

bsolute docility of deportment, for

te sure that if the animal betrays

vice in the dealer's hands, he will be

far worse with you, for you know

you don't know-and those combina-

tions spell trouble. In the same way

see that he is led out and put to the

vehicle to which he is to be driven,

noting each stage of the process,

viewing him always with the icily

critical eye of the individual who

does not (yet) own him. Excuse

nothing and make no allowance for

less. If he makes a move you don't

fancy say so frankly and look further

When Are Hens Too Old.

The following from a writer in the

In a recent issue of the Reliable

of a twenty-two-year-old hen that is

still laying enough eggs to pay for

her keeping. The cut is accompanied

by a sworn affidavit as to her age and

ability to still perform the duty of

the hen, lay eggs and plenty of them.

This hen has knocked the top off

some of the theories in good shape,

by a big one who made the statement

that a hen would not lay more than

600 eggs during a lifetime. The gent

set forth the theory in a very flourish-

ing article that took a lot of space,

and would have the dear people dis-

pose of everything at the age of two

years, as they had laid about all the

Somehow this calls out the state

ment made by a doctor a few years

ago, who said that a man at the age

of sixty was of no more use, and had

better be put out of the way. But,

strange to say, this same doctor

passed the sixty mark a short time

ago, and has neither committed sui-

cide or invited any one to stop his

The doctor smashed his own the-

somewhat like sympathy-very shal-

long as they stay in a healthful con-

Feeding For Health.

fed their cows in a manner that would

promote their health instead of forc-

ing them to their very limits, as is

the case in many sections where dal-

rying is the exclusive branch of agri-

calture. They are feeding too par-

row rations for the good of the cows.

Agricultural colleges and dairy in-

tructors are constantly advising the

purchase of these abnormal nitroge-

neous foods. Their whole line of

dairy wisdom is one sided. They

think nothing of increasing the cow's

o the kind of calf she will drop. Cows

that are raised and developed upon

clover hay, ensilage, wheat bran and

oats, with good luxuriant pasture

grass during the summer, will make

better cows than those that are over-

fed on a ration or rich protein feeds.

milk, but we will have healthier cows.

and what we do make will be made

cheaper, and our calves will be bet-

er than they would if we fed narrow

rations. I don't care one particle

whether a ration is one to four or one

to seven as long as it does the busi-

The average dairyman does not

employ methods best calculated to

give the best results in breeding

Some dairymen will raise every heif-

er calf born on his farm, while anoth-

er dairyman will not raise any. I

wish we could induce dairymen to

make some exchange of calves where-

by only the best calves from high pro-

In this way the dairyman who had

the facilities for raising and develop-

ing the heifers could go out and get

the very best caives and raise them

and sell for a good price instead of

growing the weedy calves that were

thing to improve the quality of our

dairy herds and the growers could

realize greatly increased profits upon

the cows that they raised. In connec-

tion with this calf exchange there

would need to be a system of selec-

tion, for the laws of heredity control

the dairy function as fully as they do

the other characteristics,-W. Milton

Veteran Strong at 136.

probably is Andrel Nikolalevitch

Schmidt, a veteran of the Russian

active enough to trayel from his home

The old man's army papers show

that he was born on September 5

was discharged from the army with

the rank of sergeant-major and a

He had a distinguished record as

a soldier, his period of service cover-

ing/ the Napoleonic wars and the

Crimean campaign; he wears twelfe

Schmidt, who has been a widower for sixty-two years, has never smoked

or drank spirits, but he takes snuff.

medals for gallantry in the field.

The "oldest man in the world"

Kelley, in The Epitomist.

good pension in 1857.

This would do more than any one

ducing cows would be raised.

born on his place.

will stake my reputation on this

We may not make as much

dition, regardless of age.

Southwestern Stockman may help to

-there are plenty of horses.

decide this question:

eggs they would.

clock.

Plenty of Pure Water.

The hogs must have plenty of good, pure water, obtained from well, die, crupper, etc., and decorously perspring or flowing stream, and we like mitting all necessary alterations and to have a place for our hogs to "wal- stientions. Accept no departure from low" during the hot period, We have never seen that good, clean mud and water injured our hogs in the either excitability, nervousness or least, says a breeder, and it certainly affords them a great deal of pleasure to sink down in a good sized mudhole you don't know, and he will know where the water for the mixture is supplied from a spring, - Weekly

Cure For Caked Udder.

