

The Farm Richer.

The farmer's profit is mostly in part of May was not moldy at all making his farm richer and more valuable every year. He should live within his means and incur no debts the walls, the surface being merely possible to avoid, but he can have a good living from the farm if he will determine to buy no article that he can produce himself. The home marmatter how slowly we fed." ket (the one owned by the farmer) is

to be supplied first, and the farm that does not contain a variety, and also provide an abundance, has not been seys I need only add that notwithproperly utilized .- Epitomist.

Manure Sled.

No more useful a device than a manure sied can be found on any farm. There is hardly a day that it will not be used, if not for manure, then for other purposes. The bed we made of inch stuff and is fourteen length and brendth. The conners are made of 2x6 pieces, rounded off at the front. When not in use we keep this near the stable, and when cleaning up mornings wheel manure out and dump on the sled. When full we haul out and spread on land broadcast, which we find better than using in hills or drill,-L. E. Cateley, in The Epitomist,

Value of Rotation Demonstrated. The value of rotation in ridding land of weeds is well illustrated by two plats at the Minuesota station. One plat on which wheat has been grown continuously for eleven years is quite hadly infeated with wild cats. Another plat two fost sway from the first one, on which a five-year rotation (wheat, grass, oats and corn) is followed, is free of wild oats.

If any farmer who is troubled with any of our common annual weeds will lay his farm off in convenient shaped and sized fields, and follow a system of rotation, using a well cultivated crop of corn once in five to seven years, and one to three grass crops during the same time; he will have but little trouble with weeds, and will increase the products of his farm .--Weekly Witness.

Effect of Fatigue on Milk Supply.

In experiments made by the Vermont Experiment Station to determine the effect of fatigue on the milk flow, the cows were driven ten to twelve miles and shipped fifty to seventy miles by rail. In the first trial with twenty-five cows, half gave richer milk the night of their arrival. and all richer milk the next morning than they did two weeks later, the fat being the most variable constituent. The quantity was unfavorably affected. In the second trial it was found that fatigue lessened the flow temporarily, affected its quality seri-

ously for the first one or two milkings, and raised the quality after a little while. On the third trial six cows, eighteen hours en route and not milked during this time, showed temporary enrichment of the milk for a day or two. Apparently there was no serious milk shrinkage. It

when we stopped feeding in the latter

when we began feeding the middle of July, except for about a foot around dried over a bit and all right for feed. ing. For summer feeding it seems far botter than corn ensilage, for there was no waste by spuilage, no

To prove that Mr. Pone has been successful with his large herd of Jerstanding pustures burned by drouth and grain ruinously high in price, his average production for the year end-

ing September 1 has been almost 7500 pounds of milk per cow (to be exact. 7420 pounds). There is no guess work about it, for the mills of every cow is carefully weighed and recorded at each milking. It means an average of botter than 400 pounds inches deep by five and ten feet in of butter per cow-in a bad year like 1203

What a large value the slip has for crops difficult to cure, like secondcrop clover. Hurrah for clover ensilago!

"Blamed Fool Education."

That is what some knowledge of agriculture and dairying is called by a man who says he never took or read agricultural or dairy papers in his ife. He assumes that he knew it all when he was born. Here is an in-ventory of that fellow set out by 'Hoard's Dairyman. In referring to one of its cow census correspondents who was looking over the dairy field of Wisconsin, it says of this man:

"He found a farmer with a herd of sixteen cows, the milk of which he was taking to a creamery. Actually he did not get money enough from his cows to pay for their keeping, and he lost about \$8 a head. Within a quarter of a mile of this man was another farmer, a patron of the same creamery, whose herd of nineteen cows paid a profit above the cost of keeping of \$17 apiece. The difference between those two men was, one man's loss added to the other's profit, or a difference of \$25 per cow for the poor herd.

The census taker tried to arouse the dull man to a sense of the situa-tion he was in, and showed him the figures relating to the more successful farmer. This seemed to anger him, and he said it was "all a lie," and he knew it. So low and sunken was this man's mind that he had never had a dairy or agricultural paper in his house. That showed clearly the amount of brains he was bringing to bear on his work. He boasted to the census taker that he had got all he had withoutany of this "blamed fool education."

Recovering Waste Places.

