Subject: The Ascension,

Brooklyn, N. Y .- in the Simpso M. E. Church Sunday morning, the pastor, the Rev. Dr. William J. Thompson, preached on "The Ascen-The text was from Luke "And it came to pass, while He blessed them. He was parted from them and carried up to heaven." Dr Thompson said:

Concerning the crucifixion the Scripture gives month, day, hour, participants - much minutiae. Concerning the resurrection no mention is made of the first heart-beat, only the fact of the empty tomb and the Still meagre is the

The length of those parratives in dicates our limited knowledge. Death so common would have fullest mer The resurrection, all experience, would admit site The assession, contrary the one law we believe to prevail throughout the universe-gravitation -and the entrances into the spirit embodied spirits, would call for

Their importance, however, is inversely as the length of the narra-tive. Death in itself is fallere, the resurrection declares Jesus to be the Son of God with power. The ascen-Him the ever-reigning supreme sovereign.

eagle-winged (yrant, death, spreads over the whole earth, palls last and best creation in satiable conquest; wrenches the human soul the organ of all its in alligent and spiritual expressions -the body, and dooms it with "dust Jesus Christ, the might; Prince of Life, conquered this

Our loudest Easter bosannas are to His praise for this unrivated achievement. This triumph, however, mighty as it is, is but a par of His life. Like the figures of arith metic, depending for their richness on what follows, so the glories of Easter depend on what follows in the

Napoleon Bonauarts used Marengo, Austerlitz and other victo stepping stones to reach the dizzy heights of military power; where he swayed the scentre from the Baltic to Southern Italy, and allied contigus nations as vassats or dependent states. He stood with his armies upon the Alps and exclaimed: "Han-nibal is surpassed!" He led these "Forty centuries look down unon you." France saluted him with: "Sire, your greatness is like that of the universe." If Napoleon had died before June 18, 1815, a glamor glory would have encircled his whols career. But his life after this, with the defeat of Waterloo and five and one-half years in exile, leveled the summit of his greatness.

We are not without concern for our ex-presidents, lest some III deed militate against their record in the high office. Some grains of comfort are extracted from our three mar-tyred presidents, all of whom were snatched from us in the renith of their fame, a fact which shed clory over their whole lives. Jesus Christ disarmed death of its mortal sting and led the powers of darkness capive. Yet some subsequent event culd detract from the glory of this So the setting of triumph. Christ in our faith hieges upon what follows His death and resurrection.

If Jesus had remained in Jerusa-lem, as His disciples hoped for, vessels from the four ends of Christen-dem would have congested the ports resit that city with decutations to for, thereby weas, and enervating them in working on, and enervating them in working on, allow tor, thereby weakening their faith wart fibre in Christian manhoodomes from largest faith and zeal is comes from largest faith and zeal in self-culture, and this could not be favorably produced everywhere with Jesus localized. Men everywhere should have equal divine assistance in having right hearts, speaking acceptable words, and doing justly. To this end Jesus must be spiriteally present in the world and consequently bodily withdraw. While the instre of Jesus would have shone undiminished had he remained on earth, yet to reach His maximum effulgence it was exceedient that He effulgence it was expedient that Hg go away. Man's complete salvation this departure. The farewell ad-

dress of George Washington was im-portant in his estimation as will as in that of his soldiers and posterity In that of his soldiers and posterity. A farewell address would be valuable and fitting for all our presidents to close their administration. Our farewells are the utterances of our best selves. This is foreshedowed by its typical formulas, "Fare-yewell." "God be with you," abbreviated to "Good-by." The farewell of Jesus has the same relative importance. Jesus has the same relative impor-tance. He takes leave of the world that clamored for His blood and had gles over its shedding. Mark you. He lifted up His hands and blessed them." Thus His valedictory is in the same exalted level as all that precedes and our faith holds high in the visen and departed Christ He departs not in darkness but in

the light of day; not in the valley but from Olivet's top; not alone but in the view of His disciples. He had withdrawn many times before, this time He ascends. "While He blessed them. He was parted from them and carried up into heaven." Shortly carried up into heaven." Shortly after Stephen, the first martyr, looked up and said: "Behold, I see the heavens opened and the Son of Man at the right hand of God." Some time after Paul had a vision of Jesus in heaven; likewise did John. Satan the defiler, was hurled headlong from heaven. Nothing that defileth enterth therein. Elijah, a pattern of prety, whose mantle holy men covet. plety, whose mantle holy ed, the charlot of the Lord carried thither, and Enoch, who walked witt God, was taken there. Jesus ascended to heaven, the abode of the good

