

Popularity of Alfalfa.

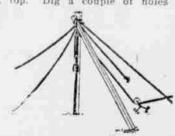
According to the estimates of the Kansas State Board of Agriculture the area sown in alfalfa in that State has increased from 267,376 acres in 1899 to 742,050 acres in 1907; the area for 1908 is not yet published. The estimates show a wonderful adin the Sunflower State .- Weekly Wit-

A Remedy For Colds.

Horses are frequently troubled with coughs, colds, distemper and lung trouble, frequently attributed to dusty hav. A writer on the subject gives a prescription which he says he has used successively for over forty years and that his father, a horse doctor of the old fashioned school used it many years before his time. He says that the remedy is perfectly safe and there is no danger from giving a little over the regular dose. The prescription is as follows: Oil pine tar, one pint; oil oraganum, one ounce; powdered blood root, one ounce; powdered elecampane root, one ounce. Dose, one tablespoonful from three to five times a day, placed well back of the tongue .- Weekly Witness.

Hay Stacker.

We think we have a good device r stacking alfalfa or other hay and fast, too, that might be helpful to some of the readers and farmers and that is to have two four by four pieces of timber thirty feet long that are clear of knots and bolt together Dig a couple of holes in



ground a foot deep and fifteen feet apart, opposite each other and place those four by fours in those holes and put two guy ropes one in each side and pull them up and stake good, but give them enough rope to let them have eight to ten feet each way from straight up and down, fasten pulley at crotch, tie end of one rope at crotch and put a pulley on it and then run it through pulley at crotch and down to another pulley staked good off at one side of derrick and one horse hitched on end of rope will handle the fork all right.

Put hay fork on pulley as shown under guy rope No. 1 and leave dertrip it with a long trip rope and pull derrick back without getting off load, and a little boy can handle the horse or fork. Stake guy rope No. 2 off a little from one side, not much, just enough so rope rubs stack good on one side, and stake the pulley that horse is hitched to rope on the other side so it will pull straight and not upset .-- E. A. McMillan, in The Econ-

Sheep and Wool,

E. D. King, in a recent address before the Kansas Association of improved Breeders, made this comparison in behalf of sheep and wool pro fits as compared with cows. He said 'One hundred good grade ewes

will cost about the same as ten good grade cows, will eat about the same the year through, and at the same cent, of increase will return the sheep, and they will run in the method of piling boards, planks and pasture caring for themselves, and any of you who have milked ten cows through the year and hand-fed the calves, as you must to get the butter returns, know that there is a great deal of labor attached to that work

If the farmer does not have the alfalfa or clover to go with his corn, the sheep will thrive admirably upon prairie hay, wheat or flax straw, corn fodder, or sorgum or kafir corn, but as these are all highly carbonaceous he should feed some bran or oats or oil meal with the corn to balance the ration. In 1901 my flock was confined entirely to corn fodder and a half bushel per 100 head daily of a ration composed of wheat and cottonseed meal in equal parts, and did

"I fattened some old ewes for market upon cottonseed meal and a very light feed of poor shock corn. Some of the professors whom we consulted 'Don't feed any cottonseed But some meal to pregnant ewes." twenty head ran with the fattening flock up to lambing and did well and raised good lambs."

Feeding For Eggs.

Hens will not refuse to lay provid ing the conditions which surround them are favorable for egg produc tion. Of course a hen cannot keep on laying all the time, nor will some hens lay even for a majority of the time, but the farmer who provides the correct conditions of housing, feeding and general management will is comfortably housed and well employed.

ed, the farmer will find that the hen after all really has little sentiment as to just which season she shall produce her eggs.