How many farmers have ever taken vant and humbled Himself, even to the death of the cross-"even Christ pleased not Himself." Listen: The the trouble to make a careful estimate of the amount of unutilized land on their farms? There may be unanswerable argument for your re-ligion is the healed man. What the world is waiting for is a bit of huseveral acres overgrown with brush and each year becoming more difficult, to clear off and put in productive manity out of whom the church has think a cast a devil. It waits for that. God Listen! seems safe to conclude as a result of condition, or there is a considerable the three trials that fatigue tends to area from which the timber has been help us to be able to product it! No, lessen the flow temporarily and vari- removed, but which has not been Jesus did not excuse these men, and uitably cleared of the brush and re what happened. ulting rubbish. It is left to produce Jesus said to the man: "If thou canst believe, all things are possible to him that be-lieveth." And the man cried out. berry bushes, and a great variety of weeds until the soil is so abundantly And the man cried out, supplied with the enemies to profitawith tears. "Lord, I believe, help Thou ble culture that it will require years mine unbelief;" and Jesus said, "Bring him (the child) to Me," and mine unbelief:" of patient toil to eradicate or subdue then Jesus snake the word that did them. There are on many farms The disciples did not forthe work. acres of valuable land rendered utterget the rebuke, and they went to ly worthless by permitting the water Jesus-and I want you Christian peofrom springs to run over the leach le to remember this - and said, 'Master, why could not we cast him through it. A small outlay in drainand Jesus said, "This kind can ing would put the land in a proout? ductive condition and in many cases come forth by nothing but by prayer." They were not praying; they were the spring water might be conveyed discussing with the scribes and Pharito distant pasture fields, or the house sees, doing anything else but praying or barn, where its presence would be And that is the weak part of the church to-day-the prayer meeting. worth more than the cost of the improvement. In close times like the Have you tried to do anything in the way of helping anybody up who is present it behooves farmers to have a careful regard for the principles of down? Have you spoken to anybody intely about Jeaus and Hislove? Your economy. If an outlay of five doilars boy, for whom you have to sit up late sometimes? You do not tell'anybody, will make a return of twice that amount in a single season, then surebut your tears can tell volumes you ly hard times furnish no excuse for put into words. You know neglecting the improvement, but what it is to sit up for an unsteady step, and you are bearing that tragrather are an argument and incentive for prompt action. But the conedy alone. Have you prayed with that boy? If I came to your house, spicuous waste places are only a part could you show me the place where of the land which year after year is you kneel to pray? Has your boy ever seen you pray? Have you ever permitted to lie idle, or worse, to produce only weeds. The unutilized put your arms around him and said. "My boy. Jesus can break the power of the sin that is binding you?" Have you ever prayed him into living conand along the fences about our grain fields amount to a considerable in the aggregate, and close economical tact with Christ? That is what Jesus means. All about us are men and management will reduce this loss to the minimum. Careless plowers will women, paralyzed by sin, half damned by sin, and we are doing nothing to leave much more untilled land next to the fences than there is any need of deliver them-and we profess to be Christians! And Jesus is looking at leaving; on a large farm, fenced into small fields, it is plain to see that s us, and, from a broken, disappointed heart. He is saying: "How long am I strip of a few feet will amount to several acres. The loss of this land to suffer because of you?" should be charged to the cost of How often do you ladies get into your carriage or sutomobile and set out for an afternoon's calling to pray fencing, which is made needlessly high on most farms. - Weekly Witwith people? with people? I know that would mean a good deal, but that is what ness. Jesus wants you to do, and that is what you will have to do if you are to Where a Miser Hid Her Coins. A death in a poor part of Budapest carry out the mission Jesus wants you has just brought to light an extraor to carry out. How often do you busi-tess men go home earlier to spend dinary story of a woman's double life has nour with somebody that the devil has got hold of and try to liberate that soul from the thralidom of sin and Satan? Why, if all the people in She had lived apparently in poverty and semi-starvation, subsisting partly on charity, but a search of her rooms. which were in a terrible state of neg this house who take communion and fall themselves by His name were lect, revealed that she was worth more than a million kronen, chiefly the work God wants them to do. a could get this city in a blaze in less in bouse property. A number of stuffed cats in her room were full of than a week. "This kind can come forth by nothing but prayer." coin. done because you are going to have it done because you have sent for a stranger. The stranger cannot do it. The woman was well known in the better part of the city, where she owned several blocks of flats, the cont He is no magician, he is no conjurer, no tricketer, no quack. He is only a man: an old-fashioned preacher of Carist's gospel. I do not believe in catting pospel. of which she collected horself .- London Globe. setting up a revival. I believe in praying one down. If it comes down it will be right. These things come Busy All the Time. The New York man who committed. suicide because he failed to discover o pass as we pray, and what is needperpetual motion didn't have a labored in our work for Christ is more will you begin to pray? We "have country weekly newspaper office,ngt because we ask not, or because we

THE PULPIT

BRILLIANT SUNDAY SERMON BY GIPSY SMITH.

