knows it to be infected, does not take the simple precaution of isolat ing his calves from the full-grown animals of his stock and feeding them on uninfected milk .- Dr. Bang.

### Labor-Saving Discovery.

A Massachusetts man has made a great labor-saving discovery rather, he is practicing one. He tells

Rural readers about it. We used to load our six by three foot coops upon the wheelbarrow and crane our necks to look over the poop to see where we were going. Now we pull the wheelbarrow behind as and have no trouble. For years when we wished to move chickens or outlets into winter quarters or other coops, I called out the whole family to help, each taking three or four wirds at a time. Lately I found out that with a good-sized crate on the wheelbarrow I can move them so much easier and do It myzelf,"

### More About Alfalfa.

The value of alfalfa is seen in some such facts as the following

Durnoses. There is always a good market for alfalfa hay, which yields more than double that of timothy.

Hogs, cows and sheep are fond of alfalfa grazing and pastures and they thrive greatly on it

Land that will grow alfalfa luxthat will grow only timothy hay. Four times cutting a year of alfalfa.

hay, which is usual on good land, means five to seven tons per acre. Alfalfa is not only great for live stock feeding, but as a legume gathers nitrogen from the air and greatly

Great is alfalfa! -- Indiana Farmer.

### Success in Dairying.

enriches the soil.

necessary to have good butter produc- life and community. ing cows-not some good and some

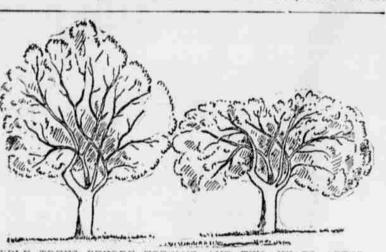
It is really beyond comprehension teaching all the subjects heretofore that every great cattle farmer, who is taught, but teaching them in a new the owner of a valuable herd and way, a reorganization of the school Work

> "I believe in the rural schools. But like other social institutions in the country they are in a state of arrest ed development, as compared with like institutions in the city. With of transportation, the country is not going to tumble headlong into the city, but the city is going to move out in the country, forming small

suburban centres. "I would like to see on the opposite four corners in every country community four institutions; an adequate and an attractive assembly hall, a reorganized and attractive rural hool, not afraid to teach of the soil which it stands, an historical museum, showing the old forms o farm tools, and fostering local pride by the preservation of blographics, and portraits of members of that community, and containing also a display of the local products, and on the other corner a rural church that is in close touch with the life of the community.

"There is going to be more difficulty in getting a living from farm An acre in hay brings \$25 to \$25 a land hereafter. The problems the year, according to yield, for feeding farmer will have to face are twenty times more numerous and more complex than fifty years ago. So we are brought to the absolute necessity of developing a new point of view to wards agricultural life and industry If you believe that there are possibil-Ities of making a good living on the land, that life on the land is highly uriantly is worth double that of land honorable, stick to it. If the city life gets the best young men and women who are brought up in the country, it will be the city's glory and the country's fault, for not developing this new point of view, the appreciation of the science of agriculture, and for not keeping in touch with social instructions of our age in the rural districts as well as in the city. And this reorganization of the rural school is going to be a great To succeed well in dairying, it is part in this development of the rural

"The farm labor problem will not



APPLE TREES BEFORE TOPPING AND TWO YEARS AFTER.

work.

poor ones-and these cows must have | be settled until you train up farm good butter cow feed and care. One artisans who have pride in their bad butter cow will ent up the profit work, as the shop artisan has in his of several good ones, and, therefore, all unprofitable cows should be tested out and sold to the butcher; a farmer who wants to produce butter can not afford to keep them. The cows must importance as a factor of success, and been more particular than Americans the milk and cream must be handled properly from cow to churn, and those who do not know just how it should be done should not be intrusted with the duties. There is absolutely no profit in any but the best grade, because people don't want bad butter at any price. Good butter, being made at the least possible cost, must be properly presented to the market. It must not only be good, but look good. It will pay any farmer to send some one of his family to an experiment station for instructions in the art of butter makeing. - Epitomist.

