THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. LEWIS T. REED.

Theme: Suggestive Therapeutles.

Brooklyn, N. Y.—In the Flatbush Congregational Church the pastor, the Rev. Lewis T. Reed, preached a sermon on "The Theory and Practice of Suggestive Therapeutics." The text was from Matthew 8:13: "And Jesus said to the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." Mr. Reed said: In this theme of "The Theory and

Practice of Suggestive Therapeutics," it is not my purpose to expound novelties or to satisfy curiosity, but to assist all of you who worship here to lay hold of some of the great principles within this movement by which it will be possible for you to live coufidently and joyfully. I should be glad to make all of you practitioners of the art of suggestive therapeutics. There are a few great principles which it is essential you should honor and obey. First—the power of sugoptimistle about everythingthat takes place in our lives, provided nothing evil appears at once on the surface. We have proceeded on the faith that the psychical system could take up and dispose successfully of every suggestion made to it. Evil thoughts, envy, anger, greed, concupiscence, gluttony—all the vices abhorred by St. Paul might present their vile pic-tures to the mind, and as long as we did not act on their suggestion, we still preserved our character. We de-inded ourselves with a hope that we were what we appeared to be. And now we have had to learn afresh the truth of that Scripture: "As a man thinketh in his heart, so is he." I know of no process in man's life more calculated to give him serious thought than this function of the subconsciousness of storing up the suggestions that the outer life brings. Day by day as we touch the world, and get our own reactions of courage or cowardice, of self-control or self-defeat, of purity or selfishness, of love or hate, we are continually dropping, dropping these suggestions into the reservoir of this subconscious self. to come forth some day to bless or curse. Abraham Lincoln lives day by day the sacrificial life of the burden-bearer of this people. Day by day, hour by hour, he gives himself the suggestion of devotion, sacrifice and faith; and then, when the hour for utterance has come, takes up his per and writes on a few scattered sheets the supreme English masterplece of half a century. Benedict Arnold was always passionate and revengeful. Day after day, year after year, the reaction of life on him resulted in sug-gesting to his deeper self hate, envy, pride, and self-will. When his hour for expression came, he took up his pen to sign his name to the betrayal of his trust. There is nothing in the process of the soul that needs to cause us more of joy and more of fear than this amenability of the soul to suggestion.

Secondly, you must come to a new realization of the supreme place of the will. Heredity must have some place in the formation of character, although that place is not yet very clearly determined—but the most weighty discovery of the present day seems to me this rediscovery of the regal power of the will to do right; These psychologists, and hypnotists, in their investigations into the unexplored tracts of personality have come across not only a God-like aspiration after virtue in every soul, but also an unlimited power for the attain-ment of that aspiration. Just as the Master of Life stooped over the crip-ple, saying, "Arise and walk;" and knew that within that stricken form there was the ability to rise and walk; an unders may believe stoom. walk; so modern psychology stoops over every sinful soul and repeats the Scripture command, "Be ye there-fore perfect," for ye are in the image your Father in Heaven, who is perfect. This is a tremendous doc-trine of individual responsibility. It is an old Scriptural doctrine, but I ern hypnotists' appeal to the soul of goodness in a man, you see the drunkard go forth a new man, the spend-thrift reformed and the invalid made well. If there are in us those possibilities of virtue, there is no escape for us from the responsibility of attaining that for which we were ere-There has come to us the con viction that inspired Jeremiah: days they shall say no more. The fathers have eaten sour grapes, and the children's teeth are But every one shall die for his own iniquity; every man that eateth the sour grapes his teeth shall be set on edge." There is no more preper sentive to earnest living than realization of the fact that God has intended life to be perfect for every creature; and that if it is otherwise, the fault is in ourselves.
"Dark is the world to thee; thyself.

art the reason why." Whoever would possess the reality of the Christian life must achieve the victory over his moods, and the most heartening sage of this or any age is that by and the most heartening mes-God-given endowment of the will it is possible for us to give to the deeper ufe of the soul the suggestions of courage and faith and patience and which altogether means