Furthermore, the whole company of prophets, sages, kings and mighty men of God, are in that great company whose number no man can num yet Christ sits at the right hand with a name above every name and all powers and principalities at His feet. This exaltation — His through ime enriches all His past, makes land on which He lived to us boly. His precepts priceless and gives the targest satisfaction and fullest

truition to our faith.

The ascension of Christ pays honor to the body. The third article of our religion is "Christ did truly rise sgain from the dead and took again.

His body, with all things appertainng to the perfection of man's na-ture, wherewith He ascended into heaven and there sitteth until He return to judge all men at the last fay." Pestilences are not from Him. Disease, making the body, as Pope declares his, an "apparatus of tor-ture," is no more from God than the disease of the soul. Jeaus cured both and inflicted neither. The body fesigned to be an instrument of righteousness must be strong. To be strong it must be nourished by these be secured by legislation, the legislation should compass the aygiene of homes, offices and facto-

ies, the prohibition both of overtaxours for women and the slaving of childhood upon Mammon's altar The wounded are to be healed. More, the road between Jerusalem and Jerithe so patrolled as to make wounds from robbers impossible. Not only s disease to be cured, but the cause Christ's ascension confirms our

nopes of immortality. We have a wofold origin. First, the physical, Like myrlads of his de scendants who have lived before us, we see how our bodies will dissolve nto the dust. Our spiritual commu-tion with God the Father, our pass-ing from death to life in love for the brethren. This is our creation snew in the second Adam, Christ Jesus. As that which bore the image of the first Adam follows Him, so that in us which hore the image of the sec-

and Adam will follow Him. this life after death. Christ says: "I would have told you so." No provisos concerning its terribleness would have told you so. prepare a place for you; that where I am, there ye may be also." Christ's ascension describes our pathway beyond the grave, and where He is, all the spirits of just men made perfect will be also. The ascension of Christ gives most emphatic confirmation of our hope of the life beyond.

Joy from the ascension of Christ. These men had parted from their teacher, the prince among teachers, the friend of friends. His hands would no more be laid upon them it benediction. No more would His voice be heard. They were the sufferers of the most irreparable loss Thus bereft, their task was to dis ipte all nations composed of hostile death torture. Oh, the agony of their despair. Yet they "returned to Jerusalem with great joy." Abun-fant must have been their ascension joy to have absorbed their grief.

His words to them were "all power given to me." Wickedness would annihilated by His thilated by His omnipotent The assurance of the fruition of your supreme desire gives great joy. The supreme desire of these who were trained by Him who is full of grace and truth would be the destruction of evil and the enthrone-ment of good. The assurance of this consummation by Him of almighty power filled them with joy. Joy comes from power.

Covern ment is said to have its origin in man's desire to govern rather than to be governed. The successful can-didate fushed with power is joy/ul. All the power of our ancestors meets in us and must obey our be-

hest which may be "thus far. Dark Ages said this and arrested progress, or if further, which we of the twentieth century say, the labors of the race are transmitted to the encichment of posterity. These disy which they can do all things, were oower that turns carnal kingdoms sity and duration is fullest, was the source of the disciple They "continually praised and blessed

spiritual power of twenty Christian centuries. We may exercise it to nake the world purer, juster, holies The nathway of the ascended Christ may be the trial of our own spirits to ineffable glory. Under the doseconsion joy and will like them

The flower that is crushed and proken oft exhales the aweetest per-

The shafts of sunlight broken reveal God's precious bow in the cloud. The little clinging tendrils are broken, but the branch yields richer

roken, but Christ was honored. The threads of the loom are roken, that the pattern may be com-

Tiny broken bits of glass in the bands of a master ariist make a grand cathedral window.

make a perfect chord.