Getting eggs is not entirely a matter of feeding, yet if we feed correctly the hens will not have that as an actual obstacle to laying. Maturity vance in the popularity of the crop and vigor are two important things in the hens that are to be heavy winter layers. Keep the hens in a thrify, vigorous condition, and be sure and eed a variety. These things count for a great deal toward success, Corn, oats and wheat are the three rincipal grain feeds, but there are hers that may well be fed by way of arlety, and the meat and green stuff in some form should never be negleeted. Give any kind of meat scraps or prepared meat foods, as it Try to keep the hen under DHYS. conditions as near like those in existence at spring time as you can, and you will not suffer severely from an egg famine. This is nothing impossible, and, briefly, only means comfortable housing, a variety of feeds. green stuff and meat scraps, and sanitary quarters.- Epitomist,

Neglected Agriculture.

There are two branches of agriculture which pay larger than any others for the investments in them in the Central Western States, that are the most neglected. We refer to the dairy and poultry industries. It is true that in a way they are both pursued on the farm, but back in the years when butter sold for six and seven cents a pound, chickens \$1.00 a dozen, and eggs at five and six cents 'er dozen, the men on the farm taboo, 'hem, and thought these industries were too triffing, and they have never gotten over it. It is a good illustration of the force of early habits, for it sticks to most farmers yet, though dairying and poultry demands and prices have quadrupled in price in many respects. The ancient cows which made but two or three pounds of butter a week, and the dung-hill chicks that were in the same scant class, probably had something to do with forming this habit; but now that we have passed these things by, isn't it time to take notice more generally and to give the most profitable industries of the farm greater and more methodic attention?

It is also to be said of the dairy industry that it is one of the greatest factors in keeping up soil fertility. Experience has shown that where dairying is followed as a leading feature of the farm, that the average yield of corn and other crops are de cidedly increasing. Corn and corn in diagram. Haul hay or buck it up silage are leading features in the industry, as by this method, the greater rick lean as it is and load fork and productions of the farm are returned start horse, and when the fork gets to the soil to enrich it. Rotating to crotch let horse pull it over and corn and clover, both of which are jerk trip rope as it goes, and it will required in dairying, insures the nitthrow hay a good distance. One man rogen and humus so essential, in the can stack after this device and build soil. Clover, or alfalfa where it can a stack twelve feet wide, thirty to be grown, along with corn and corn fifty feet long and sixteen to twenty sliage make a good ration for cows. feet high. When you get fork un. and make good rotations. With loaded pull derrick back and load these farm crops but little bran and again; one man can load fork and cottonseed meal are needed in dairy feeding to make a balanced ration. -Indiana Farmer.

Piling Wood to Season,

The climate has much to do with the best method to be employed in piling green wood so that it will season. In the humid sections of the United States, says Farm and Home, it should be piled with plenty of



eighty lambs, worth \$4 each, and space between the pieces, but in the 1000 pounds of woal, worth \$175, as arid regions it should be piled closer against eight calves, worth \$10 each, to prevent too quickly drying out and and 2000 pounds of butter, worth consequent checking of the wood. \$300. Quite a difference in favor of Fig. 1 shows a very satisfactory



small dimension lumber. Inch strips for edgings are placed near each end, and in the middle of the pile. top course of boards is put on in the form of a roof to shed the water Very useful methods of piling ties, posts and other timber are shown in



room is taken up, and at the same time individual pieces of timber touch at very few points, thus permitting find that he will not be entirely with- air circulation on all sides of the out eggs at any time of the year. Of wood. When quick drying and sea-course, it is not the hen's nature to soning is wanted, Fig. 3 shows a bet-lay at this time of the year, but if ter method and the one commonly

THE PULPIT.

A BPILL'ANT SUNDAY SERMON B THE REV. W. H. M'MASTER.

Theme: The Gospel.