## Grow Potatoes.

The pointo crop of the United States does not equal the demand. To many this will be a revelation and the one statement should be sufficient to start many a farmer thinking along lines that lead to increased acreage. Official figures of crop values show that the potato is a crop worthy of the most careful attention. The average revenue per acre in Illinois in 1907 was \$62, in Kansas it was \$57. and in the United States as a whole, \$58; the same year oats in Illinois brought \$9.85, Kansas \$9.02, in the United States \$10.12 per acre.

Potatoes cannot be stored and kept indefinitely, as grains, for they are perishable. The fall and winter of 1909 must be supplied with the 1909 crop. Progressive growers will double their crop in 1909 if they would obtain the greatest revenue from their land. It is a well known fact that the wise potato grower never has a mortgage on his farm. Any crop not equal to the demand is an excellent one to grow. Of course, the intelligent grower must realize, and it is a fact, that those who work by hand cannot hope to compete with those using machinery especially designed for planting, spraying, digging and sorting the potatoes. With their equipment the crop can be raised and marketed at a nice profit and with ease and comfort to the grower .-

## New Life on the Farm.

Professor L. H. Bailey, of Cornell University, at a farmers' meeting, recently made the following remarks: There is a fundamental necessity

of putting the school thoroughly in touch with the affairs of life, and McKerrow, in the American Cultithis is just as essential in the country as in the city, where it is already being done. The affairs of common life can be so organized as to be of fective in the training of men's minds just as surely as the old academic Too many of us go through school with the idea that the common affairs of life are not for scientific study. We must put a hools thoroughly in touch with the life people

## Side Bones.

Look out for side bonas of the draft horse on the question of side bones, and it is only a few years since some of our best judges in America have been

looking out for side bones at all. It is said that only a few years ago a judge, who has considerable reputation as a horseman in this country was judging at a Western State fair An exhibitor whose horse had been turned down to second place objected that the judge had put the first prize upon a horse with side bonez, and it is said that the judge went over to the first prize horse and began to feel along his ribs, and he said, "This horse has no side bones." another judge who was called down in the same way by placing the first prize on a horse that had side bones. and he went to feeling for the splints just below the knee on the inside of

the leg, and he found none. The side bone is just above the heel of the horse; it is a mere cartilage; it is put into the heel, we be lieve, to give springiness to the heel to save inflammation there when the horse works and travels. Now, on low heels, and especially on heavy horses, they put a good deal of weight on the heels, they get feverish there, and inflammation sets in These cartilages harden and become bone in the effort of nature to mend up the little strain, or make good the work of inflammation there, and when they are boney and hardy you have a horse that to some extent will get sore as he works. You can see it in the gait, and you can find it when you take hold of those cartilages and try to move them.

Do not confound this side bone with a ring bone, or a partial ring bone. Ring bone is supposed to go clear around, though not always. have seen people confound a side bone with a ring bone.

Another thing I should have mentioned in relation to this is the hock joint. It is the joint that throws out three-quarters of the troubles on the limbs of our horses. If it is loosely made the chances are there is a sprain, and nature in mending that sprain produces what is called a bone spavin, or it may be an enlargement those sacs that hold the oil to imbricate the joint, and we usually call it a wind puff, but it comes from a loose joint as a rule, and a sprain upon the loose joint, and gives us thoroughpin and bog spavin.-Geo. vator.

# High Stakes,

"Well, where's that cook?" dewasn't on the train." "She was on the train," timidly explained the commuter, "but I got to playing cards and a Lonleyville man won her at



Subject: The Elements of Success.