The broken bread tells the Christian of a Mody broken for his suke.

The broken words of a first-breathed prayer brought blessing to those who heard

What of the broken plans, the proken ambitious, the sufferings and osses and crosses of a broken life? In the hands of the Divine Artist they shall mean rarest fragranceto the King of kings, a perfect pat-

Unto them that are of a broken heart the Lord is nigh."

Spring of Power.

God working mightily in the human heart is the spring of all abiding spiritual power; and it is only as men follow out the sublime promptings of the inward spiritual life that they do great things for God .- David Living-

Ptolemaic Astronomy.

According to the Ptolemaic theory, the earth was the centre of the universe, and was motionless. The surrounding etheral region was composed of eleven skies, or firaments, which revolved around the earth as a common centre. All the celestial bodies moved around the earth. This system lasted for more than eleven hundred years, from about 200 B. C. to the time of Copernicus.

Monism is the doctrine of the oneness of all things. Mind and matter, God and the creation are one and the same thing. There is no supernatu-"All are but parts of one stupendous whole," the various phenomona being merely incidental to the great unity.

Daily Thought.

Nor love thy life, nor hate, but what thou livest live well; how long and I wanted something comfortations short permit to heaven.—Milton.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR JULY 26.

Subject: Saul Rejected by the Lord, 1 Samuel 15-Golden Text, Josh. 21:24-Commit Verse 22-Read Chapters 13, 14-Commentary. TIME .- A. D. 1091 B. C. PLACE.

EXPOSITION .- I. Samuel Rebukes King Saul, 13-19. God had revealed His purpose to make Saul king first to Samuel, and to Samuel God first revealed His purpose to depose Saul because of his disobedience. There was no other man in all Israel whom God could so trust and of whom He could make such a confidant. Samuel grieved greatly over Jehovah's re-jection of Saul, he spent the whole night in tears and prayer (v. 11). ose early to perform the duty that God had put upon him, unwel come as it was. He will deliver God's message and deliver it at once. Saul greets Samuel with a great parade of piety. A guilty conscience often leads men to louder hallelujahs. Saul uttered a bare-faced lie, but it is not likely that he admitted even to himself that it was a lie. Many a man fancies that he is sincere when he says, "I have performed the com-mandment of the LORD," though in his inmost heart he knows that he has done nothing of the kind. Samuel was not in the least deceived by Saul's loud professions. It is impossible to deceive the man who is in God's con-Furthermore, the bleating of the sheep and the lowing of the oxen betrayed Saul's falsehood. There is no use trying to hide our sins (Prov. 28:13; Nu. 32:23). The only way to get our sins covered out of the sight of man is to open them to the gaze of God (Ps. 32:1, 5; 1 Jno. In all that had to do with nee Saul says "!" and "we." obedience Saul says "I" and "we," in all that had to do with disobedience Saul says "they" and "the peo-ple." It is always the other fellow that is to blame, but if it is a question of credit, that belongs to us. The basest sinner can always invent a good construction of his vilest deeds. Saul would make an act of grossest disobedience to be an act of devotion. It is not uncommon for rebels against the holy will of God to decorate the gratification of their lust with the pretense of religion. Why Saul and the people really spared the cattle is evident (vs. 9 and 19). To give a part of one's ill-gotten wealth to the service of God will not set one's diso-bedience right with God (vs. 22, 23) Samuel did not venture to tell Saul what he thought of his actions. He did something infinitely better, he told him what God Himself had said Saul listened. Samuel always commanded respectful attention, because men had learned that he spoke no his own mind but the mind of God Samuel first recalls to Saul's mind the wonderful grace of God towards him The Bible constantly enforces out duty towards God and our guilt in disobeying God by bringing to our attention God's goodness towards us It was when Saul was humble, when was little in his own eves, that God exalted him (Lu, 14:11) hovah had appointed him to the very first place, and he had repaid God by gross disobedience. What ingrati-But not so great as ours when we disobey the God who has made us His own heirs. Saul's commission was to destroy the Amalekites "ut terly." The Amalekites were a type of the flesh, and God will have no