In the third place, you will have to form for yourself very likely a new, and very stern, doctrine of sin and virtue. The old doctrine of a forensic justification before God was an ad-mirable thing to look at, but it did not work very well either for the justified or for his family. Those who deemed themselves "saved" very often failed to possess the homely virtues of cheerfulness, kindness, courage and forgiveness; while many who were obviously "good" were not conscious of salvation. The religion of to-day gives the genuinely man his due, and placards in their proper place these hateful sins of unintolerance, moodiness. worry and hardness of heart. . It is a great service that any sect bestows when that body of people stands forth to proclaim that the ills of the flesh have an origin in the ills of the mind, and that the thoughts that issue in these bodily ills are sins against the High and Holy One. From whatever necessity of controlling the outbreak of our evil moods would be the great-est conceivable blessing in so-called Christian homes. This is surely no new gospel. All this teaching is from both Christ and the apostles; but it tation of it has amounted almost to

will believe that the condition of your subliminal consciousness—of irritation, or quiet, of hope or fear—even though you speak no word, will affect those associated with you. In no hazy way, but very definitely, then, we are our brother's keepers, responsible for the world's stock of cheer and faith. The home is the peculiar field for the operation of this subconscious power. There the quickest of sympathy exists, there influence is felt most readily and most deeply. The atmosphere of a home, although a hackneyed term, expresses a clearly will believe that the condition of your a hackneyed term, expresses a clearly defined reality. The atmosphere is the spirit of the house, emanating from the deep well of the subconscious mind of the homekeeper. God has created no more gracious figure in His great world than that of the wife and mother, who gives to the very pince of her abode her own quiet, buoyant, soothing spirit. What she is in the unsounded deeps of her being will appear in time in the house where she dwells and in the faces of the little children that look up to the little children that hook up to her. On the other hand, the home of the card-olub woman and the home of the gad-about! Who does not know them and shudder at the thought? Their atmosphere is that of restlessness and spiritual poverty. Wee betide her children and her husband; for she cannot give them, after their day of temptations and vexation, that by which they are renewed, the spirit of peace and quiet confi-

dence in good.

II. Now, it will sometimes happen that, despite our best endeavors, we shall be overborne in the press. Illness comes on, whatever the cause, and the causes are often complex. What are we to do? Every physician would join with me. I believe, in saying: make the spiritual attitude correct. To use the terminology of the books, give yourself the auto-suggestions of courage, confidence in God, faith in His willingness and power to care for and reztore you. Make it the genuine conviction of your spirit that God does provide for all His creatures. Rest in the promises of divine health with which the Scriptures abound. If there is any cause of irritation, remove it, if it be possible, by the right action on your part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is all this method of creating a correct mental attitude; and I believe that your own careful observation would come to my support in the statement that the great majority of the diseases from which our house-holds suffer can be finally traced to the fret and ambition of our present life. As the pastor, then, of your souls and the minister of the Lord Jesus Christ, who, through faith, restored the body. I would exhort you to cultivate to the utmost the virtues that Christ always insisted upon-trust in God, humility, self-forgetful-

ness, forgiveness, sincerity.
Still, in many cases, the conditions of ill health will continue. What is to be done then? Manifestly, if the trouble be serious, it is the time to employ the physician, who can diagnose the case and prescribe the regulations under which recovery can be most rapid. I earnestly hope that in the excitement of this new discovery of the therapeutic power that is in the mind no one here will believe that he is privileged to sin against either himself or his brother. All laws of action are laws of God. The best results ensue when we learn how to use all of God's laws in harmony with each other. Quinine is just as much a creation of the divine spirit as is the mind of man, and we may as well acknowledge that infection ocess likely to take place under pre-

vailing conditions, unless guarded against.