Text, II Tim. 4:7: "I have fought the good fight; I have finished my

course; I have kept the faith." Paul draws us a picture here of a man who has been fighting with the cestus and who, full of honors and glory, with the laurels of victory on his brow, lays down his instruments of hostility. He pictures a runner who has gone the course, who has run the race and has won, and who has received the palm of victory. He depicts a man who in the affairs of the spiritual life has been true to his Maker and his God and is upon the threshold of entering into the victory of the life eternal.
This assertion of Paul that he has

fought a good fight, has finished the course, has kept the faith, is the assurance of a man who was successful to all that to which he laid his hands. Paul was a man who had attained, who had reached his reward, who had gained success. He had put into effect certain plans that he had for the ordering of his own life and the betterment of the men and women with whom he had come in contact. He had executed arrangements for the preaching of the blessed against the preaching of the blessed news of the preaching of the blessed news of Jesus Christ, and he had his eyes fixed not so much on what he had accomplished as upon the victory which he had achieved, upon the crown which was awaiting him when should go into the presence of the

St. Paul was a man who accomplished. He not only put tasks in motion; he fulfilled them. He was a man who achieved much. In a world where so many of us do things in a small way, he did things mightily and inspiringly. He was a man whose achievements were like unto the mighty victories won by Christ,

This success of Paul is the ideal of every man and every woman. This victory and success which crowned his efforts is the desire of every human heart that is normal. There is not one of us but has dreamed of mighty things, but has longed for ability and power to accomplish great things for God and man; none of us but who, in our youth, and perhaps in later days, has reached unto greater things than any we have yet accomplished, for this power of Paul to execute and effect.

This ability to affect the whole history of the lives of the men with whom he comes in contact is the de-sire and the ideal of every human soul. But our great question is, how shall we achieve? how shall we accomplish that to which we lay our hands? how shall we execute the task which under God is given us to do? How shall we attain, how shall we achieve, each in our peculiar sphere, according to our peculiar ability, that we may do something either small or great for the weal of men and for the glorious peopling of the kingdom of Jesus Christ?

It seems to me that there are four elements that enter into success, four things that are necessary that we shall be able to do a work for God that shall count, a work that shall amount to something for the weal of men, for the betterment of lives us, for the satisfaction of our own Ideals.

A man cannot do very much unless first of all he has some self-apprecia-That is not to say he should have egotism; that is not to say that he disdains others, not that he weighs himself in the scales to the disparagement of other men; but it is to say that he has placed himself objectively over against his own personality and has sized himself up so that he has a first-class and first hand idea of his own ability. It is good thing to have an appreciation of our own abilities, a better to have comprehension of our own limitations; but, while it is a good thing to know our own limitations, I am a profound believer that we know too many times the extent of our limita tions and not of our abilities. We seem to think that what other men have done we cannot do; that what men of equal brains and ability have done we cannot do; we are afraid to lay our hands to the work of God because we fear perchance we cannot do that to which we have laid our hand. To many a man the appreciation of his own divine power is in terms of limitation rather than in the terms of real ability. How many men we meet will tell us what they cannot do, who would do thus or so if they were able; who are so taken up with the consideration of things which God hath given them the ability to do that they forget the potentialities divine and eternal which God hath placed within own grasps and personalities. St. Paul was a man who had measured his abilities and knew what he could do, who had no mean apprecia-tion of what he could do. When he Jesus face to face there was no hesitation as to whether he was a man who was divinely called, as to whether he was the man who was called to do the work. The knowledge that God had called him was sufficient knowledge that he had the ability, that he was of some worth for the bringing of the good news of the Gospel to those who were in sin. Paul was a man who had some appreciation of himself, he knew what should do and the way he should

We do not have direction. We beat against the wind, we waste our time with futile beatings against the air, we spread ourselves out too thin. How many men there are who have not achieved because they have tried too many things, who have not had enough self-appreciation to know wherein their abilities lie strongest. As Paul was a man who gave the right emphasis to his life; so, con-trariwise, there are men in the world who with mediocre abilities have not had the sense to see the leadings of their own powers, the guidance of Providence in their own lives, who have laid the emphasis in the wrong place and given their whole time and aldeavor to the working of things for which they were never litted. We see that all over the world; men in the pulpit who ought to be at the plow, men plowing the fields who ought to be proclaiming the Gospel of Christ, men who are out of place in the great mechanism of God's eternal plan, men who have never be-come fitted for and have never gotten into their proper places, who have never reached the point at which their energies should be applied and have never seen the guidance of God in their lives. I believe the secret of the success of every man who has influenced the world is to be found in the emphasis which he laid noon