When a mileh cow has caked udder it very often arises from lying upon something hard-cornstalks or a cob - and may cause trouble and annoyance to the dalryman. A cure, easy, simple and effective, is to take of poke root, freshly dug and chopped, one plnt, boiling it in one quart of water until it is a well done mulch. Apply as hot as possible thoroughly all over the swollen part after milking, as that is the surest and best time, when there is no buste.-Weekly Witness.

To Prevent Lamb Colic. After losing lambs for a number of years from colic, says a breeder, and not being able to find any cause by careful examination of the entrails I concluded the trouble was caused by the tamb getting too much milk, as It is always the largest and fattest that die. So I remove the flock at once to the poorest pasturage possible, and the trouble ceases at once. I also find by experience that if the flock is kept on the newly sown fields the lambs are not so apt to be affected .- Weekly Witness,

Raising the Celt by Hand.

It not infrequently happens that colts are left motherless while yet young. Such colts are not an entire failure. They can be reared by hand and thrive quite well where the proper care is given them. If the calt had even one or two feeds of its mucher's milk it is well started, but where it has had none it is in a worse shape. In such case the bowels should first be opened with a dose of castor oil, and a short while after that it can get its first feed. To make a substitute of its mother's milk take fresh cow's milk, add to it one-fourth water and sweeten somewhat with sugar This should be fed to the colt at blood temperature four or five times a day. After the colt is a few weeks to a month old it can be fed a little catmeal or other soft food. Even before this time it will begin nibbling soft grasses. Although the colt must be started in very slowly on these feeds It will be found that they help wondarfully .- Gregor H. Glitzke.

Feeding Milch Cows.

Milch cows require different feed than beef cattle. You should not feed much fat forming foods, as your cows would lay on fat instead of pro-ducing milk. Feed more silage or roots in the winter

Daily feed for a 1000-pound cow. forty pounds of silage, seven pounds clover hay, eight pounds of grain. The cows that are soon to freshen should be fed on succulent feed, such as silage or roots, bran, linseed meal with a little oats. Keep the bowels open and do not feed very heavy on grain just before or after calving. After calving, give bran mashes

and warm the drinking water for a few days. Allow the calf to suck for about two days and then feed the mother's milk from a pail for about two weeks, about three quarts twice a day; after that reduce it with skim milk or warm water, so that at the end of the fourth week the calf will be getting all skim milk or half whole milk and half warm water, with some reliable stock tonic to aid digestion Keep a supply of good clover or alfatfa hay within reach, and also some ground oats, with a little linseed meal mixed with it.

After the calf eats the ground feed gradually get him used to eating whole outs, as this is the best food for blm up to sic months old. The heifers should not be bred until fifteen or eighteen months old .- Dr. David Roberts, in the American Cultivator.

Buying a Horse.

Never have a horse brought out, or up or down, to you, but go to his stall and investigate for yourself certain details, which, once you know them, require no special acumen to decide upon, or to be aware of, writes F. M. Ware, in the Outing Magazine. For instance, is there grain in the manger and the hour for feeding some time He may be a bad feeder, neryous, delicate-well to call the veterinarian's attention to this point. Is the straw under his fore feet unusually trampled or broken? May be one of those irritable, nervous "weavers" (horses which constantly sway from side to side) who are generally also bad feeders and poor property. Are the stall posts or sides battered or kicked? He may be a kicker (by day or night, spoiling his own rest and that of other horses). Does he tear or eat his blankets? Is he tied army, who bears the weight of 136 in any special way or simply and as years. This ancient warrior is still other horses are?

Is he gentle to approach and to at Tiffis to Warsaw, where he attendhandle-no nipping, kicking or pull- ed the military festival the other day, ing back on the halter? Does he etand square on both fore feet or rest one or both alternately? Does he 1772, that he enlisted in 1796, and back quietly from the stall, picking up each hind leg without sudden spasdie jerking? And when he turns in the gangway does he do so smoothor does he flinch (in front) as if the boards were not even, or his feet burt him more or less? Are his eyes always forward?-indications of de-

out of the stall, notice that submits quietly to being wiped -Philadelphia Ledger, THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY

THE REV. C. B. ETSLER. Theme: Future of the Church.