The employment of mental healing in cases of physical disorder is the employment of a therapeutic agency. You may use medicines if you see fit and they produce the results, although as a matter of fact medical practice of the present day makes less and less of the treatment by drugs and more and more of the treatment by the natural agencies of rest, air and water. On the other hand, you may employ the mental provided your own attuned to the spiritual life that you are able to receive its benefits. own belief is that those wonted to the spiritual life-by which mean the life of communion God through prayer, the life of faith in a controlling power, and of interest in the life of the spirit in its higher manifestations-are best pre pared for the reception of these ben-No one can be benefited who sets himself even secretly against his healer, who prefers his own will and way to the will and way of God, or who cherishes a false self pride in his own condition. The only way of restoration is the sincere and humble own condition. committal of oneself into the hands of God that He may work His restoring will. One must learn the very heart of the meaning of the sixth chapter of Matthew, the core of which is the insistence upon the necessity of the genuine union of the life of man with God. If there is one place in which no deception is possible it is in this relation of life with God. Whoever the healer may be, the pre-requisite to success is the sincere desire of the patient to be helped. Greater than the desire of having one's own way, and of cherishing one's own foible, must be the desire to receive that more abundant life

that Christ came to bring.
Therefore, while, on the one hand, this is only a system of therapeutics, on the other, it is a system the success of which is so intimately related to the attitude of a man's spirit to-ward the infinite that it becomes a

An Epigram by Dr. Frank Crane. Life is a perpetual choosing; the road to ruin branches off at every step.

Savelty Improves Bill of Fare.

Novelty being the spice of life, it is the essential quality for the methods of the cook. Food must be palatable and tempting, else it will fail in its mission, and the cook with the imagination who uses her talents is the one who makes the success. A monotonous run of diet very often runs down the appetites of the fam-

The matter is that steak, potatoes and coffee have been before the diners too often, and their eyes and their imaginations are tired of them. ery meat should have its little stock of surprise, causing the mouth to water. The tempting thing may be very simple, but because it is a surprise it will stimulate the taste and give a pleasurable feeling for the occasion:-Buffaio Express,

The fourth principle which must govern your thought is that of the very great influence that we exercise over one another. If you believe in the telepathic communication of one subgouscious mind with another, you

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR MAY 8.

Subject: Our Heavenly Home, John 14-Golden Text. John 14:2-Commit Verses 2, 3-Commen-

TIME.—Tuesday night, April 4, A. 30. PLACE.—Upper room, Jeru-

EXPOSITION. - I. I Will Come Again, 1-3. The 14th chapter of John is the richest vein in the most re-markable gold mine in the world— the Bible. The first clause of verse 1 is the keynote of the chapter, espe-cially of verses 1 to 27. Verse 27 Verse 27 charty of verses 1 to 27. Verse 27 and verse 1 begin with these words. All in between might fitly be entitled thoughts for the comfort and encouragement of believers during the absence of their Lord. The remainder of the verse contains Jesus' infallible prescription for heart trouble free prescription for heart trouble (see Am. R. V.). The one who truly be-lieves in God and believes in Jesus Christ will never be troubled in heart (Is. 26:3). We can take our choice between believing hearts and trou-bled hearts. When faith comes in, bled hearts. When faith comes in, anxiety goes out. A number of specific comforting thoughts follow. The first is that heaven, the Father's house, is a large place with groom enough for us all, as well as for Jesus. The second comforting thought is that Jesus is coming back personally to take us to that place. personally to take us to that place. The temporary separation is to be succeeded by eternal reunion (v. 3). He does not send for us. He comes Himself. Any one who has learned to interpret scripture by scripture can easily satisfy himself that the coming here spoken of is the personal second coming of Christ by a careful comparison with 1 Thess. 4:16, 17. The return of our Lord has ever been "the blessed hope" of believers (Tit. 2:13). Jesus here speaks of it to banish heart troubles, and when Paul speaks of it in interpreting this passage he closes with "Comfort one another with these words.

The way to the Father, 4-6. The third comforting thought was that they knew the place where He had gone and how to get there. To this statement Thomas interposed a doubt. Thomas' expression of doubt was the occasion of some very pre-cious teaching. Verse 6 is one of the cious teaching. Verse 6 is one of the mountain peaks of scripture. It tells us the way to God. Jesus Himself is the way. We get to God through Him and no other way. That way is open to all (ch. 10:9; 6:37). How Jesus is the way the Bible makes very plain: (1) Eph. 2:12, 18; Heb. 10: 19, 20; (2) Matt. 11:27; John 17:3; (3) Heb. 1:1-3. He is not only the way, but "the truth" also. He is "truth" incarnate. Other messengers of God teach us truth. Jesus is the truth. If we are then to know the truth. If we are then to know the truth we must know Him (Col. 2:3; John 17:3). He is also "the life."
Jesus does not merely give life. He is "the life." If you wish life, you must take Him. As soon as you have taken Jesus, you have life (John 5: 11, 12). If you haven't taken Jesus, you may have etistence, but you haven't life. If you are anxious to know what life, real life, eternal life is, look at Jesus and you will see