Theme: Prevailing Prayer.

New York City .--- Gipsy Smith is conducting a mission in this city, and Sunday he preached in the Fifth Avenue Presbyterian Church.

Glpsy Smith said: You will find the text in Mark 9, beginning at the twenty-eighth verse, "And when Jesus was come into the house His disciplication of the the set of the set o disciples asked Him privately, why could not we cast the devil out? Jesus said into them, this kind can come forth by nothing but by prayer" prayer. This is only one picture out of the life of Jesus, just a little view of what was going on all the time with Him. You who are students of his book, remember that He had just the Mount of Transfiguraupon tion; that He had taken with Him Peter, James and John; that He was transfigured before them. We are told that while He prayed up there on the mountain the fashion of His countenance was changed, and all countenances change as man pray. While He prayed His face was changed. The glory from within and the glory from without met. That happened always, I believe, when Jeaus prayed, but this was the first time that the disciples had been al-lowed to see Him communing with His Father. ther. They were allowed, for reasons, to see what happened when He talked to His Father, While prayed there appeared Moses and Elliah. Moses representing the law and Elliah the prophets, and Jenus, the fulfillment of both, in the midst. Ellint And the apostles had a wonderful experience to equip them forever to go forth and evangelize the world. The scene was soon over, and Jesus and the disciples came down from the mountain. Down in the valley was another group, the other disciples, who had been left down there to go on with the work while Jesus was ab-When the people see Jesus and sent. the three disciples coming, they run to meet them, and one of them, a father, outstrips the rest and runs to Jesus with his child, who is possessed with a devil, an unclean spirit, and says: "Master, I have brought to Thee my son. He has a dumb spirit. I brought him to Thy disciples down here that they might cost the devil out of him, and they could not." Please remember that; they could Jesus made no excuse for His disciples' failure. He never does when they ought to succeed. He did

not excuse them. He said: "O, faithless generation; how long shall I be with you? How long shall I suffer you? How long shall I suffer because of you?" want to say this: If Jesus said that of a few fishermen, who had only been with Him for two and a half years, because they failed once to bring a poor lad out of darkness into light, out of the thralldom of the devil into the liberty of the people of God, what do you think he would say to some of you here who have been professing Christ for ten, fifteen, twenty and even forty years, and you do not know a soul in this city whom you have brought to Jesus Christ? Hear me! Your religion stands or falls by what It does for the next man. Your relig-ion is tested by what it does for hu-manity Does it get into your life? Does it make you pity with a divine pity, love with a divine love, spend yourself with a divine prodigality? It made Jesus empty Himself. He took upon Himself the form of a ser-

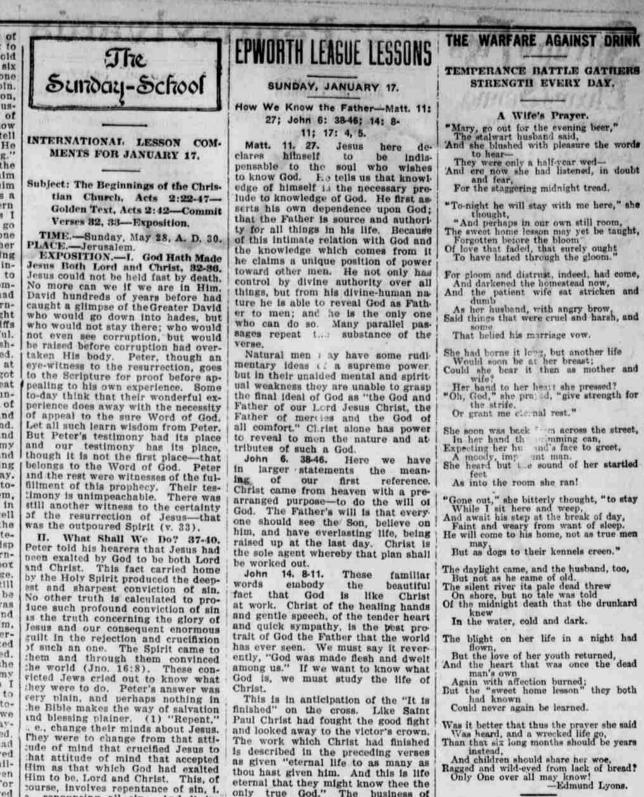
ask amiss." I wonder how many of you knelt down to-day just to talk to God. One of my friends in the old country, a woman, the mother of six boys, with her husband, came to one of my services in the city of Lincoln. It was the first service of the mission, and as they left she said to her husband: "Holt, what do you think of that man?" He said, "I don't know what I think of him, but I will tell you what I think of myself. He made me see myself; I am all wrong." When they got home and sat at the