that which he was able to do. Called or serious things, he did not attempt to be the buffoon. Summoned to bring men to the knowledge of the glorious Gospel of Christ, he did not attempt to be a jester for a friend. Bidden enliven life for those around nim by the appreciation of the things which are humorous, he would stick to that one thing, and that alone and in that would achieve success. You and I might never have heard of Martin Luther unless he had placed the emphasis aright. We might never have heard of Jesus Christ if He had taken the taunts of the offiers and those in high places and had given all that was best in Him over to their whim and will, if He had subverted His holy power because they laughed Him to scorn, because they informed Him that He was scandalously wrong when He claimed to be the Son of God. We might never have heard of Him unless He had placed the emphasis of His whole life correctly. It is a rule in the law of mechanics

that a man to achieve success must direct his power to the right place. There is only one place where he can achieve most by the application of power, and that is where the power needs most to be applied. And so, if we are to run our course and inperit a crown, we must first of all and out what our abilities are then lay our efforts where God leads While there are many men who

have appreciation of their own ability and have measurable success in laying their abilities in the line of least esistance, there have been men who pave not accomplished anything because they had no tenacity, who were so anxious for attainment all at once hat they would constantly themselves and lose their direction. In the desire to accomplish many things they have never accomplished anything at all. A man may appreciate his own powers and size himself up well; he may direct his powers in the right

way and be tenacious, but unless he has a clean heart and a conscience undefiled before God and man he cannot accomplish much in this One of the worst things with which we have to deal is an accusing onscience, a soul which is constantly calling unto us that we are hamper-We cannot accomplish much are hampering our souls against the achievement which might e ours. A clean heart fits a man for life's labors; it is a mighty power. No man can do the work which God hath given unto him to do save as his own life is pure in God's sight, in the sight of his neighbor and in his own eyes. Many a man who might have done something has done noth-ing because, first of all, he has stultified and strangled his soul, because he has forgotten that the secret of all success unto good work is a happy heart. A happy heart cannot come

save as a man is right before God. These are the elements which underlie the life of Jesus Christ and of Paul. As they underlie these two lives, they spell success for you and me. How many there are who never achieve in the spiritual life because they have no understanding of their own divinity. How many do not chieve because they have never considered the soul from an understand-ing point of view. How many men we meet who are built physically by the plans of God, but whose souls are small and shrivelled and mean because they have never given the same attention to the erection and understanding of the soul life which they have given to the building up of their physical beings. How many there are who have understood the power of the mind, but whose souls are misshapen and warped because they have never grasped the divine

powers of their souls.

We need to consider soul forces as much as physical. We need to un-derstand the soul and the laws of its actions even as we understand the human animal. No man can achieve in the physical world save as he has studied his soul objectively to see in what manner he was made understand what his soul is until first of all he gets near to Jesus Christ. He must have gotten a full knowledge of the nature and dignity of the human soul. It behooves us to get hold of some real appreciation of our innate divinity, of the elements of personal purity and rightsourness which are ours before God, and then to address our lives to at tainment in spiritual things, unto the building up of our souls in righteousness and purity and perfectness. And above all, to keep at it. The rouble with the church and the individual Christian is too much that we work by fits and starts. We are careful that we get three meals a day and eight hours of sleep, to get money to supply the body's needs. We manage to keep out of jail, to have a house over our heads to proect us against the weather. We abor assiduously and continuously toward these things. But we nur-ture the soul by fits and starts; we give God the Sabbath or one night a week or two minutes and a half when we retire to rest. We are not continuous but spasmodic servants.

If men by marvelous tenacity have achieved miraculous success in the physical life, so you and I may achieve majestic spiritual success if we will lay our emphasis upon spiritual things; and, getting a good grasp upon the things which are eternal and upon God Himself, stand fast, fight the good fight, finish the course. keep the faith.