(John 1:2) "He That Hath Seen Me Hath Seen the Father," 7-11. If Jesus were were a mere man and not divine in a were a mere man and not divine in a unique sense then verse 7 would be appailing presumption and blasphemiy. But Jesus had a right to say if they had known Me they should have known My Father also. God perfectly and fully revealed Himself in Jesus. So Jesus could say what He did. To know Jesus is to know God. To see Jesus is to see God. To know Jesus fully is to know God fully. Jesus is God manifest in the flesh. That was a cry of deep significance. That was a cry of deep significance that Philip uttered, the Father and it sufficeth us." that will suffice us to see God and nothing else will. But for several years Philip had been looking at God and not seeing Him or knowing Him. There are many to this day who just as blind as Philip. Jesus longed to have Philip and the rest of the disciples to believe that He was in the Father and the Father in Him. And He longs to have us believe it also. His works prove it to all who

have a discerning eye (vs. 10, 11 "He That Believeth on Me, the Works That I Do Shall He Do Also: and Greater Works Than These Shall He Do," vs. 12-14. Verse 12 contains another of the comforting thoughts. They certainly do not describe the experience of the average Christian to-day, but we must not bring God's word down to the level of our experiences, but bring our experience up to the level of God's word. Jesus meant just what He said. We are now by our faith united to the risen and ascended Christ, the One who possesses all power in heaven and on earth (Matt. 28:18), and by reason of this union we have power to do greater things than Jesus did during the days of His humiliation. to whom Jesus first spoke these words saw 3000 converted in a single day (Acts 2). That was a far greater work than any that Jesus did while on earth. Works in the domain of the spiritual are greater than works in the domains of the physical. To raise one dead in trespasses and sins is greater than to raise one physically dead. It is for each of us to claim our measure of this power. Versea 13 and 14 tell us how. These verses tell us of the prayer that gets just what it asks and anything it asks. It is prayer in the name of Christ.

ODD ROMANCE OF A CONVICT.

From Rome comes the odd romanes a convict in the penal sattlement the island of Lampadusa, near Sicily, who has just been set free, nearly three years before his term for larceny expired, to enter into the enjoyment of the great fortune which he had inherited last spring from his aunt, besides a villa on the lake of Como and a city flat ffiled with costly and beautiful works of art. It was no doubt felt that it would be easy for him to be good with all the money he needed, and that he would be better off than in jail. He promptly married a widow whom he had engaged as housekeeper, and they spent their honeymoon at the convict settlement at Lampadusa. While a prisoner he had found the lack of any way of telling time a great trial, and he presented to his late companions a handsome clock to be placed in a tower where it can be heard striking the long hours. - San Francisco Ar-

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 3.

Untroubled in Trouble-Prov. 15. 7: Psa. 125. 1; Isa. 26. 3; John 14, 27.)

Not many people find life entirely easy, and those who do are not happy. We need some measure of work, some element of difficulty, something which will challenge all our powers, or else life is a poor and empty thing. The next world may be differently organized, but here, difficulty is a part of life's enjoyment as well as of its discipline. We cannot escape it, and when we try we usually get into worse trouble than

that from which we have fled. The true Christian reckons trouble as a constant fact; he knows it is sure to come, but he also knows it will in some way bring a blessing. He knows that some of his trials come just because he is a Christian. He is a follower of Christ; he seeks to do the will of Christ. In doing that he gets into trouble, for the world is not organized, with the Christian in mind; its business is not operated according to Christian standards; its pleasures are not meant to be pleasing to the Christian; and so the Christian must at times go against the tide of things. He may be called queer, pethings. culiar, eccentric, possibly fanatical, Again, the Christian is one who counts love the supreme force of his life. He loves his Muster; he loves his brethren; he loves the whole world which is not Christian; and the more real his religion is the more intense his affections. But see how that makes for trouble; he who loves, suffers; you cannot love Jesus Christ without entering into the fellow-ship of his sufferings. You see every day such opposition to him, such an-tagonism of selfishness and sin, such crucifying afresh of the Lord of glory, that you share his sorrows.