Brooklyn, N. Y.—The Rev. Clarence Bartlett Etsler began his pastorate Sunday morning in the Church of the Good Tidings (Fourth Universalist). He preached on "The Future of the Church of the Good Tidings." He is a strong, vigorous young man and a fine speaker. He was listened to by a large audience. He said: I would ask you to consider with harnessing, at accepting the bit, bri-

me this morning something of the future which we are to work out for our church. In the first place, I believe that in order to achieve the best results we must be essentially one big family, that we must realize that big family, that we must relationship, and that as members of the family we are responsible for the welfare of our church home. We know that the home is the cor-

ne of the nation, that the home is the foundation whereon are reared the superstructures of society and of the State. And we would repeat, that for this our church organization we should have as our example and pat-tern—the old-fashioned home. We want this our church home to be the dwelling place of our church family We want every man, woman and child of us to look upon themselves as members of this family and inmates of this home. Then, and only then can we have the spirit of good fellowship and brotherly kindness, without which Christian growth and progress is impossible. But before we consider the future of our family here, let us first make it known to all men that as our creed we have inscribed above our altar the Saviour's con-Poultry Journal appears a half-tone densed statement of the substance of both law and gospel: "Thou shall love the Lord thy God with all thy "Thou shalt heart and with all thy soul, and with all thy mind, and thy neighbor as thyself." If a man can subscribe to this statement then he is a man together with whom we can plan and work, and he is a fit member for this for just a few years back I read an article in the same journal, written

our family. In considering the future for our church, it may perhaps be well if we but glance back upon the work of past and present. The religion of yesterday was a religion based on a conception of God as a being fearful and terrible. He was regarded as a great judge or ruler who administered law in justice, but who must be feared, and whose anger must be appeared. Universalism has given us an idea of God as the universal Father, the Father of us all, the Father who so loves us and who so desires our best welfare that He chastens and disciplines us, not for His own satisfac-tion, but rather that the chastening yield for us the peaceable fruit

of righteousness. The old idea, too, of a physical hell as the eternal abode of unrepentant sinners has given place to the teaching of Universalism that all life, both here and hereafter is one—that it is a great school—that opporotunity for repentance and salvation never ends, ory and the twenty-two-year-old hen smashed the other one. Theory is but that God will discipline each soul with His tireless love, until all souls know and obey Him. All these changes have been toward that broader religion known as Universalism low. Yet we must contend with all sorts of ideas, but most every one who has raised poultry knows that there are quite a few hens that will "that Universalism which means har-mony-man at harmony with himself, continue to lay to good advantage as at harmony with his neighbor, at har-mony with his God." "That Univer-salism which teaches also that Jesus is the great Harmonizer, that He came to reconcile man to his duty, to It is time dairymen took a more dealing unselfishly with his brother, to honor and obey his God." rational view of their business and

What other religious conception can point to so many changes in the old-established ideas of God and re-ligion, and can say these are the changes; these evolutionary changes toward the light and truths that have been brought by our maintenance of the principles of our church? But people tell us: "Oh, you Universalists cannot progress, because the other denominations have ceased to preach hell fire and endless torment; they have stolen your thunder. though their creeds recognize the old production at the pail, without regard | ideas, yet they now preach a theology which is practically Universalism, but under another name." What does the argument amount to? Universalism has brought about the change from the old theology of hell to the new theology of God's love, and other churches have seen the light and have modified their preaching. But we maintain that this is no reason why Universalists should cease to preach God's endless love. If others preach it, how much more should we, the original supporters of the faith, seek by our works to maintain and spread abroad the good tidings of joy

But for a fully successful development we must have within us, within each individual member of our fam-ily, a strong spiritual life. We must meditate upon and consider well that conception of God as our Father, our universal Father, who watches over us to lead and guide, even as did our arthly parents in our weak and help less infancy. Then shall we be able to think of God as He truly is—reach ing down His hand of love, for us in turn to reach and grasp and thus be drawn from out a life of sin into the path of right. The gospel of Universalism shows God as wholly upon the side of mankind. His interest and love for every soul is endless,

He not only strives and searches for the prodigal child here and now, but also in the hereafter. "Univer-salism holds that God the Father of all souls will not limit His efforts to save His children by the boundary line of death; once our Father, He is always our Father, bound by every attribute of His paternal love to still

labor for our good."