Deep streams run still-and why? Not because there are no obstruc-tions, but because they altogether overflow those stones or rocks round which the shallow stream has to make its noisy way; 'tis the full life that sayes us from the little noisy roubles of life.—Scottish Reformer.

## EAGLT ATTACKS A CHILD.

Josiah Olmtree, a farmer residing on the edge of the Adirondacks in the town of Pitcairn, N. Y., barely saved h., five-year-old daughter from being carried off by an eagle on a recent afternoon. Olmtree for savy eral days had noticed a big eagle in the vicinity of his home, and each evening as he fed his flock of cheep the bird would swoop down among the animals and gorge itself on the food prepared for the herd. Several times he tried to get a shot at the

bird, but without avail. During the afternoon his little girl was about the barnyard when suddenly the father was attracted by ber screams. Hastening from the barn Olmtree was horrified to see her in the clutches of the bird. The outcries of both the parent and child evidently frightened the eagle and it dropped the child unhart on the roof of a building near the barn. Quickly getting his gun the father took a chance shot, but outside of the loss of a few feathers the bird flow away uninjured.

# Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR MARCH 14.

Subject: Aeneas and Dorcas, Acts 9: 32-43-Golden Text, Acts 9:34 -Commit Verses 40, 41-Commentary on the Lesson.

TIME.-40 A. D. (?) PLACES.-Lydda, Joppa.

EXPOSITION.—I. A Great Revival in Lydda and Sharon, 32-35. Step by step God was leading Peter on toward the opening of the door to the Gentiles — Lydda, Joppa, Caesarea. Aeneas is the only citizen of Lydda whose name is mentioned in the Bible. The only great thing about him, apparently, was his great need. But there is nothing more likely to attract God's notice than need (Luke 1:53). Aeneas was apparently not even a disciple when Peter met him. He is spoken of as "a certain man" (comp. v. 26; ch. 3:2; 10:1; 14:8; 9:10). There did not appear to be much hope for this man. That day opened as all others had for eight years. It closed differently from all others, because the day he met a man who knew Christ and brought the mighty power of Jesus Christ into his life. Doubt-less Peter had met with many afflicted ones in his journeys from place to place, but God had not spoken the word to him and so he had not spo-ken it to them. But now God did speak it to Peter'sever-listening heart and with unhesitating faith. said unto him, Aeneas, Jesus Christ maketh thee whole," Wonderfu words. Words that might be spoken to many a palsied man to-day. Peter's pity was not of the sentimental, but active kind. He saw the man's dire need. He knew one who could help him. He brought the two together. Peter was an apt scholar (comp. Jno. 5:8; comp., also, v. 40 with Luke 8:54). It is noteworthy how Peter keeps himself in the background. He fixes the attention of Aeneas on Jesus Christ. His perfect confidence is also noteworthy. He saw very clearly that he was only an instrument. He saw, with equal clearness, that Jesus Christ could and would use even him. Aeneas' faith responds to the word of power; he arises straightway. The miracle sim-ply opened the way for the Word. There is a wide gulf between Peter

and many modern so-called "healers. II. Great Revival in Joppa, 36-43. Joppa was no insignificant town. There were people of wealth and influence there. But the name of only a single person in that place has come down to us, the name of a hum-ble woman. Her name shines very brightly on the pages of history, and her story has been an inspiration to many. Why? "This woman was full of good works and almsdeeds which she did." That is real greatness, and it is open to all. Note that she was of these good works and almsdeeds. She was a disciple indeed (Jno. 15:8; comp. also, Jas. 1:27; 1 Jno. 3:14, 16, 17; Tit. 2:14; 3:8; Col. 1:10). Note, also, that she was not full of good works which she intended to do, but was full of good works "which she did." She seems to have had no relatives, but instead of murmuring about her lonely lot she made herself sister and mother to all, and so she had many friends. Being "full of good works and almsdeeds" fid