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English tea table she looked at him and said. "Are you going to hear him to-night?" "No," he said (he was a to-night?" "No," he said (he was a signalman on the Great Northern Railway), "I could not go unless I went in my uniform, for I have to go on duty. You can go and take one of the boys." They came, the mother and her boy, and before the meeting was over both of them entered the inquiry room and gave themselves to lesus. When you looked at the woman her face showed that a change had taken place. The light of the morning was there, a little bit of the light that breaks over the tops of the cliffs of eternity, and made it beautiful She had been praying, and the fashion of her countenance was changed. On the Saturday night following, at the prayer meeting, this woman got up and said: "God has done great things for me this week. Last Sunday He saved me, and since five of my boys have been converted. And now I am praying for my husband. He is a wicked man and drinks and swears. But he is the father of my boys and I am praying for him and my first born. I have been praying my first born. I have been praying for them all this week, night and day. "They will both be converted to-

morrow If God does not save them, that book (holding the Bible up in her hand) is not true." I cannot tell you the thrill that swept through the room as that woman made that state-ment. Sunday morning broke crisp and clear, for it was a January morn-ning, and that man left his signal bot and started for his little cottage. When he reached it his wife was still an stairs. It was her custom to be ap and waiting for him, but she was to exercised about her husband and had worn herself out praying for him. that she had fallen asleep and over-slept. "Not down yet?" he should ap to her. "I am sorry," she replied. "I will be down directly." When she got cown he said: "Let roe have my I will get what sleep I torning. I am going to breakfrst. can this morning. that man this afternoon and to-"That's right," she said, "we night. have been praving for you." "Pray-ing for ma? You praved?" he asked. Yes," said the wife, "I have not had a chance to tell you, but God saved ne last Sunday, and five of our children are converted, and we have been for yor, all of us." "For "Yes, and Ginsy Smith prayed praviag. for you last night." "For me?" "Yes, and everybody in the church said 'Amen." "What time was it?" the husband asked. "As near as I can tell, it was half-past eight." The can tell, it was half-past eight." The tears ran down the man's cheeks like bubbles on a mountain stream, and for a few minutes he could not find words, but when he did he said: "At half-past eight the line was clear, and I had nothing to do but think. I was left alone with my conscience, and I thought of you and the boys and what a wicked life I have lived, a Christless life, and I threw myself on the cabin floor and cried 'God be merciful to me. a sinner.' He heard me, and at half-nast eight, while you were praying for me, He answered your prayer and saved my soul." That woman gripped God and her husband with mighty, prevailing prayer, and you and I may do the same thing if we only have faith in God. The Lord teach us how to pray! Don't you think there is great need

the Holy Ghost is the blood-bought hirthright of every believer in Jesus for something to be done in this great city? Something needs to core to Christ. If one does not have the gift of the Holy Spirit experimentally it nass to make the people of New York City stop in their mad rush for money is either because he does not claim his birthright by simple prayer and faith (Acts 4:31; 8:15, 16), or else because he has not really made Jesus and pleasure and their selfishness and think about God and better things. Listen! That will come to pass if you and I will pray. The Lord help us to pray! Jesus prayed, and He asked His disciples to pray. And Jesus prayed "the Lord of the her-vest" to "send forth laborers into His harvest." Will you, for His dear sake, get beneath the weight of this city and lift it a little nearer to God? Lift it in your arms of faith, in your heart of plty, in your believing and prevailing prayer, nearer to God. Wa must all pray, you, me, and pray all the time



The work which Christ had finished described in the preceding verses as given "eternal life to as many as thou hast given him. And this is life Him as that which God had exalted Him to be, Lord and Christ. This, of yourse, involves repentance of sin, 1. eternal that they might know thee the only true God." The business of Christ in the world, then, was to give e., renouncing all sin. And it in-volves the absolute surrender of our men the vision of God.