Moreover, our faith teaches that there is nothing in death itself that can irrevocably fix the character forver for good or for ill.

"There is no reason apparent to hu-man judgment why it should be im-possible for a soul to repeat and be saved before death and not imme-diately after." As has been nobly written, "God is forever moving the whole moral power of the universe toward the redemption and salvation of the entire human race." But just here let me consider for a moment one of the common misrepresenta-tions in regard to our belief.

Many times we hear the remark: "Oh, you are a Universalist, are you? Well, that doesn't seem to me like much of a religion where people can do just as they please and still get to Heaven without any punishment." We should be always alert to con-

We should be always alert to controvert and correct this mistaken idea that is often held by those unfamiliar with our church. We do believe in the absolute certainty of punishment, punishment having for its object the final recovery of all men. We believe God indeed punishes guilty men not to be Himself aveaged, but rather to convince men of the desirability of abandoning a life of sinfulness and of living according to the precepts of God's word and law.

Our Universalist conception of re-ligion has been likened to the relig-lous side of democracy. The old the-ory taught that religion and the ory taught that religion and the church was a monarchy, a despotism, even as in Russia to-day, that God was Czar, the absolute monarch, the tyrant of the skies and that for poor humanity, the subjects of the kingdom, there were the eternal dungeons into which unrepentant man should be thrust at death. But with our concention of God and men and things ception of God and men and things comes that understanding of man upon which all popular governments are based—namely, that man is not totally deprayed and hence only a fit

totally deprayed and hence only a fit subject for a despotism, but rather that he has within him the inherent seed of good and that this essential element of right in humanity is the foundation for the democracy of state and for the democracy of religion. We live within the jurisdiction of a democratic form of government in the state, what then more fitting than that we should live within the jurisdiction of a democratic form of religion in the church?

Our interpretation of the universe of life lies in the belief that good shall finally triumph over all evil in every soul and in all the realms of

We seek to show the value of works and we must prove by the works of good deeds that our conception of the Father is true and that God in us is love. Then can we ask with reason: If good deeds are not a passport to a better land—what is? Let us prove that God loves the world by ourselves abounding in good will for our neigh-bor. We must make our church the centre of our worship, we must make it a refuge for sorrowing and cheer-

ss humanity. We must realize that through the church is the most effective work accomplished for the betterment of society and that we can become part ners in the good work by contributing to the support of our church—con-tributing not only of our substance— but contributing strength of character and right living.
There is no man but has some good

within him. Then contribute this, whatever of truth and righteousness is within you. Come, bring it to the church and thus increase the strength and power of God's family and ours. Let us show by our living that we are of the family of Universalists, that we believe in the power of God and

Christ went about teaching a gospel love to God and fellowman and withal a practical righteousness among men. The very core and cen-tre of His teaching was in the blessedness of the Fatherly love of God and the joy of living as His obedient and

trustful children The kingdom of Heaven is to be spiritual kingdom even within the hearts and lives of men if they will be persuaded and will accept a life of truth and righteousness, following in the footsteps of the Christ. Christianity, then, according to our conception, lies in that of which the Quaker

Our friend, our brother, and our Lord, What may Thy service be? Nor name, nor form, nor ritual word, But simply following Thee.

Thus would we as members of this family claim our divine heritage as sons and daughters of the living God and thus and only thus shall our church family come to maturity and yield the increase so much desired of

God's Help. .

Nothing is small or great in God's sight; whatever He wills becomes great to us, however seemingly tri-fling, and if once the voice of con-science tells us that He requires anything of us, we have no right to measure its importance. On the other hand, whatever He would not have us do, however important we may think it, is as naught to us. How do you know what you may lose by lecting this duty, which you think so trifling, or the blessing which its faithful performance may bring? Be sure that if you do your very

hest in that which is laid upon you daily, you will not be left without sufficient help when some weightler Give yourself to Him, fix your eye

apon Him, listen to His voice and then go on bravely and cheerfully. lean Nicolas Grou.