didst thou not obey the voice of the LORD?" No possible reasoning can eccuse disobedience to God. II. Saul's Worthless Excuse, 20-t. Saul put on a very bold face and stoutly asserted that he had "obeyed the voice of the LORD." He hoped to lie himself out of his difficulty, but imitators, but none ever succeed. fore God got through with Saul he was forced to say "I have sinned" (v 30). Every sinner has to come to this point sooner or later. The sooner he comes to it the better. One should never disobey God; but if one does disobey, the thing to do is to make a clean breast of it at once. Saul admits that the sheep and the oxen should have been utterly destroyed but again says that it was the peopl that had spared "the chief" of them and that too with a good purpose to sacrifice unto the LORD." he adds, with the vain hope of con-ciliating Samuel, "thy God." If Saul had been as cunning as some of our modern scholars who find something inconvenient in the word of God, he would have told Samuel, "I do no believe in a deadly literalism in inter-preting the word of God. I have kep the spirit of God's command, even if not the very letter." Many in our own day are seeking to substitute sacrifices and services of their own invention for simple obedience to the plain commands of God. God does not ask us to invent, but to hearken and obey. Witchcraft (in all its forms) and "idolatry and Teraphim" are exceedingly hateful to God, bu "rebellion" and "stubbornness" are just as hateful. All disobedience to what God has said is "rebellion" and "stubbornness." There was just one cause of Saul's ruin, he had "rejected the word of the Lord."

mercy on the flesh. It must be put to death, the death of the cross (Gal

Saul dealt with Amplek. God nots

them aside just as He set Saul aside

samuel sweeps away all Saul's soph-

Christians deal with the flesh

Many professed

5 · 24 · cf 2 · 13)

Mischief in Comic Pictures.

A small boy of my acquaintance became highly interested not long ago in the adventures of a naughty youth, presented in the comic supplement of a well-known newspaper. The youth in the newspaper shampooed his sister's hair and anointed the poodle with a mixture of ink, glue and the family hair tonic, leaving the remainder of the compound in the bottle for the use of his father and mother. The results as pictorially set forth were so intensely amusing that the amail observer immediately took steps to repeat them in real life. Much mis chief is suggested in such ways as this, and the suggestions come from artists who have little sympathy with children.—"Child Lover," in the New

ADDING INSULT TO INJURY. "Now, don't deny it, Rose. You

CHRISTIAN ENDEAVOR NOTES

JULY TWENTY SIXTH.

Home Missions: The Home-Mission School House, and What It Does. II Chron. 17: 1-9.

The value of early education. Prov. The value of the teacher. Ex. 18:

Personal contact. Prov. 19: 20, 25. Faithful teachers, Col. 3: 23-25. The school of the doctors. Luke

Schools of prophets, 2 Kings 2: 3-5. If children walk in the ways of their

most godly ancestors, the nation is safe; and this is the work of education to bring about doings of Israel," the ways of the world, are a snare in every com-munity. Mission schools teach the

ways of the Kingdom of righteous-The Bible is the foundation of mis-

sion schools ; the best education comes There is no agriculture and no com-

merce equal to this, that Christian education be planted everywhere. Home Mission Schools. Christianity grows as the knowledge and love of the Bible grow. But what

if the converts cannot read? This is the fundamental necessity for the mis-Christianity grows with self-respect. prosperity and influence among men. These are impossible to the illiterate.

Hence another necessity for the mission school. The mission school has led the way for the secular school, and has prov-ed what can be done with such mate-

rial as the negroes, the Indians, the Mission schools are practical. They do not lift their pupils above their normal work, but teach them how to

farm, build houses and labor in kitchens in the best way. Mission schools, believing in the people for whom they are at work, are all the time making discoveries of exceptional ability, and giving it the oprtunity to rise above the humbler

tasks into the largest service. At one time the moderator of the great Synod of Ohio, introducing to the Synod a teacher in a home mission school, announced himself as the product of that school. Some of the strongest preachers, of many races, have come out of them.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 26.