not exempt her from sickness, sick-ness even unto death. God evidently has other purposes in sickness than the chastisement of our sin and the humbling of our pride (comp. Jno. 9:3; Jno. 11:3, 4; 2 K. 13:14). It won't do to decide too hastily that the in some way wandered away from God. These disciples had a mighty faith. There had been no cases of resurrection, so far as we know, in the ten years that had elapsed since the resurrection of Christ. Yet those humble disciples believed in a living God and a living Christ, and that, now that there was need of a resurrection from the dead. God would grant it, and He did. "Showing the coats and garments Dorcas made It was a most worthy monument that Dorcas had built with a needle. Many have gazed at it and been inspired to acts of love and sacrifice. Note that she made these garments "while she was with them." "Peter puts them all forth." Peter was following very closely in the footsteps of his Master (Luke 8:52, 54). In such a supreme moment as this one wants no specta tors; he must be alone with God. He 'prayed." Ah, what power there is a prayer! It can raise the dead. Have you a dead minister, try it on him. Have you a dead church, try it on it. Have you a friend "dead in trespasses and sins," try it on him. If Peter had spent his time grumbling at that corpse it would never have come to life. Praying, not grumbling, is what we want to-day. He first turned to God, then to the corpse. Here is a lesson for Christian workers. When you have laid hold of God by prayer as Peter did,

then you can lay hold of corpses by word as Peter did also, and they will rise. Turning to the sleeping one, he said: "Tabitha, arise." Those eyes, so long closed, open. Oh, some bright day Jesus Himself will say it to all our sleeping loved ones, and their eyes shall open, and they, too,

### (Mark 1:31). The wonder that had been done soon spread throughout Joppa. It was a conclusive proof of the power of Jesus' name.

I have a pet cat and his name is Coonie. In front of his neck he has a white spot which looks like a white shirt, and little white paws, and the other part is gray. He can sit up like a squirrel and calls "meow." sounds to us like "ma," because he is very fond of mamma. He sometimes goes away from home for days, and when he comes home he is very glad to see us. And when he catches a mouse he goes into the parlor to eat it. When he was a little kitten about five inches long we had a sick chicken which we had to bring into the house, and Coonie and he would sleep together in a basket under a feather duster that my mother gave to the chicken. When they woke up they would play and tumble about the floor. They also used to eat and drink together. Now Coonie is a big tom cat, and we have a lot of chick--Pauline Nordmann, in the New York Tribune.

shall arise, never to sleep again (Jno. 5:28, 29). Peter gave her his hand

and raised her up just as he had seen Jesus do to his own mother-in-law

COONIE.

# CHRISTIAN ENDEAVOR NOTES

MARCH FOURTEENTH.

Topic-What Are Our Liquor Laws, and How Are They Enforced? Deut. 4: 1-9.

An old liquor law. Num. 6: 1-4. A temperance society. Jer. 35: 5-14, 19, A principle for legislators. Rom. 13: How to treat the liquor ox. Ex. 21: 28-32.

Drink, the foe of justice. Isa. 5: 20-24. Affinity of drink and fools. Prov. 20: 1.

We do not really possess our fair land until we possess it in righteousness (v. 1).

A law that is not observed, or that is observed in a sense different from what was intended, is worse than no law; it is, indeed, lawless ness (v. 2). God is over all law, and greater

than all. If laws are not enforced, there is a law of God that will require and obtain the penalty (v. 7). "Lest we forget," we are to remind ourselves continually of the fate of nations that have not kept God's law. They perished, though they were as rich and powerful as we are (v. 9). Suggestive Thoughts.

Every citizen should know the laws. If "ignorance of the law is no excuse" to the lawbreaker, can it be excused the law-abiding?

Temperance laws differ widely in different states, and we should know what laws the other states have and how they work in order that we may have the best in our own state. We should know the laws, or we

cannot tell whether they are being enforced by the officers chosen to perform that duty. If the laws are not enforced, the officers whose duty it is to enforce

them should be made to enforce them, and not the private citizens. enforce Illustrations. No temperance law, however strict,

will enforce itself, any more than a trap, however strong, will set itesif.

