farmer has got to have the assistance of the scientific man; but this is by no means all, for that good. sound, practical knowledge, which he has been so many years in acquiring, is an all-important factor. have the two nicely blended together in a man of sound, good business judgment, we have before us the ideal prosperous farmer. At the Maine dairyman's meeting this winter Professor Jordan, of this State, who is not only a full-fledged scientific man, but a farmer's triend and assistant through and through, in dwelling upon the subject of applying scientific principles to soil fer-tility, said that "the question of fertility is highly important. The conmercial fertilizer may have settled the question in part, but it is not yet solved. We must now meet the sharpest competition, and the farmer who can put the most skill into his products will win. We cannot escape the trend of modern civilization; modern methods are complex. Our products are selling in critical markets. This calls for a special training. The usefulness of experiment stations depends upon how farmers reach out to grasp their teachings. The experiment station cannot take the place of your own personal knowledge." That's the idea exactly. The farmer is not in position to do the work of the experiment station, nor is the experiment station capable of doing the work of the farmer. They must work advantage, and foolish indeed is the man who does not avail himself of the opportunities for learning afford-

Ducks and Geese.

Waterfowl have attracted more than passing attention of late for market. The cultivation of egg-producing strains of ducks has made possible the keeping of ducks at a greater possible profit; where ducks for their own feed, they are a very kept within an enclosure, grow fast cause but little trouble or anxiety after they are a week or ten days The consumption of ducks as A cow may possess many of the dressed poultry is largely on the in

Geese, while growing in favor, are dished face, the large, fine nostril, more difficult to manage; they do not the prominent, bright eye, and yet pay so well unless you have rough possess a meaty udder of small ca- from the fact that goese are heavy pacity, thus rendering her incapable grazers. Some assert that six geess of large and continuous milk pro- will eat as much grass as a cow. This low, marshy lands that cannot be made use of for other kinds of grazing can be most profitably utilized In his instructive work, "The Bri-dle Bits," Colonel Battersby (who is a veteran officer and expert horse- the entire year, providing there is a high place on dry land that they can come to at night during the stormy the same height and color or look weather. Lands that are unfit for alike, and have been driven with dif- other kinds of stock may be most

ing of geese. In selecting geese, it may well be remembered that feathers are one of the profitable considerations, and that white feathers will sell for one or two cents more a pound than will colored ones. There are many kinds each grower selecting the kind best suited to his locality. More pounds same number of days with less cost fowl, from the fact that more than one-half their entire sustenance can be grazed from the marshy lands, being fed only for the first two or three weeks of their existence and after cold weather sets in, when they are to be fed and fattened for mar-

To have the best results from turkeys, ducks and geese, one should select and have in hand on his farm the stock to be made use of as pro ducers the next year prior to the first of the year. Ducks and geese brought on to a place after the first of March are not likely to prove very profitable during that season. well-set flock of geese do best in their second year, and continue to do remarkably well as producers for many, many years. It is always best to change the ganders at least once in two or three years. Keep the old goose so long as they will lay eggs and produce a flock of goslings

Ducks do not continue as profitable preeders much beyond the third year. Very old geese cannot be made palatable for dressed poultry. Ducks can be quickly fattened into palatable food at almost any age; If taken when quite thin in flesh and residue, and it is little wonder that all up with juicy, palatable meat in a few weeks and make fairly good market fowls .- Country Gentleman.

Strong Language by Proxy.

Vicar-"John, do you-er-ever use strong language?" John (guardedly)-"Well, sir, I-

I may be a little bit keerless like in my speech at times." Vicar-"Ab, I'm sorry, John.

we will converse about that at some other time. Just now I want you to go to the plumber's and settle this 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.

Too many doctors may spoil the

war prospects.

Syrup&Figs od Elixir&Senna acts gently yet prompt-ly on the bowels, cleanses the system effectually. assists one in overcoming habitual constipation permanently. To get its beneficial effects buy the genuine.

CALIFORNIA FIG SYRUP CO. SOLD BY LEADING DRUGGISTS-501 P-BOTTLE

The Door of Doom

Many old houses in Holland have a pecial door which is never opened save on special occasions—when there is a marriage or death in the family. The bride and bridegroom enter by up until a death occurs, when it is opened and the body is removed by this exit.