CHRISTIAN ENDEAVOR NOTES

JANUARY SEVENTEENTH.

opic-Pilgrim's Progress Series. Leaving the City of Destruction-Acts 16: 25-34.

The burden of sin. Ex. 5: 4-9. The awakening of conscience. Acts 2: 37-42.

The flight of danger. Gen. 19: 15-22

dentification with Christ in His death Grace opens a way. Matt. 11: 28and in His resurrection. When there s real repentance and real baptism

What a pilgrim gives us. Phil. 3: there will be reception of "the gift of the Holy Ghost" (v. 38). The gift of 4-11.

torial commentary on the Bible.

rend the entire book.

plied to modern life.

himself and by himself.

and bears a heavy burden.

in the meeting.

Christian.

oratory.

ator,

shall need our Bibles at every step. Every Endeavorer should own t

one topic suggested, but read the

Do not confine each lesson to the

tervening portions and speak of them

It is one of the most practical of

Every worldling is clothed in raga

hegica to realize it he begins to be a

Evancentat has only to point to the

Every man must seek salvation for

light: he is not obliged to furnish it

himself and by himself. Thus Christian runs away from his wife and

children when they would hinder him.

A Good Sermon.

loned minister of my boyhood.

desk a very thick packet of notes

and launched into a long, dry, heavy

He struck the desk a resounding blow

that awakened his parishioners. Then

" 'My good friends, this sermon

do not think you have given it the

fore, repeat it from the beginning."

One hundred thousand gallons of water sterilized by electrically gener-

attention it deserves. I shall,

-Washington Star.

books, and all parts of it are to be ap-

Suggestions

of "Filgrim's Progress," and

What a pllgrim has in view. 1 Pet. 1: 2-9. An earthquake or any other calamity, should be welcome if it takes us out of the City of Destruction (v. 26.)

It is well to tremble, and shows courage, if we only tremble for the right cause (v. 29.) What shall I do to be saved? Noth-

Let Christ do it (v. 30.) What is the most important word f our lesson? This "straightway" About "Pilgrim's Progress." We are to enjoy this year twelve lessons based upon Bunyan's "Pil-grim's Progress." It is, next to the Bible, the world's greatest religious It is the most Biblical of books out-side the Bible, and is indeed a nicing kingdom .- Epworth Herald.

We

in

own a

When he

saloons, he parried our appeals for a while, but at length broke out substantially in the following confession and statement: know I am not doing what I ought. It is a question of bread and butter for myself and family with me. But if I satisfied my conscience by attacking the saloons, I would alienate some of the financial supporters of my church who are in-terested in them This would cripple

my church finances, and some of my official members would at once complain to the Presiding Elder (he was a Methodist) that I was an injudicious man, and that they must have a change. At the conference the Pre-siding Elder would report this to the Bishop, and as a consequence I would be sent away to a place unable to give me decent support. I say my silence is a matter of bread and butter with

A Sad Confession.

not long since, we asked what was being done for temperance in his town. "Practically nothing," he re-plied. Urging upon him the personal duty of beginning an attack on the

Talking with a brother minister

Methodist Episcopal Presiding Elders and Bishops, how much truth is there in this man's statement? If there is even a color of fact in it, a there is too much ground to fear, we need to cleanse ourselves of such sin. Should the church ever become a terror to righteousness, instead of evil-doers, then would she indeed be that anti-Christ which it would be the duty of all good men to destroy as the chief hindrance of Christ's incom-

ously to affect the quality for one or two milkings. The folly of testing milk before a cow has become accustomed to her new surroundings is clear .- Farmers' Home Journal.

Blueberry Farming.

I give a great deal of my time to blueberry growing as a business. The fields where I grow the bushes are on a hill located in the town of Wilton, on the west shore of Varnum pond. The hill rises nearly 200 feet above the level of the pond, overlooking the pond and the valley. It contains nearly sixty acres, and is part of a farm of 140 acres on the hill.

A great deal of work has been done amoothing and working the fields. plant the hushes in the fields that have been plowed and smoothed so that carriages can be driven where the harries grow, and I want to say that I am very much pleased with the returns the barries have brought me on one acre planted seventeen years ago. The berries were not so good as last year on account of the drouth, but I harvested 100 bushels.