Then, all the world with which the Christian comes into contact puts a burden of trouble upon him. He sees oppressors and and oppressed; he sees the sick and the blind and the lame who have need of a physician but refuse that Great Physician. He hears the exceeding bitter cry of the world's travall and sprrow, knowing how little he can do to help; and so on every side he finds that trouble

CHRISTIAN ENDEAVOR NOTES

MAY THIRD.

Songe of the Heart. V. The Silver Lining of Dark Clouds. Ps. 42. (Consecration Meeting.) Lot's silver lining. Gen. 14: 14-16.

Daniel's silver lining. Dan. 6: 16-The apostle's deliverance. Acts Job's gleam of brightness. Job 5:

Deliverance from foes. Ps. 106:

Deliverance from death. Ps. 56: That is a good question, "Why am cast down?" Often, if we require reason for our grief, we shall find

that there is no reason.

Because his soul was cast down, refere would the Psalmist remem-It is His song that shall be with

me in the right; not my song. Let me be led by His light through my darkness, by His truth through my uncertainty. Let me not try to ses or know my own way.

Suggestions. If I cannot see the lining of the cloud, yet surely it is there, and God can see it.

Look back on the sorrows of the past, most of which you cannot even ember; so will it be with the sor

rows of today. Cheerfulness is not quality; it is an art, to be cultivated. The hest road to happiness is helpfulness, making others happy.

Illustrations. can get above the clouds by

the hill of work or the balloon of

For the finest sunsets we need clouds; and so for the sunset of life. "It is not raining rain," cries the poet Loveman; "It is raining roses and violetwi"

"And so," cries another poet, turn my clouds about, and always wear them inside out, to show the

Quotations.

An ounce of cheerfulness is worth pound of sadness to serve God with.-Fuller.

The burden becomes light which is cheerfully borne.—Ovid.

If good people would but make goodness arrecable, and smile instead of frowning in their virtue, how many would they win to the good cause!—Archatchon Usher. The most manifest sign of wisdom

continued cheericlness.-Montigne.

Inventor of Envelopes. It is somewhat curious that such a simple contrivance as the envelope should be a comparatively modern invention.

As a matter of fact it is just a hundred years since a paper manufacturer of Brighton named Brewes invented envelopes for letters in their present form. Even then it was some considerable time before their use became at all general, not, in fact,

until somewhere about the year 1850. Before this date (as many who are living now will remember) a letter, written only on one side, was folded in two, then in three, sealed with a wafer or sealing wax, and addressed on one of the blank sides. Gaulois.

Shame on Him!

"Of course, John." gald Mrs. Younghusband, "I like my kitchen quite well, but I'd like to have one of those new portable ranges.

"But, my dear," protested her foxy husband, "we'd have to get portable ecoking utensile to go with it." "That's so; I never thought of that."—Catholic Standard and Times

The top of a carriage wheel in passing along the road moves more quickly through the atmosphere than the bottom. This sounds almost foolish, but it is absolutely sound. It is due to the movable axis or axis. The top of the wheel has forward motion plus forward revolution. The bottom of the wheel has the same forward motion minus backward revolution.

WIND-BAROMETER TABLE.

Dy Prof E. B. GARRIOTT, Weather Bureau.

The wind and barometer indications for the United States are generally summarized in the following table:

From the Mississippi and Missouri

low barometer area has passed to

In meteorological work, as con-

that are presented. In other words

Wind. direction.	Barometer reduced to sea level.	Character of weather indicated.
SW. to NW	30.10 to 30.20 and steady	Fair, with slight temperature changes, fo
SW. to NW	30.10 to 30.20 and rising rap-	1 to 2 days. Fair, followed within 2 days by rain.
SW. to NW.	30.10 to 30.20 and falling	Warmer, with rain within 24 to 36 hours
SW. to NW	alowly. 30.10 to 30.20 and falling rap- idly.	Warmer with rain within 18 to 24 hours
SW. to NW.	30.20 and above and station-	
SW. to NW	30.20 and above and falling	
S. to SE	slowly. 30.10 to 30.20 and falling	Rain within 24 hours.
S. to SE	slowly. 30.10 to 30.20 and falling rap-	Wind increasing in force, with rain within
SE. to NE	30.10 to 30.20 and falling	Rain in 12 to 18 hours.
SE. to NE	Control of the Contro	Increasing wind and rain within 12 hours
E. to NE	20.10 and above and falling slowly.	In summer, with light winds, rain may no fall for several days. In winter, rai within 24 hours.
E. to NE	30.10 and above and falling rapidly.	In summer, rain probable within 12 to 2 hours. In winter, rain or snow, with it creasing winds, will often set in whe the barometer begins to fall and th
SE. to NE	30,00 or below and falling	wind sets in from the NE. Rain will continue 1 to 2 days.
SE to NE	30.00 or below and falling rapidly.	Rain, with high wind, followed, within 3 hours, by clearing, and in winter b
S. to SW	30.00 or below and rising	
S. to E	29.80 or below and falling rapidly.	24 hours, by clearing, and in winter b
E. to N	29.80 or below and falling rapidly.	tion; in winter, heavy snow, followed b
Going to W	29.80 or below and rising rapidly.	a cold wave. Clearing and colder.

quadrants and falling barometer in- months, on the contrary, the onshore dicate foul weather; and winds shift- winds are not necessarily rain winds, ing to the west quadrants indicate for the reason that they are cooler clearing and fair weather. The rapid- than the land surfaces and their caity of the storm's approach and its pacity for moisture is increased by intensity are indicated by the rate the warmth that is communicated to and the amount in the fall of the them by the land surface. In such barometer. cases thunderstorms commonly occur

The indications afforded by the when the ocean winds are intercepted wind and the barometer are the best by mountain ranges or peaks, guides we now have for determining however, the easterly winds of sumfuture weather conditions. As low mer increase in force, with falling barometer readings usually attend barometer, the approach of an area stormy weather, and high barometer of low barometric pressure from the readings are generally associated with west is indicated and rain will follow clearing or fair weather, it follows within a day or two. that falling barometer indicates precipitation and wind, and rising bar- valleys to the Atlantic coast, and on ometer, fair weather or the approach the Pacific coast, rain generally beof fair weather. As atmospheric gins on a falling barometer, while in waves or crests (areas of high bar- the Rocky Mountains and Plateau ometer) and troughs or depressions districts, and on the eastern Rocky (areas of low barometer), are, by Mountain slope, precipitation seldom natural laws, caused to assume cir- begins until the barometer begins to cular or oval forms, the wind direc- rise, after a fall. This is true as retions with reference to areas of low gards the eastern half of the county, barometer, are spirally and contra- however, only during the colder clockwise inward toward the region months, and in the presence of genof lowest atmospheric pressure, as eral storms that may occur at other indicated by readings of the bar- seasons. In the warmer months sumometer. Areas of low barometric mer showers and thunderstorms uspressure are, in fact, whirlwinds of ually come about the time the bargreater or less magnitude and in- ometer turns from falling to rising, tensity, depending upon the steep. The fact that during practically the ness of the barometric gradient. The entire year precipitation on the great atmospheric crests, or areas of high western plains and in the mountain barometer, on the contrary, show regions that lie between the plains winds flowing spirally clockwise out- and the Pacific coast districts does ward from the region of highest bar- not begin until the centre of the ometric presure

The wind directions thus produced the eastward or southward and the give rise to, and are responsible for, wind has shifted to the north quadall local weather signs. The south rants, with rising barometer, is an winds bring warmth, the north winds important one to note. cold, the east winds, in the middle latitudes, indicate the approach from ducted by the United States Weather the westward of a low barometer, or Bureau, observations, simultaneously storm, area, and the west winds show taken, are collected by telegraph from that the storm area has passed to the great areas, and it is possible by this eastward. The indications of the means to calculate for several days barometer generally forerun the in advance the local signs that will be shifts of the wind. This much is produced by the general conditions

During the colder months, when modern meteorological appliances, the land temperatures are below the methods and skill make possible forewater temperatures of the ocean, pro- casts of the conditions that produce cipitation will begin along the sea- the local signs that presage weather boards when the wind shifts and changes. Furthermore, it is practicablows steadily from the water over ble, by the employment of present day the land without regard to the height | methods, not only to forecast general of the barometer. In such cases the weather changes, but also to calcumoisture in the warm ocean winds is late with great accuracy the course, condensed by the cold of the conti- intensity and duration of storms,

Belt Made of 225 Steer Hides.