Christianity and Labor.

It is my belief that the solvent for all our social ills is found in the words of Jesus and in the spirit He brought to this world. Christianity will help more than any other agency solve the problem of capital and or. It is my firm belief that in time the laborer will own the tools with which he labors and will hire from the capitalist what money he needs. The workingman, instead of working for the capitalist, will have the capitalist's money working for him.

Smart Sets.

Smart sets must sooner or later be in the grave, rotting in oblivion, and in the eye of the world and in the world's heart are enshrined only the few with brain and character, and who by force of that brain and chardo something of real importance to their day and generation.

Godliness in Finance. If godliness had been enthroped in many an institution of large and high finance that has gone to the wall dur ing the year, that institution would still be standing, commanding the confidence and patronage of the com-

munity. No Holiness in Discord. There is no holiness in that which reaks up Heavenly harmony amongst

The Size of His Order. A timber merchant was sitting in his office one day musing sadly over the general depression in the wood

trade, when a quiet looking young man entered. "Do you sell beechwood?" asked the stranger. "Yes, sir," replied the merchant,

hoping to book a large order. can supply it on the shortest notice either in the log or the plank." "Oh, I don't want so much as that," said the youth, shifting his feet uneasily. "I just want a bit for a fiddle bridge."-Home Notes

Queen Alexandra's Favorite Roses. The Queen's favorite rose is one of the old time sorts known as Hermosa, a lovely free flowering pink rose which yields a rich harvest of beautiful fragrant blossoms. So fond is the Queen of this rose that she has caused it to be grown by thousands in huge borders near her favorite dairy, as well as in the gardens sur-rounding her home,—Girl's Own Pa-

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR DECEMBER 20.

Subject: Christmas and Its Lesson, Inke 2:8-20 - Golden Text, Luke 2:11-Commit Verses 8-10 -Commentary.

TIME .- December, B. C. 5. PLACE.

EXPOSITION.—I. The Shepherds Told of the Birth of Christ the Lord, 8-14. Seven hundred years before, Micah had prophesied that He that was to "be ruler in Israel; whose goings forth are from of old, from everings forth are from of old, from everlasting" was to come out of Bethlehem (Mic. 5:2). Note how many decrees and deeds of men, unconscious of God's purpose and prophecy, of God's purpose and prophec worked together to fulfill God's wo and carry out His eternal plan. The Saviour of the world, the Christ, thu Lord, be an in a stable the life He Lord, be in in a stable the life He was to close upon the cross. There was "no room" for Him in the inn. There is "no room" for Him to-day in the hearts of most men, in the home, in business, in society, in politics. The announcement of the advent of the King was made to shep-herds. The shepherds proved their fitness to receive the announcement (v. 15). They were men of faith, with a deep appreciation of spiritual truth, in spite of their lowly position. They seem to have been waiting, longing, looking for the coming of the Christ (v. 16). They were faithfully attending to their lowly duties when the revelation came. It was not pleasant work, but it was their work, and while at it the angels met them (comp. Ex. 3:1, 2; Judg. 6:11, 12; 1 K. 19:19; Luke 1:8,11). The glory that shone around them was the au-cient Shekinah that betokened God's cient Shekinah that betokened God's presence. At a later day the disciples were to behold the glory of God in the person of Jesus Himself (Jno. 1:14; 2 Cor. 3:18; 4:6). The shepherds were "sore afraid" when they beheld this glory. The supernatural, by bringing God near, always fills the heart of sinful man with fear (Rev. 1:17; Luke 5:8; Isa. 6:5). But the avesile message at once dispelled all angelic message at once dispelled all fear. They came to announce salvation, not judgment. They began with one of God's most frequent messages to men, "fear not." But the angels not only bade them "fear not," but brought forward the only real cure for four, the Gospel. They brought "good tidings of great joy." The coming of Jesus the Saviour, Christ and Lord, is the best news this old, sin-cursed and Satan-governed world ever heard. It was a strange place to be sent to seek a king—a barn. And it was a strange sign to mark "a Saviour, which is Christ, the Lord"—"babe wrapped in swaddling clothes, and lying in a manger." The world receives this wonderful proclamation to this day with indifference, but the heavenly army received it with exultant shouts of praise to God. Well they might! The word "suddenly" shows that they could hardly restrain themselves until the message was fully delivered. They all but interrupted their spokesman's proclamation with their glad chorus. There was to be a twofold result of the Saviour's birth-"glory to God in the highest," "on earth peace among men of His good pleas-