Brooklyn, N. Y .- The Rev. W. A. McMaster, pastor of Embury Memo-rial M. E. Church, has been holding special evangelistic services for some time, which have been most successful. In connection with these services he preached, Sunday morning, on "The Gospel as the Philosophy of History." The text was from Acts 13:26: "To you is the word of this salvation sent." Mr. McMaster said:

This direct announcement is from the first recorded missionary address of St. Paul. He and Barnabas had only recently started from Antioch in Syria, upon their first missionary Barnabas, perhaps a convert of Pentecost, had been sent to take charge of the great revival in Anti-och, which had broken out simultausly with Peter's opening the door of Christianity at Caesarea, and admitting, by baptism, Cornelius and his family, the first Gentile converts to Christianity. This action of Peter was a great and significant innova-tion. He certainly was using the keys which our Lord had given him. This revival at Antioch was a revival among the Gentiles, and the work was growing to such an extent that Barnabas must have help, and he thought of Paul, a man he had met in Jerusalem some eight years be-fore, and though the Jews made it so hot for Paul that Barnabas had known him but two weeks, he belleved that Paul was the man of the nour. He went to Tarsus, where Paul had been obscurely working and waiting for eight years—how long God makes some of His servants wait—but now the man was ready and the times were ripe, and when the Church of Antioch, here for the first time called "Christian," decided in true missionary spirit to send messengers of the great salvation to the Paul stands at last face to

face with the world he is to conquer. To show you the elements which make up this world which Paul faces, I take you to the Isle of Cyprus, their first halting place, and which, strange O say, presents in miniature the great world with which Christianity Paphos, the chief town. the seat of the worship of was Venus, the goddess of love, who was said to have been born of the foam of the sea at this very spot, and her worship was carried on with the wildest licentiousness. It was a picture in miniature of Greece sunk in moral y." Beauty divorced from mor-was the outcome of Greek art and culture. "Paphos was also the seat of the Roman Government, and in the proconsular chair sat a Sergius Paulus, whose noble characer but utter lack of faith formed a companion picture of the inability of Rome at that epoch to meet the deepest necessities of her best sons. In this same court was a Jewish sorerer and quack, named Elymas, whose playing by his arts upon the nquirer's credulity was a picture of the depths to which the Jewish charicter could sink.

Paul, representing the Gospel of brist, entered this situation. He overed the Jewish magician with lisgrace, converted the Roman governor, and founded in the town a Christian church in opposition to the Greek shrine. Leaving Cyprus, let is now hasten to Antioch in Pisidia, their first halting place in the in-cerier of Asia Minor, where a typical icene occurs which, because it is typ-cal, we shall describe. In the light of history the coming of Paul and Barnabas to a town was the most sigdificant event and worthy to be narked by processions and a gorgious reception; but how different the ceality. These two walk into Antich as any two strangers would come nto Brooklyn. First they find a odging, and then they look for work magine Paul going from door to door of tentmakers inquiring for work. On the Sabbath Day they go to the synagogue and join in the psalms and prayers and listen to the law onomy), and to the prophets (per-iaps the first of Isaiah). Then the uler of the synagogue turns to strangers and asks them if they have ny word of exhortation to the pro-This is Paul's opportunity, rises, and, beckoning attention with his hand, launches upon the sea of lebrew history, suggested by aw, and explains the fulfillment of saiah in Jesus Christ, and declares To you is the word of this salvation ent." The people gather about him fter the assembly is dismissed and eg him to come back next Sunday explains the gospel to inquirers as he works through the week, and on the next Sabbath almost the whole sity assembles to hear him; but when declares that this salvation is for the Gentiles, the Jews grow jealous and soon stir up persecution and compel them to leave the town. Thus. thile his great mission was to preach the gospel, his great barrier was Jewish exclusiveness and his chief and immediate work took the form of championing the cause of Gentile freedom and propping open, so that no man could shut it, the door which

