

# The Farm

## THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. JOHN WESLEY HILL.

Theme: The Kingship of Patience.

**The Tuberculin Test.**  
The tuberculin test consists in injecting half a teaspoonful of tuberculin under the skin of the cow's shoulder. The animal's temperature is taken several times before and afterward. The slightest development of tuberculosis in any part of the body will be shown by a rise of two to five degrees of temperature eight or ten hours after the tuberculin was injected.—Indiana Farmer.

### German Method of Feeding.

Referring to his observations while traveling abroad, Professor W. A. Kenney said that the rearing of Holstein-Friesian cattle is simplicity itself. The calves are given whole milk until about five weeks old, when the ration is gradually changed to skim milk and grain. The grain is cooked and steamed and fed with the milk at first and later is fed dry immediately before the milk is given. When grass is available it forms the entire ration for heifers, and during winter the rations are only sufficient to keep them growing. Bulls are fed in the same manner until they are a year old, after which they are closely confined but regular exercise is given daily. Bulls used for breeding are kept in stables or paddocks and are well fed, but not allowed to become fat. Roots in winter and green forage in summer are largely used.

### Why Clover Fails.

A great many farms have been cropped without proper rotation until the soil is so exhausted that clover will not catch, or if it does, the young plants will die because there is not lime enough in the soil, or because there is not sufficient humus to retain moisture for the young clover plants. There is another reason to account for the failure to grow clover and that is a fungus disease, and it is strongly suspected that the fungus growth is encouraged through the weakness of the clover plants, caused by deficiency of lime or an acid condition of the soil.

Where clover will not grow it is safe to try lime, then get the ground filled with humus by planting crops that will grow, even if they have to be plowed in order to accomplish the object. If soil will not raise clover, it will not raise paying crops of anything else, so that one of the first things to do is to get it in proper condition, then keep it so by good rotation of crops that will feed the soil, instead of exhausting it.—Epitomist.

### The Value of Tile Draining.

The properly placed makes soil dry in wet weather and more moist in dry weather. This is difficult to understand until we consider the nature of the soil.

Soil in proper condition is porous, something after the manner of a sponge. It will hold water up to a certain point without leaking. Until it becomes thoroughly saturated it contains air as well as water. Air is warm and air is needed by plants in the process of growth.

The leads the water away quickly in the spring so the air can penetrate the soil and warm it so seeds will germinate and grow quickly. Undrained land, if low, fills with water in the spring to the saturation point and the excess of moisture passes off in vapor through the process of evaporation. It requires a great deal of heat to warm the water sufficiently to cause it to pass off in this way. That heat is lost.

After evaporation has dissipated the moisture and the soil becomes dry enough to work, it breaks up in clods because it has baked down and packed together like mortar. It is almost impossible to prepare a good seed bed in such ground.—James Johnson, in the Epitomist.

### Horse Breeding to Type.

Farmers, and others, for that matter, as well, must breed to type. They must know what kind of horses they wish to produce and strive to that end. To do this, they should know what kind of material is at hand, and how it can be used. Here is something that the United States Department of Agriculture should do. And the War Department might also assist, for proper cavalry remounts are difficult to secure. In European countries, where great standing armies are maintained, there are not only governmental breeding farms, but the farmers are encouraged to breed army horses by the giving of prizes, and by permitting government-owned stallions of proper breeding to stand to approved stock in merely nominal fees. In Austria I have seen a whole regiment of cavalry mounted on horses so true to type that it would take study and acquaintance to tell one horse from another. In Germany the government has been breeding for the cavalry since the time of Frederick the Great, and with most satisfactory results. In these continental countries much enterprise is shown in securing the best blood that may be had in other countries, not omitting the Desert of Arabia, whence comes the best and purest equine blood in all the world. In this matter of horse breeding the Italians are not the least enterprising, nor, by the way, are the Italians by any means inferior in their horsemanship.—From John Gilmer Speed's "About Horse Breeding," in the Epitomist.