The Fact of Conversion-(Rom. 7, 7-

12: 8, 1-4.) Saint Paul has been proving that we are saved not by the works of the law but by faith in Christ. He has shown that law, instead of saving us, only reveals to us our state of sin I had not known sin, except through The question prises then, 'Is the law a bad thing?" Not at all The law, like the diagnosis of a docor, shows us our disease, though it The law reveals does not cure it. the sinfulness of our nature. It shows sin to be "exceeding sinful" Paul had kept the commandments in an external way. The last, "Then shall not cover (lust), had shown bin that the command ments could be broken in the heart without any external crime. Christ had taught that lasefylous thought is germ of adultery, and hatred in-

cipient murder. Thus the law, spiritually interpreted, was inexprable in its demands As a great searchlight it exposed the foulness of the interior nature. ing unable to cure what it reveals, the law brings despair. Hear the cry of convicted: O wretched man Who shall deliver me? Hear the shout of the redeemed: "I

hank God, I shall be rescued through Rom. 8. 1-4. The law condemns: Christ forgives. To those having faith in Christ there is no condemnation. Christ rescues us from the sway of sinfulness and lifts us up to a higher law, "the law of the Spirit of life in Christ Jesus." can do what Moses cannot. Moses can give us a painful view of our proclivity to sin, but cannot over-The law is too weak un come it. account of our carnality. (The term "flesh" in Saint Paul's writings does not mean the body, but the sinful, inregenerate nature.)

Law can pass judgment. It can slay the sinner. It cannot rescue or Christ con regenerate. brough his atonement. He changes the center of life from "flesh" to spirfrom lust to love, from carnality Christ. Union with Christ means rescue from ain and death.

Recently M. J. Thovert reported to the French Academy of Sciences the results of experiments made to determine the possibility of reducing the heat evolved by nitro-explosives to such a degree as to prevent the combustion of the carbon monoxide abounding in the air of many mines It was found that the addition of alkaline salts had this most desirable effect. The detonation of the explosives thus treated was not accompanied by inflammation of the surrounding atmospheric gases.

The Mark Deer of Thet.

A number of Tiberan traders who visited Calcutta in March, 1993 brought with them among other articles a large quantity of muck. which is held in high esteem by the the high-caste Indians. The little deer from which the musk is obtained ranges in the Himalayas and Tibetan Mountains, 9000 feet above sea level. The male deer yields the finest and greatest quantity of musk, The deer are shy and alert and diffi-

Automobiles Prohibited in Bermuds Consul W. Maxwell Greene, Hamilton, reports that the act prohib-ting the use of all motor cars in the solony of Bermuda, and to be in force indefinitely, passed both houses of the Legislature, and on May 11 it received the signature of the Governor and therefore became a law.

"A gal don't generally think a man is in love with her unless he threat-ons t' commit suicide if she refuses

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

Spread of Prohibition-Leaders Declare That County Option Bills Will Be Adopted in Eleven States in the Next Two Years.

Seven States, nearly 1200 countles, lmost 10,000 towns and townships and 136 cities, with a population of 500 to 150,000, have adopted local option or prohibitory laws in sup-pression of the liquor traffic in the Inited States. -

There are eleven elties, each baying a population of more than 50,000; that are dry, and nineteen whose population is between 20,000 and 50,000. Many of the States have been swept close to prohibitory laws by the spread of local option sentiment; one half of Nebraska is without saloons; of the 241 counties in Texas 152 are twenty-nine of the fifty-five countles in West Virginia bave shut out the saloons; sixty-six of the 100 counties of Virginia, have adopted local option; seveniv-five of the 115 counties of Missouri are in the Boul and 1621 lownships and small towns have voted against liquor, while in Minnesota 1611 townships and vil-

Georgia's prohibition law went into flect on January 1 of this year; Alahama will go upder constitutional prohibition Japuary 1 next; Missis-sippi will begin the enforcement of its prohibitory statute on the same date; Kansas has been a prohibition State since 1880; Maine since 1855; North Dakota since 1899, and Okla noma came into the Union without legalized saloons in 1907.
So persistent have the Massachu-

setts anti-saloon campaigners waged their war that seventy-six per cent. of the territory of the State is under prohibitory law; seventy-five per cent, of Minnesota is dry, while Kensince the Revolution, now has but four counties wholly wet. Even the Mormons bave caught the fever, and t is confidently asserted that Utali will before long swing in with the local option column

Pennsylvania and New Jersey are admitted to be the hardest nuts to crack in the matter of getting laws that will permit the voters to say whether or not they wish to keep the saloon in the townships, counties and cities of the Commonwealth.