Washington State boasts the largest leather belt ever made in the steers were required to furnish the each year three times the annual material from which the big endless growth; not until we realize that belt was built. Only the centres of each year 125,000,000,000 feet of the hides were used, and each of these lumber is cut, a cut which means was stretched for weeks to insure over 10,000,000,000 a month; over perfectly even strength in all parts 332,000,000 feet a day and over of the proposed belt. The belt is 114 13,000,000 feet each of the twenty. feet long, three feet wide and three- four hours of the day; not until we ply thick. The weight of the belt is remember that by our tariff laws we

weight of a hydraulic press bearing hills of northern Minnesota to the at Tacoma, Wash.—Scattle Post-In- steel of the tree butcher's are is ringtelligencer.

Chamois Maker is a Magician Most everybody uses chamois, and everybody imagines it comes from the graceful goats of the Swiss Alps. But it doesn't. It really hails from the cavernous depths of tanneries of Peabody, in New England. Peabody the great ranches of Montana, or brethren, I commend you to God." their possible future rivals on the plains of Siberia, the pampas of Argentina, or the fields of Australia. Mary's little lamb, masquerading as brave Swiss chamois, has a wonderful career.-New York World.

A Way Out of a Difficulty.

An old highlander, being sent one geles Times. dat for five yards of satin, forgot his errand, but, not to be done, said to the shopman: "Can ye give me an ither name for the dell (devil) forby the dell?" The shopman said "Satan." That be him," was the answer. white."-Dundee Weekly News.

000 has been spent by the Wesleyan Methodist Church of England on churches and halls for religious work. Our Disappearing Forests.

Not until we pause and consider that our reproduction of forest trees The hides of a herd of 225 is so sadly neglected that we cut something more than 2500 pounds. are keeping out reinforcements to Not a peg, rivet or fastening of protect our timber supply from exany kind was used to veld the pieces haustion do we begin to realize the of hide together. The best quality appalling fact that the sands which of cement was used and the places number the hours of our forests are where the hidesoveriap welded by the | falling fast; that from the snow-clad 250 pounds pressure to the square sun-kissed shores of the Gulf, from The big belt has just been in- the wave-beaten rocks of Maine to stailed in the new Dempster sawmill California's Golden Gate the cold ing the death knell of our once proud American forest tree .- Representative Philo Hall, of South Dakota.

A Blessing Not a Blow.

"Here is a good one," said the telegraph operator. "A dear old Methodist minister came in yesterday tanners make beautiful leathers of and sent this telegram to a confersheep pelts. The chamois maker is once that had assigned him to a magician of the leather trade. To charge: 'Acts, 20:32.' He explained his doors he draws sheepskins from that the citation was: 'And now,

> "Well, the careless operator at the other end handed the message to the conference so that it read: 'Acts, 23:2.' That text the bewildered conference found on reference to its Bible reads: " 'And the high priest Ananias

commanded them who stood by to smite him on the mouth.' "-Los An-

Mothers in Factories.

Ignorance, no doubt, accounts for much of the waste of infant life, but Lancashire's industrial conditions Whang me off five yards of him, give her her bad pre-eminence In the last ten years over \$20,000. In the care and the skill and the attention necessary for successful artificial feeding are beyond them.—Manches-

LIVING "IN THE CHEAP."

It is Unattractive to the Average American.