### Plant Food.

In an address before the Illinois Farmers' Institute, at Springfield, Professor C. G. Hopkins, of the University of Illinois, who has charge of the State soil investigation, referring to the elements of plant food in phosphorus, said:  
"The value of the increase from rock phosphate in six crops grown on the Galesburg experiment station field amounts to \$14.40, or \$2.40 more than the cost of the phosphate applied, while four-fifths of this phosphate still remains in the soil. Plenty of nitrogen can be secured from the air by growing legumes, the organic matter of the crops can be returned to the soil, but one element, phosphorus, must be bought. One

ton of phosphate, containing 250 pounds of phosphorus, can be bought for about \$6.00, the same quantity of phosphorus in one ton of steamed bone meal costs \$25.00, in two tons of acid phosphate, costs \$30.00, and in four tons of complete fertilizer, costs from \$80.00 to \$100.00. One thousand pounds of fine-ground natural rock phosphate should be applied per acre every four or six years, always in connection with farm manure, legume crops or other green manure."

By the above, it seems that the Galesburg soil required only phosphorus and manure, but soils differ widely and other kinds might require additional fertilizers. Science teaches that nitrogen is necessary for the production of leaves and stalks of plants, potash for the formation of starch, sugar and woody fiber, phosphoric acid for the formation of seed, while both phosphoric acid and potash are needed to hasten the maturity of seeds. Therefore, for best results all of these food elements should be in the soil and properly balanced. It is necessary, therefore, for the farmer to study his soil, ascertain in what elements of plant food it is deficient and then apply them only in quantities sufficient to produce the necessary balance.

### Importance of the Birds.

Were it not for the birds, insects would destroy the whole vegetable kingdom, which man must have to exist. Every root or leaf has its enemy in an insect, and birds were wisely distributed and adapted to every place where they can be of benefit or even pleasure to man. Although some, in return for the often unappreciated benefits they confer on him, take a little tax from man in the shape of fruit or grain, yet even these have been useful in other seasons. Perhaps there are no birds whose only mission is destruction. We know of none. Birds are so distributed as to cover the entire face of the earth and water—wherever man can penetrate, from the porch of his door to the most desolate regions of the globe, on land or water. In the desert we find the ostrich; in mid-ocean we are accompanied by different varieties of gulls and petrels, while the loneliest islands are often densely inhabited by many kinds of ducks, penguins and other members of the feathered tribes. The forest has its multitudinous tawny denizens, while vast flocks of birds are common to every continent. The great variety of substances on which birds feed is very remarkable. From the honey in the flower to worms of the earth, they find sustenance. Some live on the fish of the ocean, others on insects as they fly in the air, or on vegetation—seeds and fruits of every kind—and even smaller genera in their own kingdom. In fact, almost anything that can be converted into nutriment is by them utilized. They, themselves, also serve an important purpose to man as food. The quantity of feathered animals consumed by him in all parts of the world is enormous. Indeed, in many regions they constitute his principal animal food. But what would earth be without the beauty and music of bird life? The summer's sun would shine, but sadly silent, on a world without the accompaniment of the song and rattle of the feathered warblers. He would rise and set in gloom without these heralds of his movements. And man, what would he do without these cheering songs, unmingled with worldly cares, that come, pure and sweet, from nature's own fountain of melody?—Weekly Witness.

### Alfalfa Growing.

In most cases the people who have made a failure of growing alfalfa have not devoted much attention to studying the needs of the plant and have tried it in a manner that would make success out of the question. The more I see of the plant and converse with men who are succeeding in growing it the more I am of the opinion that it will grow on many farms where it has proven a failure. There is no question but that it is a very valuable feed to use to balance the rations of farm animals and those who have fed it are more than pleased with the results. Many who have read about it are skeptical and will not give it a fair trial and many times when they do try it they go about it in a half-hearted manner and throw the seed on the soil anyway it happens to drop and condemn the plant if they fail to get the best results.

There is no use trying to grow alfalfa unless the soil is in the best state of tilth possible and properly manured and fertilized, for the young plants are tender and will not thrive unless the conditions are favorable. If alfalfa is started under the following conditions and you fail to get a good stand you can rest assured that you have done your part and after trying two or three times and failing you may then declare it a failure, but not until then should you give up trying.

A rich, well-drained soil that is well supplied with humus, by the addition of fine stable manure and cover crops and a compact seed bed must be obtained. Most of the successful growers sow about twenty pounds of seed to the acre without a nurse crop. It must have frequent clipping to hold the weeds in check but must never be cut until it has obtained a fair growth and obtained a good root system. A great many farmers give up when they secure a good stand and pay no attention to mowing the weeds so as to give the plants a chance to develop and in this way ruin in many cases what would be a very good stand.—W. Milton Kelly, in the Epitomist.