What Causes Headache, From October to May, Colds are the most frequent cause of Headache, Laxative Brome Quinine removes cause. E. W. Grove on box. 25c.

Got Damages in Short Order. Five minutes after she had been hit by an automobile at Thirty-fourth street and Broadway, a woman obtained damages yesterday. She was crossing the treet when the big machine struck her lown. She arose with a torn cloak sleeve and a slight bruise on the arm to show for her payrow segme from death.

or her narrow escape from death
Foliceman Dan Rinn, of the traffic
squad, was right on hand.
"Will \$10 cover the damage?" he asked the dazed victim. "Yes, sir," said the woman.
"Give it to her," ordered Rine to the

The latter peeled off one of the new temon-colored bills, handed it to the woman, jumped into his car and whirled

away.
"I'm satisfied," said the woman to Rinn. 'The whole cloak cost only \$4.98."

-New York American.

Th : Guest's Kick.

A good story reached the Chittenden hotel last week, cooccerning a guest with a grouch. He carried it to the proprie-

"Look here" he said, "things around here are just about as rotten as they make them. When I went to lunch to-day, I found hair in the ice er am, hair in the honey, and hair in the apple sauce. Now what do y' tains o' that? Is that a

good hotel?"
"Well," replied the genial proprietor,
"I can explain the air is the ice eresm.
That likely came from the shaving of
the ice. And I suppose that hair in the
honey came off the comb. Lut I don't
understand about the hair in the apple sauce. I bought those apples myself, and they were every one hald wins. — Columbus Dispatch.

Tied in Bed By Lightning.

Lightning striking the home of William Gullagher, 3733 East Ninety-first street, ripped the building to pieces and made prisoners of Gallagher and his wife by tightly knotting the bedclothes. The fron bedstead occupied by the aged couple was twisted and bent. Bedclothes were torn into strings and twisted into a score of knots. Gallagher and his wife called for help until exhausted. Suffer-ing from cold, they lay in the midst of ruins, with rain beating down upon them, until after midnight. Gallagher is eightyfive and his wife eighty.-Philadelphia

No Visible Signals.

"Yessum," said Sandy Pikes, as he devoured the wedge of pumpkin pie. "I sternly object to the nefarious practice of clipping off de tails of dogs."

"Ah. I am glad you are so tender-hearted, my poor man," sympathized the good housewife.

"Well, it ain't exactly dat, mum, but when a dog hasn't any tail I con't tell.

when a dog hasn't any tail I can't tell by de wags if he is in a good humor or not, and it makes me skeery about ap-oroaching de house "—Chicago News.

Those Early Marriages But she clung to him and trembled, "Darling!" he whispered. "What fearest thou? Are we not wedded, no more to part?"

She gazed up at him terrifiedly.
"Ay, wedded, and at page 87;" she cried. "I know something is going to happen!"

Nor was her dread wholly unreasonable, considering a novel had to have at least 400 pages, with two thrills per page, in order to get into the \$1.00 class.

—Puck. THE DOCTOR'S GIFT Food Worth its Weight in Gold.

We usually expect the doctor to put us on some kind of penance and give us bitter medicines. A Penn, doctor brought a patient something entirely different and the

results are truly interesting. "Two years ago," writes this pa-tient, "I was a frequent victim of acute indigestion and biliousness, being allowed to eat very few things. One day our family doctor brought me a small package, saying he had found something for me to eat, at

Inst. "He said it was a food called Grape-Nuts, and even as its golden color might suggest, it was worth its weight in gold. I was sick and tired. trying one thing after another to no avail, but at last consented to try this

"Wall! it surpassed my doctor's fondest anticipation, and every day since then I have blessed the good doctor and the inventor of Grape-Nuts.

"I noticed improvement at once, and in a month's time my former spells of indigestion had disappeared. In two months I felt like a new years." In two months I felt like a new man. My brain was much clearer and keener, my body took on the vitality of youth, and this condition has continued."

"There's a Reason." Name of by Postum Co., Battle Creek, M Read "The Road to Wellyille,"