The Shepherds Hastening to II. Find the Christ, 15, 16. The shep-herds, though humble and illiterate, were wise men. They showed it by for themselves the glorious truth that had been proclaimed to them. Of the truth of what had been told them they had not a doubt. They spoke of it as "this thing (or word) which is come to pass." Wise and happy the man who when God tells him anything counts it done (Luke 1:45; Juo 20:29). They knew it was so because the Lord had made it known. That is faith (Heb. 11:1, R. V.; see context). They did not "go" to test the truth of the word of God, but to "see" what they already fully believed. When they already fully believed.

God makes any great fact or truth known to us we should at once believ it and then "go and see this word which the Lord hath made known to us," i. e., enter into it experimentally Note the eagerness and whole-heart edness of these shepherd-saints, "they came with haste." Surely they will rise up in the judgment against our cold-hearted slowness in appropriating the fullness of blessings that God makes known to us. "They came with haste" to find the Christ, but today men will scarce come at all; and, if they do come, it is with such reluctance that they must be urged and reasoned with and plead with and almost pulled to the Saviour's feet These shepherds were rare soul They found it all just as God sald it would be (v. 16; cf. v. 20; ch. 19:32; Acts 27:25). Therein a "babe lying in the manger" they gazed upon the One who was to be the Christ of God

III. The Shepherds Witnessing For the Christ They Had Found, 17-20. They did not keep to themselves the good news. They told only that "which was spoken to them." Christ was the whole subject of their testi-mony. Their testimony awakened little besides wonder with most. "kept" in her heart and "pon Mary all these wonderful revela-That is the way to deal with word. The shepherds were God's word. true and wise men. They did not lose their heads. They went back to their humble toil. But they went back in a new spirit, "glorifying and praising

Ferro-Concrete For Vessels. An Italian engineer, Signor Gabel-

lini, of Rome, has advocated for many years the use of ferro-concrete for the construction of vessels and other kinds of floating structures. After being applied successfully in a great number of cases, his system has recently been officially approved by the Italian Government, which has decided to adopt it for certain purposes connected with the Italian navy. der this system the metallic frame-work, or skeleton, of reinforcing iron is arranged in accordance with the actual distribution of stresses, and this frame is covered with expanded metal, which supplements the proective action by the distribution of the armoring over a large area, while it unites the various portions of the mass in such an effective manner as to preclude any risk of fracture. This process dispenses with the provision of costly moulds and renders it per nissible to employ extremely thin walls to serve as the outer skin .-Philadelphia Record.

CHRISTIAN ENDEAVOR NOTES

DECEMBER TWENTIETH. Topic-Why Was the King Born? John 18: 33-37-A Christmas Meeting.)

The King was born to fulfil prophe cy. Mic. 5: 14. To fulfil the covenant. Acts 3: 22,

To subdue disease. Matt. 11: 26. Fo overcome Satan. Luke 4: 1-13. To pardon sin. John 3: 14-21. To overcome death. 1 Cor. 15; 50-

Since Christ's kingdom is not of this world, Christians should not want the things of this world, except to further the kingdom (v. 36.) Christ's kingdom cannot be warded by worldly methods, but it is a constant temptation to use them (v. 36.)

Christ, being born to bear witness to the truth, was born to bear witness to Himself, for He is the Truth (v. 37.)

If we cannot hear Christ's voice, it is because we are not of the truth. All insincerity dulls the ears of the soul (v. 37.)

Suggestions.

Christ a King! No statement ever made was more unlikely. No statement has been more gloriously fulfilled.

Christ's kingdom of truth is to be entered only with Christ.