It is asserted by the officers of the National Anti-Saloon League that in two years eleven more States will enconstitutional prohibitory laws, that in thirteen others similar statues will be debuted in the Legislatures, with every indication of speedy

With the same confidence it is declared by the leaders in the temperance movement that county option bills will be adopted in eleven States in the next two years, and that not only will Pennsylvania and New Jersey be well speckled with dry territory by that time, but that great invasion of the wet territory the Mississippi will be made by the option revolution. California, Oregon, Colorado, Mon-tana, Idaho and Washington have option laws, and the only States in the West completely under-license rule are New Mexico, Utah, Nevada and Wyoming.

The battle has been delayed in the latter territory, it is stated, because of the comparatively small population that great section.

While the battle of the buttle has been waged at the ballorbox and in legislative halls, war has been conducted with equal vigor in the en-forcement of the license laws in many of the large cities, so that closing of the saloons is in full force in nearly all of the large cities of the Union. The chief exceptions are New York, Chicago, San Francisco Milwaukee.-Philadelphia Ledger.

The Cost.

pany, in the Indianapolis News, de clared that the saloons near their factory cost their company \$75,000 a year, "If not more." "Let us have a law," he declared, "prohibiting under the severest penalty a saloon in the factory districts." And as representative of hundreds of other towns concludes with this statement komo has thirty saloons that pay about \$7500 into the city treasure annually. The manufacturing interests of Kokomo are damaged more than \$75,000 every year by the saloon

A Drunkard's Picture Gallery, Fond du Lac, Wis., ans a unique ordinance requiring the photograph of babitual drungards to be place in all the saloons in the city, with a notice forbidding saloonkeepers to sell liquor to them on penalty of losing their licenses. This new sort of rogues gallery is growing rapidly under the testering care of the police courts, but one addition to it was made voluntarily. In it is the pho-tograph of one poor fellow who begged to have it placed there with the others, as his only change of freedom from the tyrancy of strong

Atlantic City in Line. An active campaign against Sun-day fiquor selling in Atlantic Uity, N. J., has been inaugurated by the ministers and the Reform League Public scutiment in that city is thoroughly aroused to the accessity of having the law enforced. Not only has the liquor been sold on Sunday, but it has been distributed among minors. Nearly fifty offenders against the statute have been already cited.

Sympathy's Power.

A gentleman once seeing a poor man under the influence of liquor, stopped, and laying his hand on the man's shoulder, spoke to him in kindness and gentleness, "John,"

It was only a word, but it saved a

soul from death, and John B. Gough preached temperance for years and saved many a man and woman from a

drunkard's grave.
Only a word! Who can lot speak
it? A word in season—how good it
is, and it may bear fruit, even a hun-

New York Shows Fight.

Prohibitionists of New York City wolcome the news that the liquor interests are going to eater actively in-to the Presidential campaign. Chair-man Gardiner says: "For years we have been trying to make a Prohi-bition issue and now our opponents come in and do it for us."

About the poorest stroke of business in the present day is being done by those brewers and distillers who are opposing prohibition, when they are positive it will increase the denounce it."-New York Sun.

Thesi Funday Breakfast Cable

RETAKING THE HAND.

Many systems new and old Throng the Mind's door, day by day, Every one with truth of gold Which should not be thrust away,

But. O needy human heart! If thou knowest what is best, Never with thy childhood part, Faith alone can give thee rest.

Let the hungry intellect Search the great philosophies; Should not Mind the mind inspect? See how marvellous it is?

But when bailled is the brain,
And life's mystery deeper grows,
Put thy land in God's again;
There alone is thy repose!
—Charlotte Fisks Bates, in the Christian

Everything Supplied in Christ.