The "old fellows' invasion" in the Latin Quarter in Paris is discussed by a corresponden' as a peculiar feature of life in the French capital. Many middle-aged American business men and Englishmen, it is stated, suddenly abandon work and money making to drop out of sight and reappear as Bohemians. Many of them have only enough money to pay their bills at modest botels, or pencions, and some of them live in lodgings, eating the questionable food and drinking the watery wines of the cheap cafes. Their compensation for living an aimless, hand-to-mouth ex-istence is that they are emancipated from the grind of the office and from such responsibilities as attach to being a person well known in a community. One American, who sunk all of his capital in an annuity of \$20 a week, is pictured as the most contented and light-hearted of men. He professes to know more about French, Swiss and Italian boarding houses at "under a dollar a day" than any English-speaking man in Europe. All of the sunniest corners on the Continent where a poor man may nestle in contentment and revel in freedom from care, at less than \$7 week, are parts of his pre-empted territory.

Hear this philosopher upon a poor man's paradise in Holland:

"I know a boarding farm with the use of a horse, a plane and a boat, with table beer and coffee after meals, at \$4 a week."

Another haven of refuse and rest: "I can take you to a green-bowered white-as-snow cottage on the banks of the Adriatic, where delicious pink wines, a different fish every day in the week, fruits galore, goat's milk, cheese, bread and cake, and all the honey you want, come to what we call in America, 'six bits' a day."

All of this seems alluring in print. It is, doubtless, appealing in fact, to many English remittance men and to a few Americans, but of the millions who work in this country until they reach middle life there will never be many whose ideals of happiness will ever be realized in a third-rate Paris pension, or who will find contentment eating bread and cheese and drinking goat's milk by the shores of the Adriatic at an expense of six bits a day and the loss of their identity, their opportunities, their home

ties and their friends in America. There would be less nervous ethaustion and heart disease in America if a higher percentage of Americans would be contented with moderate incomes and be happy after middle life with bread and cheese and honey and table beer, although there might be fewer new skyscrapers, railroads and other visible manifestations of American restlessness energy and constructive genius and there might be more real happiness per capita among American men. But water will run up hill sooner than the average American will find happiness in idleness and contentment in living within an income of \$20 a week, while he has enough of his lifespark left to burn a part of it each day in pursuing the clusive dollar. Louisville Courier-Journal.

Big Maine Pine.

There are evidently some big pine trees left up in the northwestern part of the State. Here is a description of one of them sent by C. W. Edgerly, of Old Town, scaler at the lumber camp of Flavien Choumard, on the northwest branch of the St. John River.

This pine had three branches, and the tree was three feet ten inches through at the butt log. From the tree were taken but two butt logs, each sixteen feet long, and four logs fourteen feet long were taken from each of the branches. The top log was thirteen inches through at the top. All of these logs were sound white pine. Besides these logs one plece eight feet long at the forks of the branches was left in the woods.

Fourteen logs from one pine is certainly a good record, and shows, that all the monarchs of the forest from which Maine takes her name of the Pine Tree State are not gone yet. -Bangor Commercial.

Stereotyper Does Needlework.

A horny-handed man who spends a large part of his time in the hightemperatured confines of the stereotyping department of a dally newspaper would hardly be expected to be an adept at fancy needlework, but Joe Gerdom, an employe of the Journal, is a versatile genius of this very type. Gerdom's latest creation is the cover of a sofa pillow, upon which he has designed in a raised figure the picture of a Teddy bear. The design is constructed of Teddy bear yarn and is made by the skillful operation of a tufting needle. Thousands of feet of yarn were used in order to properly raise the figure above the base, which is of very fine velvet, and the actual time in which Gerdom was employed was twelve hours.-Kansas

Missouri School With One Papil. Worth County has a school district that we believe cannot be duplicated in the entire State.

It is District 2, 65, 33. Greene township. There are only three children of school age in the district, and only one of them is attending the home school, the other two attending elsewhere. The teacher is paid \$32 a month to teach this one pupil, and there is no doubt about the child getting good instruction. A district that will keep school open for the benefit of one child and pay a teacher \$32 per month must certainly be loyal to the cause of popular education.-Grant City Times.

Art and Materialism.

"Literature has to face many discouragements," said the sympathetic

"Yes," answered the man with ink on his fingers. "There is just one thing to be thankful for, and that is that they don't boost the price of postage stamps as fast as they do the price of white paper."—Washington