Christ came also to free us from sin, to show us the Father, that His joy might be ours—no one view can show us why He came. Think, on Christ's birthday, how much was born with Him!

Illustrations. A king requires obedience; his word is law. Thus there is to be no debating with Christ.

The citizens get the chief advant-age when a kingdom is well ruled; king and kingdom are all for them.

The subjects of a great king are proud of him and his kingdom. So should Christians be wonderfully proud of Christ and Christendom. It is the Republic of God-we It is the Republic of God-we choose Him; it is the Kingdom of God-He chooses us.

EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 20.

Open Doors That Call for Renewed Consecration-Rev. 3. 8-11; Acts 13, 1-3; 20, 24,

Rev. 3, 8-11. There is expressed here in a wonderfully clear way the interest that God has in those who undertake to serve him faithfully. We are not all equally strong. Faith is not equally easy for us, and we sometimes get disheartened because we do not meet our own ideals. We measure our success by the things seem to accomplish, the things that

other men can see we have done. This is all wrong, and some day we are brought to realize it by these words of God himself: "I know thy works." And the knowledge that he has is not merely that of apparent results, but also of hidden effort. The things we tried to do under his guidance, that were perhaps, failures to our friends, he noted. And even if we have only a little strength, if we have kept his word and have not denied his name, then, "he has set be fore us an open door, and no man can shut it."

We commonly think of this oper door as some opportunity for service at home or abroad, and it may be, but here its meaning goes deeper, is more a deeper knowledge of our Lord, a richer Christian experience. That is the only door that no man can shut, and it is the one thing on which

all missionary effort must be based.

Acts 13. 1-3. The church is right in demanding that the men and women who go out into new and un-tried service shall do so under the guidance of the Holy Spirit. This should be true of all Christian serv ice, and we can trace many of our failures to our own initiative and to confidence in our own effort. The Methodist Episcopal Church is spend ing annually several millions of dollars for home and foreign missions. It has invested in equipment for this work many millions of dollars, and the lives of several thousands of well trained workers, yet all of these com-bined cannot be the means of saving one soul. For souls are not save either by men or money, though God uses both in sowing the seed. Only men from sin.

CLEVER AUTOMATA.

Ingenious Mechanical Figures Which Closely Counterfeit Life.

The newest automata, which not only counterfeit life in their actions, but also speak, will be seen before long in this country-imported from Paris, which is the manufacturing centre for all such ingenious contrivances. It is safe to say, remarks the Tech

nical World Magazine, that nothing in the world, exhibited in a sho window, attracts attention so quickly as a "show piece"-the name by which automata are known in trade. Thus it happens that many of them are used in this country for advertising purposes, invariably engaging the eager interest of crowds which gather to gaze upon them. Counterfeiting life with a cleverness that is often little short of marvelous, and actuated by methanism artfully con-cealed, they appeal both to curiosity and to the appetite for the mysterous which is latent in every human

To lend the automaton a voice, by the help of a phonograph, is a matter simple enough. The real marvel of these contrivances lies in the ingenuity employed to give them such lifelike movement; and the simplicity of the mechanism used does but adto the wonder. They might be regarded as representing an ultimate stage of the development of the me-chanical toy, inasmuch as not a few toys nowadays are to all intents and purposes automata—as, for example the waiking doll—and the plaything which has become seemingly animate is raised to the highest imaginable

THE GREAT DESTROYER

OME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Unceasing War With the Saloon Power-Onward Sweep of the

Temperance Movement is One of the Signs of the Times.

the Signs of the Times.

The onward sweep of the temperance movement is one of the significant signs of the times. The South is leading but the Ohio legislature, by an overwhelming majority, has passed a county local option-measure, and the banishing of the open saloon from a goodly portion of the Buckeye domain is not a remote possibility.

In this connection the almost frantic efforts of brewers, distillers and saloonists to turn the tide of prohibition is likewise significant. It has taken on a suspicious aspect when the Model Liconse League and the Liberty League in public assemblies offer resolutions about reforming the saloon, eliminating the dives where crimes are hatched, and propose schemes for "model" licenses.