Peter was privileged to open. The greatest battles of human history have been battles for freedom, and each struggle has had its hero. Battles for national freedom-Moses for enslaved Israel, Washington for the oppressed colonies. Battles for freedom of conscience-Luther and Battles for human rights-Knox. Wilberforce and Garrison. Battles, battles for catholic thought and a universal gospel-Paul, the apostle to the Gentiles! The rest of my sermon shall be an elaboration of three great points which I gather from this great typical missionary speech of St. Paul: 1. How the history of the world is transfigured in the light of the gospel into the history of the King-

dom of God. The present time is vitally con cerned with history. The criticism is historical, archeology is historical, philology is historical, evolution is historical and the profound search of human thought is for a key to history, a philosophy of history. St. Paul's address was historical.

went back through the national history of the chosen people; and while it was historical, the name of God is in every sentence. No speech was ever more bold in its assertion of God in history. To the speaker, history was not chaotic, with no purpose or goal; not an eddying current, but a great Gulf Stream, flowing on with gathering momentum and speed to-ward a "far off and divine event." The history was progressive, evolu-ticary, and the goal of evolution is freedom in the Kingdom of God. "The law"—what was that but the necessary objective standard in the old times of compulsion and force, but now in the freedom of love abserted in Christ, who is the end of

the law to every one that believeth, and to bring us to Christ, the law as

and to bring us to christ, the law as a schoolmaster was ordained. The prophets! What were they but the awakening of visions as the insufficiency of law became manifest and the declaring and promising on divine authority a great incarnation of suffering, atoning love, who would be the fulfilling of all the law and the prophets? All the promises and prophecies of Israel's history are declared fulfilled in the coming of Jesus

And now I arrive at the second great proposition: 2. Jesus Christ is the centre of human history, ful-filling its law and prophecy, and furnishing the type-man and liberator of all humanity. Let me quote Dr. Martinsen: "The perfect revelation of the wonder-working Providence of God is presented in the incarnate Logos, in the world-redeeming, soul-saving manifestation of God in Christ. Human history finds its centre, its true meaning, in the revelation of Jesus Christ. It is only in the light which comes from Him, that humanity can look back upon a past which is full of meaning, can look forward to a future full of promise, and can contemplate its development as an organic whole. Human history, which moves on apart from Christ, without desire for, or belief in Him, knows neither beginning nor end-it objectless, it has no centre." Now, we have been looking over

large areas and asserting vast generalizations. We have discovered a philosophy of history, that it has a purpose which is redemptional, that has a goal which is freedom, that has a centre and head which is Christ, that is has a glorious consum-mation in the future which is the Kingdom of Christ and God. I want now to remind you that God governs the mass by governing the atom; that He swings the currents of history as He is able to control the individuals. What we have read writ large in human history, can we not read in our own individual lives? Is there not a philosophy of your personal history? May not some key of spiritual significance be applied to the puzzling experiences of your life and unlock the hidden meaning? As the Gospel is the revelation of God's redemptional purpose in history and as Christ is its centre, so the whole of your life will fail of meaning and interpreta-tation until you view it in this light. Were you born amid Bibles and Sun-day schools, and pastors and teachers? What for in God's providence but to learn of His will concerning you? Were your first conscious views centered in the starry eyes of mother, whose fair face heavened you over as a starry firmament? What was it but to elicit your smile and to teach you love? Have you struggled with mystery and battled with pas-What for but to develop your strength? Have you been afflicted? What for but to scourge you back to God? Have you been defeated, and has the burden of sin rested like a toad on your conscience? What for but to drive you to the cross of Christ, where kneeling in penitence, His blood washes your conscience from dead works to serve the living God? Have you been believed and have you refused to be comforted? What does it mean but that you should take that lonely aching heart to Him who alone can heal it and fill its depths which

He has reserved for Himself alone?
"To you is the word of this salva-He tion sent." This is my third point, with This salvation is for you. It interprets your past, it opens up your fut-ure. It makes the past full of God's patient seeking and beckoning love for your heart. Won't you embrace Christ as your All in All this morn-ing and find in Him remission of all ing, and find in Him remission of all your sins, and freedom from its pow-er? "Whom the Son makes free is free indeed." This battle against sin is the greatest battle of all for freedom, and Christ is its Champion and the Great Emancipator. It is through Him and His loyal servants in his-tory that you have freedom of the Gospel, freedom of conscience, of knowledge, of speech and of press, of body, of nation. Will you not accept the great salvation with its inner personal freedom from the power of sin and Satan? He is the Good Shepherd and He is seeking you. "He will seek until He finds." Yes, and He desires not only to find you, but to carry you with all your bruises and burdens, and establish you in the fold of His church, giving you relations to it and fitting you into His eternal kingdom which is the final consummation of all things.