The berries grow on bushes of nine different varieties, and in flavor are from sub-acid to sweet, and color are blue, pink and black. The bushes are from the dwarf to bushes that will grow five or six feet high.

I have taken care to get hushes that will bear large berries and have them come to ripening from the first of July to the middle of September. I think I have planted at the present more than twenty acres, and I plan if I am prospered to plant the greater nart of the hill to blueberries and other berries -David L. Pratt, in the American Cultivator.

Clover Ensilage.

Hitherto corn has been almost en tirely relied upon for filling the silo There has been much inquiry as to the possibility of clover for this pur pose, and the best we have yet seen on this subject is in a letter of W. A. Conant, of Massachusetts, to the Country Gentleman, in which he says:

"I write briefly of a matter of no small interest to dairy farmers. Two years ago, at Boanymeade Farm. Maine, I suggested putting the second crop of clover in the silo, at the bottom, underneath the corn. It made an almost perfect feed for the following early summer, before grass had started much in pastures. Now, Mr. Pope has made a further advance, as have just been informed by recent Will you kindly print the quotation from that letter, as I be-lieve it to be of much importance to Eastern dairy farmers.

"Perhaps you will be interested to know," writes Mr. Ned Pope, under atory within hailing distance of a date of September 18, "that the clo- country weekly newspaper office .--par onsilage, left without covering | Atlanta Constitution.

The Light of Faith.

Faith is truly a light in the soul, is a light which only shines upon duties, and not upon results or It tells us what is now to be vents. done, but it does not tell us what is follow, and accordingly it guides us but a single step at a time, and when we take that step under the guidance of faith, we advance directly a land of surrounding shadows and darkness. Like the patriarch Abraham, we go, not knowing wither we go, but only that God is with us. In man's darkness we nevertheless walk and live in God's light. A way of living blessed and glorious, however mysterious it may be to human vision. For "the Lord God will en-lighten our darkness."

Missing Life's Melody.

There's no music in a "rest" that know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance and courage and fortitude; but patience is the finest and worthlest part of fortitude and the rarest, too .---Ruskin.

Confidence.

Live for the great convictions. Carry with you an atmosphere of topfidence and victory.

French interest in Professor Beh ring's researches for the treatment of tuberculosis has drawn from him a new statement on the subject, from which it appears that the investigation of his preventive system of immunising against the disease has taken a decisive step forward. Until a few weeks ago, says the London Globe, the professor's system has been confined to animals, and the director of the Pasteur Institute at lie claims to have succeeded in immunising goats by means of it. Behring himself now announces that he has taken the definitive step, from which he had previouzly shrunk, of inocculating a number of persons at different times, and is now watching developments.

THE CRANK. "You say there is nearly always

something broke about your automo bilo?" "Yes," answered Mr. Chuggins, nervously.

"What is it, as a rule ?" "Me."-Washington Star. Lord and Christ by the absolute sur-render of the will to Him and by identification with Him in His death and resurrection by a real baptism of (v. 33.) which his water baotism was a

"The promise," i. e., as the lanbol. guage used and the context unmistak ably demonstrates (cf. ch. 1:4, 5: 2: 23, 38), the promise of the baptism with or gift of the Holy Spirit-was for them as well as for the apostles. book

wills to Jesus as our Lord. (2)

stood, the renunciation of sin,

saptized." There was to be outward water baptism. But there must be more than the mere outward symbol

-there was to be the great inward fact for which the outward symbol

n Christ and the putting on of Jesus Christ (cf. Gal. 3:26, 27; Ro. 6:3, 1). Being "baptized in the name of Jesus Christ" means more than hav-

ng some water sprinkled upon you (or being immersed in some water)