A law is a good tool, if it is kept

sharp by civic vigilance.

To stop with getting good laws passed is like buying a fire engine but building no fire under the boller and hitching on no horses.

Don't get into the shafts yourself. if the horse is not pulling the load; urge the horse on, or get another

# EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 14.

Our Pattern-Matt. 11: 29; 20: 28; Mark 10: 43-45; Luke 22: 26.

27 John 13: 13-16; 17: 4. Every religion or philosophy must stand or fall by its results. "By "By their fruits." How does it work out? What can it do? The professed aim of Christianity is a perfected life and a perfected world. The world must therefore get its eyes upon a perfect man. There is power in an exam-ple. That God has given to the world one radiant figure who rises above his times, his environment, his race, and who presents us with the universal, ideal man, a shining, per-fect figure—that is the standing miracle of Christianity. "It has been reserved for Christianity." says Lecky, "to present to the world an

ideal character." We ought never to apologize be cause Abraham, David and Peter were imperfect. The Bible was the first to tell us so. Not the saints of the Old Testament or the New; np. saints of yesterday or ever intended by God to be "our pattern." "We have this treasure in earthen vessels." Only one is a pattern. His name is Jesus. The voices of his contemporaries, of the poets, philosophers, moralists of the since, have echoed, "We find no fault in him." Two thousand years of undreamed of progress but lifts him bigher in the world's regard.

We do not forget the emphasis made by the Bible on the Life of Jesus as a revelation to us of God and of ideal humanity. Latin theology, which has dwelt almost exclusively on the value of the actual death of Christ, must not mislead us here-'His life the light."

God expects us to believe in his Son, but he expects us also to him as a pattern, as did Saint Paul and Saint Francis. It is to be hoped that the lesson will leave a deep pression in this particular. "How far may I hope to become like Jesus?"
Till we all come unto a unto a perfect man, unto the measure of the stature of the fullness of Christ."

To show that Jesus in his earthly life was given as a pattern of the ideal humanity, and as such is to be kept ever before our eyes and to be followed from day to day. It is im portant that Christians realize how imitable are the qualities of Jesus in everyday life.

## ANATOMY.

#### A More or Less Helpful Lesson For Beginners.

Proceeding in a southerly direction from the torso, we have the hips, useful for padding, and the legs. The legs hold up the body and are sometimes used in walking, but when riding in automobiles they take up valuable space which otherwise might be employed to better advantage.

Attached to the logs are the feet, Some varieties of feat are cold. Some people are born with cold feet, others acquire cold feet, and still others have cold feet thrust upon them.

The surface of the body is covered

with cuticle, which either hangs in graceful loops or is stretched tightly from bone to bone. One the face it is known as complexion and is used extensively for

commercial purposes by dermatogogists, painters and decorators. Between the cuticle and the bones are the muscles, which hold the bones together and prevent them

from falling out and littering up the

sidewalk as we walk slong. Packed neatly and yet compactly inside the body is the heart, the liver and the lungs; also the gall, which in Americans is abnormally

large. by the people who own them, but their real purpose is to furnish surgeons a living .- Thomas L. Mason in Lippincott's.

# THOUGHTS FOR THE QUIET HOUR

I WONDER WHY?

There's joy and gladness everywhere Like gentle snowflakes in the air;
I wonder why?
The angels sang good will to men;
Sweet tiding are proclaimed again,
And that is why.

Christ came to earth a little one;
So lowly, yet He was God's Son;
I wonder why?
God gave His Son from Heaven above
That we might live; for God is love;
And that is why.
—Wm. Harvey Erb.

A Lover of God. No matter what the calendar said, the month ended uniformly on a Saturday night at Saints' Rest. This was because the mine operators counted on two or three days' idle-ness after pay-day, and thought it well that Sunday should be among

They had experimented once or twice, paying all the men in new one-dollar bills. There were about two hundred men, and the average fifty dollars to a man. Before the bank closed on Monday afternoon the numerous saloons had deposited more than six hundred of those new bills. But the monthly wage bills. But the monthly wage of Theophilus Lloyd was not among them.