Get Away With God Alone. Man is no better than a leaf driv-en by the wind until he has conquered his lonely duties. This makes a man —the habit of confronting great things in solitude, and chiefly the habit of conversing with God alone, and of filling the soul with His strength. For, remember, the man who is a stranger to these habits of solitude is neither his own master nor the possessor of his own house. He owns a great house, and an eternal house, but it is shut up and locked, and he lives outside, "until in nal house. his solitude he join God unto him self."-J. Pulsford.

The Light of Love.

The effort to do right does not necessarily lead to the happy, spontaneous and loving practice of good-ness. This is to be found not in the law, but in the gospel; not in the sight of duty, but in the sight of It is affectionate, filial gratitude for unbought, unearned mercy. It is the great love of him who has been forgiven much .- James Freeman Clarke.

No Stumbling.

No man ever stumbles over his neighbor when he is walking with

Pope's Unused Return Ticket. An American gentleman who re-

cently had a private audience with the Pope relates a touching story of his experience. He says that His Hol-iness took from his pocket during the interview a small, handsomely chased silver box or case, similar to a purse, and, opening it, showed his visitor the unused half of a round-trip railway ticket from Venice, to Rome and ame to the conclave of cardinals to elect a successor to Leo XIII. he purchased that ticket and fully expected it to carry him back to his home, but God changed his plans for him. He did not murmur, although he would much prefer to be in his old home adjoining St. Mark's Cathedral in Venice and among his beloved parishioners than occupy his exalted but lonely throne in the Vatican. And with tears in his eyes His Holiness said that he kept this little relic always on his person, and it gave him great comfort to take it out and inspect it.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR MARCH 21.

Review of the Lessons For the First Quarter -- Golden Text: "They That Were Scattered Abroad Went Everywhere Preaching the Word." Acts 8:4.

The lessons of the quarter extend over a period of perhaps ten years, from Thursday, May 18, A. D. 30, to perhaps A. D. 40. They are all concerned with the things that Jesus continued to do after His resurrection through the Holy Spirit. A profitable review can be conducted along the line of the power of the Risen Christ, Lesson I. shows us the Risen Christ as the Giver of the Holy Spirit.

Lesson II. again shows us the Risen Christ as the Giver of the Holy Spirit.
Lesson III. shows us the Risen
Christ exalted, receiving from the
Father the promise of the Holy Ghost. and pouring Hlm forth on the church Lesson IV. shows us the Risen Christ healing and making strong the man born lame.

Lesson V. shows us the Risen Christ bestowing the Holy Spirit upon His faithful servants and making them fearless in the presence of great peril. It also shows us the Risen Christ as the only One in whom there

is salvation. Lesson VI. shows us the Risen Christ executing judgment in His church. Lesson VII. shows us the Risen Christ delivering His faithful serv-ants from peril and filling them with

dauntless courage. Lesson VIII. shows us the Risen Christ imparting power and grace to His faithful servant. It also shows us the Risen Christ in the glory at

the right hand of God.

Lesson IX. shows us the Risen Christ bestowing the Holy Ghost in answer to the prayer of His servants. Lesson X. shows us the Risen
Christ winning a man of great authority to Himself.
Lesson XI. shows us the Risen

Christ making whole the sick and raising the dead.

Our Two Natures.

There are two natures in man that are as distant as day and night. With the old Adam within us if we do not keep him down in the place of death he brings us into captivity.