The "reform" proposition on the

The "reform" proposition on the part of the foes of temperance is a little late in arriving, and their latest appeal to the farmer to rescue his market for wheat, corn and rye from the clutches of the fanatics is in keep-ing with the cowardly and damnable

ing with the cowardly and damnable business they represent.

It is too late to stampode the American people by a showing of the amount of revenue that comes from the liquor traffic, and by the use of scare lines calculated to show that taxes will be materially raised if these whisky revenues are cut off. The doggeries of this country are costing the people vastly more than they are paying back—the balance of trade, so to speak, is against them. trade, so to speak, is against them.

It is too late to intelligently cry "confiscation" of the business when local option prevails. The cousts have reepatedly declared the saloon business inimical to the public good and these same courts have penalized that business heavily.

that business heavily.

It is too late to protest that the liquor business is "reputable," and just as honorable as hardware or dry goods. The saloon has wrought only evil morally, socially and politically, and if there are any really honorable men it it the time is at hand to realize the stigma and reproach that is

now upon it.

It is too late to set up the scarecrows of "fanaticism," "blue laws,"
"sumptuary legislation," "hypocrisy,"
ctc. The people who think right and
live right are no longer disturbed by
such terms, and they have ever been
idle anathemas.

It is too late to remind the church
and clergy that they should not mix

and clergy that they should not mix in politics. Ministers and church in politics. Ministers and church men have somehow gotten the notion that they are yet citizens with rights. It is too late to array the Bible and the sayings of Jeans on the side of the traffic, as in the case in recent literature from the Model License League. The Morman polygamists have likewise sought to justify plural marriages in the same way. The saloon in keeping with Christian ethics! The very idea is shocking, and it is blasphemy, and no one is misled by it.

It is too late to talk "boycott" or the business of those who sign local option petitions. The boycott cuts both ways, and is a dangerous weapon. The same force and sentiment that votes local option can easily and summarily dispose of that proposition.

It is too late to hope to bring the laboring class as an organized force to the support of the traffic. Of all the laborer knows that liquor is his deadliest foe.—The Bee Hive.

Shuts Estate to Drink.

Colonel Richard Pilkington, the largest employer of labor in Lanca-shire, England, in his will disposing of four million dollars, makes some remarkable provisions to prevent the sale of intoxicating liquors on his es-

"My experience acquired as a large employer of labor and a magistrate employer of labor and a magistrate has convinced me that the present facilities for the sale of liquor oper-ate to the prejudice morally and ma-terially of large masses of the com-munity and those facilities ought to The will forbids the heirs to sell

or rent any part of the estates to anybody for the purpose of dispensing intoxicating liquors. The will is causing widespread comment, as it shows the spread of the temperance spirit among the landowners of Eng-

The Responsibility.

The saloon has no continued life only as it is re-created every year. No individual, no party, can lay the responsibility for the existence of the responsibility for the existence of the murderous saloon upon those who have gone before. The saloons of to-day are the creation of to-day, for the existence of which the dominant political parties of the present time are wholly responsible.—Rev. S. H. Taft, of California, at the Temperance Centennial at Savatoga.

Organized Warfare.

The Liberty League is the name of an organized liquor association brought into being for the purpose of fighting everything that really fights the saloon and the liquor traffic. Its headquarters are in Chicago. It is especially desirous of destroying the Anti-Saloon League, although its attacks will be made on svery member of the temperance every member of the temperance nousehold.

Temperance Notes. In Florida liquor is prohibited in three-fourths of the State.

If you swallow strong drink down the devil will swallow you down. Adam Clarke, D. D.

Because so many of my friends have been slain by intoxicants, said Horace Greeley, I have an everlasting grudge against rum.

The London police commissioners report that in that city habitual female drunkards are more than three times as numerous as males.

In Texas liquor is sold now in only forty-seven countles. Fifty-one other countles partially prohibit it out of a total of 243 countles.

Local option by villages and cities has ben brought about in Nebraska. Out of 1000, 400 villages and cities have declared for no license.

Maryland is the only Southers State which has not lately taken a decided step for prohibition. Nearly half of its counties, however, forbid the sale of liquor under local option and as the Anti-Saloon League is thoroughly organized there, the strongest efforts will be made to put Maryland altogether on the "dry" list