while a certain baptismal formula is

repeated. It means confession and

enunciation of sin, faith in Christ's

leath and resurrection in our behalf,

there will be remission of sin and

faith

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III. A Model Church, 41, 42. Pet er's sermon had a tremendous effect, \$000 were saved by it. No such ef-fect had fcilowed Jesus' own preaching, and His promise that they should greater works after His ascension than He Himself had wrought during His humiliation (Jno. 14:12) was thus fulfilled. And we to-day are united with this same exalted Christ in the place of power at God's right hand, and may speak in the power of this same mighty Spirit. The inward reception of the word was outwardly expressed in baptism. These 3000 baptisms in a day were the outcome of the ten days of waiting upon God a prayer (cf. ch.1:14). Surely ten days had not been wasted. The work proved to be lasting, "they con-tinued steadfastly." The four things in which they continued steadfastly are worthy of note. (1) "The aposnie worthy of note. (1) there was no run-ties' teaching." There was no run-ning away after every new religious fad that came up. (2) "The aposfad that came up. (2) "The a tles' fellowship." Fellowship is one of the necessities of healthy Christian rowth (Eph. 4:13, 16). The one who seeks to grow in seclusion, separ-ated from the brethren, is doomed not only to disappointment, but worse still, to sad distortion of character. (3) "In the breaking of bread." They did not neglect regular obedience to Jesus' commandment to show His death and to feed upon Him in the communion service. (4) "In praycommunion service. (4) "In pray-ers." Just here is the point where the average Christian of to-day de-

parts most lamentably from the example of the apostolic church.

"BITE BIGGER, BILLY."

One day a gentleman saw two boys going along the streets of a large city. They were barefooted. Their clothes were ragged and dirty and tied together by pieces of string. One of the boys was perfectly happy over a half-withered bunch of flowers he had picked up in the street.

"I say, Billy," said he to his companion, "wasn't somebody real good to drop these flowers just where I could find 'em? and they're so pretty and sweet. Look sharp, Billiy, be you'll find something by and by.

Presently the gentleman heard his merry voice again saying: "Oh, Billy, if there ain't a pear, and it ain't much dirty, either! 'Cause you haven't found anything you make take the first bite.'

Billy was just going to take a very little taste of it when his comp said: "Bite bigger, Billy! M Maybe Have you anything that would give

pleasure or help to others! Don't give them just a wee little, but say, "Bite bigger, Billy."-Beebive.

The Worth of a Single Life.

Dr. Torrey tells of a well which was being dug in an American township by two men, one working at the bottom filling a bucket, and the other bottom ming a oucket, and the other at the top drawing it up by a wind-lass. Presently quicksand was struck, which began to pour in upon the bottom man; but, sheltering his head under a plank which was there, he was able to breathe. News of his danger spread in the township, and the which township used out a dis le township turned out to dig that man out, and worked for many

bours till he was saved. Was it worth it for the whole township to go to work to save one man? Was it right?

There is one man going down a victim of the liquor traffic in your township. Will it be worth it for the whole township to vote the liquor traffic out to save that man? Will it be right ?--- Temperance Advocate.

Chicago's Saloons Decrease

Dr. Smith E. Jelliffe, the noted The number of saloons in Chicago alienist, was talking about campaign has been steadily decreasing until there are over 1000 fewer to-day "Blank," he said, of a certain Senthan there were in 1905. The growth of temperance sentiment has operated "is such a thoroughgoing, to bring this about indirectly, but the immediate factor in the case was the nainstaking and withal tedious campaign orator that whenever I hear law which raised the license fee to \$1000 in 1905. There are still 7180 him I am reminded of an old-fashsaloons within the city limits, but the suburbs and better residence districts "This minister on Sunday morning spread before him on the reading are very largely dry.

Temperance Notes.

A glass of Prevention is better than barrel of Cure.

Kansas, under her new law, nomi-nates all State officials by direct vote, with no conventions. Recent returns show overwhelming victories for tem-perance candidates.

The rum traffic enslaves many pub lic men, subverts public justice, de-bauches the public conscience, schools its patrons to perjury, and is the im-placable enemy of both church and cost me a great deal of labor, and I

The liquor trade breeds every so-cial disorder and wars persistently upon the home and all organized so-ciety.

I would rather be a doorkeeper in the house of prohibition than to dwell in the tents of the saloon.-Watkins at Monarch Park.

water sterilized by electrically gener-ated ozone are used daily by the Pittsburg Homoeopathic Hospital. Dry air is passed through the ozonizers 'and the ozone produced is mixed with the water by means of aspirators. Three ozonizers are used for steriliz-ing water, while two provide ozone used for sterilizing instruments and bandages. Although of all nations the German has the greatest capacity for culture, the general culture of the highest classes is undergoing frightful retro-gression because the beer consump-tion of the student youth is affording neither time nor sobristy for what is demanded by the advanced require-ments to prepare for professional life.

sermon. "The reading of the sermon absorbed him. He did not once lift his eyes. On toward the end, however, happening to glance up, he perceived almost the entire congregation to be sound asleep. "The minister frowned and paused.

he said:

handages.