It takes us about all our lifetime to find out who and what we are, and when we think we know something happens to make us think we are farther away than when we started. The heart is deceitful above all

In the sixth chapter of Romans it is written: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." And in the eleventh verse there are just three words to be especially considered: "Reckon your-selves dead." If we were really dead we would not have to reckon ourselves dead. Judicially we are dead, but in reality we are still fighting the world, the flesh and the devil. Some people seem to think they have got away from the flesh, and that they are soaring away in a sort of seventh heaven, but they get back again sooner or later. You cannot make the flesh anything but flesh. It will be flesh all the time.—D. L. Moody.

His Own Pilot.

A bright boy, who loved the sea, entered on a sailor's life when very young. He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headway and telegraph for a pilot to take the vessel into port. "Anchor? No, not I. 1 mean to be in dock with the morning tide. I am my own pilot," was the

curt reply.
Intent upon reaching port by morning he took a narrow channel to save distance. Old, bronzed, gray-headed seamen turned their swarthy faces to the sky, which boded squally weath-er, and shook their heads. We need not describe a storm at sea. to say that the captain was ashore earlier than he promised — tossed sportively upon some weedy beach, a dead thing that the waves were wear of-and his queenly ship and costly freight were scattered over the surfy acres of an angry sea .- Expositor.

A Sign of Greatness.

The highest greatnessisthat which unconscious of itself. The very forth-putting of an effort to be great in any direction indicates that lack that greatness. How true this is in art, for example, every one who has had an artist among his friends can tell. The greatest achievements made by the sculptor or painter have been those in which they have been least conscious of their greatness. So, too, in the Christian life, which is the grandest of all arts, we have not yet attained so long as we are con-scious of exertion. If I make an efscious of exertion. If I make an ef-fort to be humble, then very clearly I have not reached the perfect humility, for if I had, that grace would sit upon me as unconsciously as do my garments. "Moses wist not that the skin of his face shoue while he talked with Him."-Dr. W. M. Taylor.

No Reason For Envy. We who have the Sun need envy those who saw the Star.

CONUNDRUMS. AND ANSWERS. When is a newspaper like a delicate child? When it appears weekly. Why is the Fourth of July like an oyster? Because we cannot enjoy it without crackers.

What tree is of the greatest importance in history? The date. Why is Sunday the strongest day in the week? Because it is the only one not a week day.

What is always behind time? The

back of the clock.

On what day of the year do women talk the least? The shortest day, Why is music cheaper on Sunday than during the week? Because during the week you can get it by the piece, and on Sunday you get it

by the choir. Why is a washerwoman like Saturday? Because she brings in the close (clothes) of the week.

What is that which occurs twice in moment, and not once in a thousand years? The letter "m."
Why is a watchdog larger by night than by day? Because at night he is let out and by day he is taken in.—

CHRISTIAN ENDEAVOR NOTES

MARCH TWENTY-FIRST.

Topic-Pilgrim's Progress Series. III. The Wicket Gate. Matt. 7: 7-14. Hindrances in the way. Luke 14:

The christ door. John 10: 7-16. The door of faith. Eph. 2: 18-22. An open door. Rev. 3: 7-11. The door of love. 1 John 3: 14-19. The need of perseverance. Luke

What is easier than knocking at a door? What if we could enter any other door, of a palace, a bank or a treasure house, just by knocking!

You cannot be too great a sinner to be admitted to God's forgiveness, if you will only knock (v. 8).

The way to sin is wide and easy. It is easy to prove this (v. 13).

The way to eternal life is difficult because eternal life is worth while; and we must become worth while (v.

Mount Sinai and " a Gate. Christians meet Mr. Worldly Wise-man all along the way and at all

times. He is one of Satan's commer-cial travelers. The town of Carnal Policy is near the City of Destruction and breathes

the same air. Worldlings have mur's to say about the dangers and troubles of the Christian way; but wait till Christians do! "A good meral man" is a Christian

to the unthinking, and the village of Morality is as far as many so-called Christians get.