Soul, dost thou desire eternal life? there within thy spirit a hungering and a thirsting after such things as may satisfy thy spirit and make thee live forever? Then hearken while the Master's servant gives thee the invitation: "Come, for all things the invitation: "Come, for all things are ready-" all, not some, but all. There is nothing that thou canst need between here and Heaven but what is provided in Jesus Christ, in His person and in His work

things are ready, life for thy death, forgiveness for thy sin, cleansfor thy filth, clothing for thy nakedness, joy for thy sorrow, strength for thy weakness, yes, more than all that in the boundless nature nakedness. and work of Christ.

Thou must not say, "I cannot come because I have not this, or have not that." Art thou to prepare the feast? Art thou to provide anything? Art thou the purveyor of even so much as the salt or the water? Thou knowest not thy true condition, or wonidst not dream of such a thing The great Householder Himself provided the whole of the fensi, thou hast nothing to do with the provision but to partake of it. If thou lackest, come and take what thou lackest; the greater thy need the greater reason why thou shouldst come where all things that thy need can possibly want will be at once supplied, thou he so needy that thou has n ing good at all about thee, all things

What wouldst thou provide more when God has provided all things? Superfluity of naughtiness would it be if thou wert to think of adding to His "all things." It would be but a presumptuous competing with the provision of the great King, and this He will not endure. All that thou wantest-1 can but repeat the words -between the gates of Hell, where thou now liest, and the gates of Heaven, to which grace will bring thee if thou believest—all is provided and prepared in Jesus Christ, the Savlour .- C. H. Spurgeon.

Teaching Nuggets. Faith knows no last farewell. Every life has limits until death breaks down the walls.

It is easy to allow our brief loss to hide His bitter cross. He ascended from the few that He might descend on the many. They who will not be convinced by

truth will be convicted by it.
It's hard believing in the Holy Spirit whom you will not receive It is better to know that God is for us than to see that He is with us.
It makes all the difference whether

you are facing death or looking to

It is worth while to lose the Christ you can see to gain the Christ who can be seen in you.

If we really believe the things we

sing of heaven, our mourning is eith-It makes all the difference whother truth is a way along which we are led or a predigested food with which Sunday-school Times.

Preparing For Heaven.

The good are preparing for heav-en. No one goes home on earth who cares nothing for home, takes no thought for it, does not plan with ar-dent longing for the home coming. The very life good people live on earth is a preparation for heaven and an unfitting of them for any other future. Each soul will go "to his own place." There is a legend of an own place." There is a legend of an Indian chieftain who, migrating with his tribe, journeyed over the high mountains and through diamal swamps, and at last, having reached a valley fair to behold and good to dwell in, threw down his burdens, exclaiming, "Alabama!" meaning "Here we rest." The true Christian is journeying toward the real "Alais journeying toward the real "Ain-bama," the valley home of the rehama." the valley home of the re-deemed, where they lay down their burdens and rest. "They rest from their labors, and their works do fol-low them." There is such a "home of the soul."—The Rev. G. B. F. Hal-

Highest Knowledge of All. The more sincerely and faithfully we deal with our own minds, the more I believe we shall discover that the highest knowledge of all does not come at once, and never comes in phrases and abstractions. If man is capable of knowing God, it must be because there is that in him, that in every part of his being, which responds to something in God.—Frederick D. Maurice. erick D. Maurice.

The Universal Longing

It is not to taste sweet things, but to do noble and true things, and vin-dicate himself under God's heaven, as God-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, and the dullest day-drudge kindles into a hero.-Thomas Carlyle.

It is easier to preach publicly to a great congregation than to win one soul by private means.

He (anxiously)-"I understand your father speaks very highly of

She—"Yes; but he doesn't mean a word of it." He—"Are you sure of that?"

She—"Certainly. He does it just to torment mother."—Chicago News.

CALLED IT COLIC. Knicker-"How did Jones escape ptomaine poisoning?"

Bocker—"Didn't know how to pro-

CORN-FED CATTLE FROM ARID NORTH WEST

> Nells F. Hansen to Seek a Proteld That Will Thrive in Climate -- Tenfold Increase in the Stock.