Yet when he had lived near Scranton, there was not a wilder man in the mines than he, nor one who drained a deeper glass, till the Sal-vation Army got hold of him, and helped him on his feet. But he fell again and again, for his companions in evil were many, and the habit was strong upon him. And so one day he came home with a month's pay in his pocket, gave half of it to his mother, and with the rest paid his way to the new Saints' Rest mine in East Tennessee; for he was determined to make one last effort to re-form. And before he went he gave his testimony in the Army meeting that he was leaving home sober and in the fear of God, and he asked the prayers of all his friends that he might be faithful to the end.

His mother encouraged his going, yet wept in his arms. He was all she had. Some one had told her that the name Theophilus, which she found in her Testament, meant "Lover of God." She had given her boy that name—her only boy, born after his father's death.

Somehow she lived through the years of his childhood, and till he was big and strong, and could dig as many tons of coal a day as the best of them. And he was true to his name till he got to earning money and drinking. After that came bitter years, but years of hope, for she never could bring herself to believe that some day he would not be what she had named him.

Once a month from the Saints' Rest mine came the surplus of his wage, and it left no margin for bad habits. The letters were full of hope, and written with increasing strength of will. From the day of his arrival, Theophilus had taken his stand as a sober man and a Christian, and that made it not so hard. At Scranton they all knew his past, but here it was as if he had always been sober. The superinterdent encouraged him; the mine "boss" befriended him; the best men were his associates. It was not always easy to go by the saloons. but it was not impossible, and he did

Two years went by, and the time was in sight when Theophilus would return home. Pay-day was to come next Saturday. He would collect his last month's pay and return to his Then out of a clear sky came the

message to his mother, Theophius had been killed in a drunken fight. "O God," cried the agonized moth-"is this the answer to my pray-

Theophilus was shot on Saturday night and buried on Sunday afternoon. While the minister preached above his grave, a group of drunken miners near by quarreled over a keg of beer, until they came to a fight, and the defeated portion of the company took refuge from pursuit in the assembly, and so augmented the funeral company. And one bullet struck the tree which stood at the minister's back. If the conditions were not favorable to pulpit oratory, they gave added point to the temperance sermon. And back in Scranton a mother wept, and said, "O God. could give him up willingly, almost gladly, if he had not fallen!"

But in the quiet of the Sabbath evening, as she prayed, there came a strange peace, and a conviction which brought comfort. Her boy had not fallen. She would not believe it. He had remained true these two years; she would not believe that he had failed at the last moment. It was Wednesday before she knew the whole story. The minister wrote it out and sent it to her, and the su-

perintendent of the mine added a let-ter confirming it. Theophilus had collected his month's wages, nearly seventy dollars, and had the money in his pocket. He was returning to his boarding-place when a fight occurred. and he attempted to make peace, and was shot. He played the part of a brave man to the end, and left a clean record behind him.

The superintendent sent the money, and the minister forwarded a letter, sealed and ready for the mail, which they found in his pocket. He had intended that it should precede him by a few hours, and assure his mother that he was on his way. Just what it contained, only the mother knew; but it brought her comfort, and she knew that her boy had died, as during the years of trial he had lived, a lover of God.—Youth's Companion panion.

Turn to the Cross.

The cross is the great centre of God's moral universe! To this centre God ever pointed, and the eye of faith ever looked forward, until the Saviour came. And now we must ever turn to that cross as the centre of all our blessing, and the basis of all our blessing, both on earth and in Heaven—in time and throughout all eternity.—D. L. Moody.

Grows as It Gives. The light of love always grows as gives itself away.

THE GIFT IDEA.

"There is rather a mix-up in the outlook before Christmas times. "How so?" "Because the principal thought of the future is the present."—Balti-

more American. NOTHING FASHIONABLE.

"She suffers in silence."

"Well, she never has any save com-ionplace allments. Can't expect her to crow over them."-Washington