Legality's son Civility takes the

place of plety in the town of Morality. If one is polite enough one is good enough there. We revere Sinai because it was the

prophecy of Calvary; but now Calvary has come, the least Christian is greater than the greatest under the Evangelist has not only to start

men on the way, but to warn and direct them in the way. Evangelist proves his fitness by his

ready use of the Bible. Cross—blood—sacrifice—salvation the highest words of Christianity, are all scorned by worldlings.

LPWORTH LEAGUE LESSONS

SUNDAY, MARCH 21.

Facing Our Record-Matt. 25: 31-46; Luke 3: 17-The Theme and the Scriptures.

Matt. 25: 31-46. This entire pas-sage is a warning and encouragement to all to make daily preparation, by careful attention to the details of their lives, for facing the final rec-ord of life. This coming of Christ in his glory will not be to establish a kingdom, but to receive all the world for judgment. At this time worthy and unworthy will pass into eternal separation. That the line of cleaveage will be fundamental, not incidental, is indicated by the phrase, "sheep from the goats." It will not be the separation of blemished sheep from the unblamished but it shows from the unblemished, but it shows that the good and evil have become fundamentally and eternally different in character. The invitation to "Come, inherit." is a call not only to a reward, although it will be such, but also to perfect one's claim and title, inherit through Christ. The basis of the final judgment of each will be what one has become through his ministrations in this world. No amount of abstract goodness or bad-ness will weigh in that day. To put it broadly, the daily round of one's activities determines his future sphere. Some surprises will obtain in that day, and many will be astonsee who have been the cessful ones and who have failed. "Insmuch as ye have done it," will be Christ's final thought in pronouncing judgment. The adjustment at this time will be eternal.

Luke 3: 17. Jesus came "fan in hand," that is, with authority and prepared to cleanse, thoroughly, effectively, his threshing floor. All of this is to say that he came to prepare his agencies for the process of separat-ing the good from the evil, not as in judgment, but in the daily outworking of their lives.

FRUIT GROWERS FLOCK TO SOUTHWEST TEXAS.

Climate and Soil Found to Be Ideal For Production of Oranges and Lemons.

Remarkable development in the raising of citrus fruits, especially branges and lemons, is going on in the portion of Southwest Texas around San Antonio and as far south as the Rio Grande Valley and the Gulf. F. C. Hutchinson, of Ventura County, California, established one of the largest orchards near Deeville about a year and a half ago, and he reports that numerous other Callfornia fruit growers are migrating into this part of Texas, that orange groves, lemon groves and vineyards are going on in every direction. Southwest Texas is 1500 miles

sloser to the markets than Califoraia," says Mr. Hutchinson, "and the fruit matures here two months earler. The sandy loam with the red clay subsoil which is found in a number of localities is ideally adapted to orange and lemon culture. It pro Juces in greater quantities than the California soil. One tree in our neighborhood this year by actual count produced 2150 oranges, another one produced more than four thousand. So far our orchards are young and most of our shipments have been local, but in two or three years we will be competing on a large scale with California and Florida When my trees are five years old expect to net from them from \$250 to \$500 an acre."

Orange groves are being set out around the city of San Antonio, at Oakville, in Live Oak County, in Refugio County, in Corpus Christi, Fal-furrias and in the Lower Rio Grande Valley, known as the Brownsville country.—New York Herald.

Just Between Lady Fren's. Sadie—"Say, honest, now, do you like Maggie?"

Pauline-"Well-she's got a eart-an' she means real well, but

Sadie-"Neither do I."-Puck



RESURRECTION.

Little brown buds on the tips of the trees, Swaying about in the icy-cold breeze, Wrapped up so tightly you scarcely can freeze, Are ye the heralds of Spring?

Little brown bulbs buried deep in the ground, Sending your leaves through the clods that suround.