To increase the supply of beef and thereby lessen its cost to the American householder is one of the principal objects underlying the efforts of the Department of Agriculture to secure a proteid that will thaive in the semi-arid regions of the Northwest, Beef and beef products have reached the highest prices recorded in twenty years, and the dealers say that this is

due to scarcity of cattle. The beef market at present is be-Ing supplied by corn-fed cattle, which always bring the highest prices. Grass-fed cattle are not as good in quality as those fed on corn. The beef secured from the cattle having proteid foods included in their fare is considered the best, and despite the contentions of vegetarians it is generally conceded that the human body must receive its muscle making food from meat containing protold

It is to increase the supply of this kind of beef by increasing the proteid belt in the West that the Department of Agriculture has again sent Neils F. Hansen, of Brookings, S. D., to make a thorough investigation of the plant life of Northern Russia and Siberia. Professor Hansen is a pioneer worker for the improvement of the plant life of this country and is considered as great an authority on the plant life of northern regions as is Luther Burbank on tropical plants and fruits.

Professor Hansen will visit the see tions of Northern Europe and Asia, where climatic conditions are similar to those of the semi-arid lands of Wyoming, Colorado, Montana and the Dakotas. In these sections an attempt was made to raise alfalfa. which has been so successfully cultivated in the more Southern States. After some time these efforts appeared to be successful, and prospective settlers soon filled this new grazing country, but in the last two years the crops have been poor and farmers have begun to leave these semi-arid sections, where cattleare fed on grass that withstands the cold, snowless winters and dry, hot summers that prevail there.

If an alfalfa or clover can be found which will withstand these climatic conditions a hundred head of cattle could be grazed on the land now required by jen. The cattle raised in this section are now sent to Illinois. Indiana and other Eastern States to be fed on corn before being ready for

On his previous expeditions Professor Hansen found fields of alfalfa on the steppes of Russin, thriving in a climate that corresponds with that of the Western lands, which it is hoped will be reclaimed through his efforts. He has found that these fields of alfalfa are hundreds of years old, and that the individual plants, instead of biennial, live for a generation or more. One of the most important results of the successful introduction of this northern alfalfa would be the fertilization of the soil, which would make possible the raising of wheat and other crops where

little of value can now be grown. Secretary Wilson first sent Professor Hansen on an expedition for the Department of Agriculture in 1897. Since then he has made trips triennially for the department, and as a result of one of these introduced for the first time into this country the Turkesian alfalfa, which forms one of the principal crops in the Scates

bordering the 100th meridian. Punishing His Donkey.

Not very long ago there lived near Halifax an old man who always rod a donkey to his dally work, and tetherad him while he labored on th roads or wherever else he might be It had been pretty plainly hinted to him by one of the local landowners that he was suspected of putting It in the fields to graze at other people's. expense.

"Eh, squoire, Aw cudna do sich sthing, fer my donkey wean't ait" (eat) "owt bud nettles an' thistles." One day the gentleman was riding along the road, when he saw the old fellow at work and the donkey up to

its knees in one of his clover fields feeding luxuriously. "Hallon, John!" said he. "I un derstood you to say your deaker would ent nothing but nettles and

"Aye," said John, "but he's bis misbehavin' hissen, sir. He nearly kicked me i' th' chest just now, sos Aw put him theer to punish him!"-

Extraordinary Lightning Stroke. Professor A. Herschel, in the Quarterly Journal of the Royal Meteorological Society for October last, de-

scribes the extraordinary effects produced by lightning in the midst of an open moor in Northumberland. A hole four or five feet in diameter was made in the flat, peaty ground, and from this half a dozen furrows extended on all sides. Pieces of turf were thrown in various directions. one three feet in diameter and a foot thick having fallen seventy-eight feet from the hole. Investigation showed that in addition to the effects visible on the surface, small holes had been bored in the earth radiating from the large excavation.

Property Rights.

Private property, in the shape in which we know it to-day, was chieff formed by the gradual disentangle ment of the separate rights of individuals from the blended rights of a community. There is every rea for believing that property once b longed not to individuals, or even the isolated families, but to the patriard al society as a whole. In other word property was at first comm rather than personal.-The Amer

As into as 1813 the British E India Company decided that tra with Japan was not worth cultiv