Quietly working, with never a sound, Blooms to perfection bring. Little brown chrysalide, hidden from sight, Waiting for sunshine's beneficent might, Soon to burst forth into radiance bright, Gladsome as bird on the wing!

Dearly loved sleepers, laid down in the earth! Buried with you all our fight-hearted mirth! Ye, too, are waiting a glorious birth, Christ's Resurrection to sing.

Bright Sun of Righteougness, shine through our gloom!
Teach us that Life only sleeps in the tomb.
Soon to awake in more glorious bloom.
Since Thou had vanquished Death's sting.

Shine in our hearts, blowed Sunlight of

love, Lighten our darkness, cs earth-lights remove,
Waiting Thy promise to come from above,
Joyfully Springtime to bring!
—A. M. L., in London Christian.

Our Unconscious Influence.

Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily

"It may be," said Mr. Spurgeon "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue this way: Granting it per-fectly safe and profitable for myself to go to the theatre; if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into temptation, which but for my self-indulgence they would entirely

"I will give you an instance of how this works out. When I go to Mon-aco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gar-dens to the gambling tables. No; but a friend of mine once related the following incident to me:

"One day Mr. Blanc met me, and asked me how it was I never entered his grounds. "Well, you see," I said, "I never play, and as I make no returns whatever to you, I hardly feel instifled in availing week of the set. justified in availing myself of the advantage of your grounds." "You make a great mistake," said Mr. Blanc. "If was not for you and other respectable persons who come to my grounds I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not play yourself you do not by your pres-ence in my grounds contribute materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves perfectly safe in following you into my gardens, and thence to the gambling table, the transition is

easy. "After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theatres."—Pall Mall

The Higher and Lower Criticism. "There came wise men from the East to Jerusalem, saying, Where is that is born King of the Jews? For we have seen His star. * * * [Herod] demanded of them where Christ should be born." (Matt. 2:1,

Here are two inquiries of very much the same nature, so far as words are concerned. The wise men and Herod both ask about the child Jesus, and ask in nearly identical terms. What is the difference? It lies in the motive. The wise men in quire that they may bring their gold;

Herod inquires that he may kill.

There is a reverent, and there is an irreverent, spirit of inquiry. There is a criticism which comes from love, and a criticism which comes from lovelessness. There are two reasons why I may wish to study a difficulty: I may want to clear it away, or I may want to deepen it. The wise men were the one; Herod was the other. It is not the subject of inquiry that makes it either good or bad, it is the spirit in which it is done. Why do you pole over a blot on the manu-script? Is it because you want to take it out, or is it because you hope it will spoil the writing?

There are things which "the angels desire to look into;" there may be students among the angels in all worlds. But if I desire to look into a thing that I may find it dark, if wish to investigate on the chance that I may discover a flaw, I belong, not to the camp of the angels, but to the camp of Herod.-George Matheson, D. D.

Vanguard of Christ.

Missionaries in the foreign field are e front rank men in the army of Christ. Unless we be branded as dis-loyal or cowardly, we, who stand be-hind them, are bound to keep them well supplied with arms and ammunition, even though we may not be called on personally to fill up the gaps often made in our firing line .- Dr. Alfred Rowland.

Also True in Religion.

Winston Churchill's recent dictum, that "Nobody ought to have everything till everybody has something,' true in the religious as in the eco-nomic sphere, and yields a sufficient reason for foreign missions, if there were no other.-Rev. William H. Findlay.

The Real Trouble.

Probably most of the difficulties of trying to live the Christian life arise from attempting to half live it.— Henry Drummond.

NECESSITY PAST. Congress had been asked would it please do something for the Dela-

"Delaware?" repeated the mem-bers, with a puzzled air, "what's

"It's a river that Washington once crossed," explained an advanced rep-

resentative of the people.

"Well, he got across all right, didn't he?" responded the inquirers.

"What's the use of improving the river now?"—Philadelphia Lodger.