In India there is a patent medicine firm which converts into penholders the wooden packing case in which it gets some of its drugs from America. This firm makes such a good penholder that the Government buys it, although all the work is done by hand.

gain of loss, and filled with the joy of tribulation; a kingdom in which he is a breaker of suffering, and with every other sufferer, and could sign himself with kingly courtesy, "I, John, your brother in the kingdom and patience of Jesus Christ."

Not only does patience thus ennoble the character, but it imparts to life its only true and abiding perspective. An art student once said to Titian, "I saw it in a moment." "Oh, you did!" replied the great master. "It took me twenty years to see it. You cannot stand before a work of art, every square inch, every color, every shade of which has been transfigured by toil and tears, and gather its wealth of meaning in a few seconds. You must stand there, sit there, surrender yourself to the theme, until you feel like the pilgrim before Reubens' 'Descent From the Cross,' who forgot time and comfort and place, and after standing from morning until evening and being reminded that the time to depart had arrived, exclaimed, 'Wait a moment until they get Him down!' Such is the patience which brings to light the hidden things of God, discloses the divine intent in the workings of time and enables us to hear what the centuries say against the hours, and thus find deliverance from the 'tyranny of the instant.' It is this spirit of what has been called 'immediateness' that becomes our greatest peril. We become impatient in awaiting results. It is the child who to-morrow digs up the seed he planted yesterday, to see whether it is growing or not; and in this respect, many of us are children of a larger growth. The effect of this impatience is disastrous in many ways.

It produces a distortion of vision, substitutes a segment of life's circle for the whole, measures providence by a few years of happiness, and weighs the interests of time against eternity. How can these things be? We often ask, 'What things?' The woes of broken health, the agonies by which human bodies are tortured for many years, the wrongs of orphanage, pestilence, fire, flood, famine and earthquake. How can a merciful God permit such sufferings? Patience comes to the rescue, and becomes the interpreter of Providence, explains that they are parts of the 'all things' that 'work together for good,' fomentations to soften the calloused heart, hammer to break the hardened will, lightning flashes to purify the atmosphere, millstones grinding the hard grain, furnaces refining the gross ore, grim schoolmasters teaching us in God's great night school the lessons of love. O my friends, let us wait the hour and the right of way. Better for us to ask ourselves, 'What new lessons do we need?' than all this meaningless talk about accidents, and how they are brought about.

Patience means expectancy, and there is rest in that. It is the sense of uncertainty that begets unrest. We all feel the power of a man who can keep still in the storm. His position is supported by the facts, and he can afford to wait. Patience never boisterous. It has no measure in noise, but rather in silence. That Jesus Christ, standing speechless before Pilate while his accusers rave in the fury of their passion, is the perfect model of patience. He is all human history. Calm in the wild excitement of the infuriated mob, serene in the fierce overflow of magnificence, with the repose of eternity in His face, His very silence was the most searching speech that ever fell upon a human soul. He crashed down into the conscience of the heathen judge, rang the alarm bell in the camp of his fears, fired his vision with a thousand menacing terrors, and transformed him into a cringing coward. He stood before Pilate since have seen, that this quiet man who took up no defense, who measured all the wrath of his enemies and understood their worst weapon, had a foundation in truth that could not be shaken. He stood in the midst of eternal realities, surrounded by immortal and invisible servants. One who knew that all power was given unto Him, that He needed only to speak and that all the powers of the universe would rush to His defense. This was the way of Him calm and crowned Him as the one solitary King of Patience for all the ages.

Oh, let us gaze anew upon that silent, serene, expectant face; catch the noble inspiration of all the ages; let us see that this quiet man who took up no defense, who measured all the wrath of his enemies and understood their worst weapon, had a foundation in truth that could not be shaken. He stood in the midst of eternal realities, surrounded by immortal and invisible servants. One who knew that all power was given unto Him, that He needed only to speak and that all the powers of the universe would rush to His defense. This was the way of Him calm and crowned Him as the one solitary King of Patience for all the ages.

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# The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR MARCH 28.

Temperance Lesson, Proverbs 23:29-35.—Golden Text: "At the Last It Biteth Like a Serpent and Stingeth Like an Adder." Prov. 29:32.

EXPOSITION.—I. Six Great Evils That Result From Indulgence in Wine, 29, 30. Solomon here gives us a very vivid picture of six evils that result from indulgence in wine. Centuries have passed since Solomon's day, but it is as true in our day as it was in his that these evils pursue the winebibber. Note them carefully: (1) "Woe," literally, "Oh!" i. e., the intense pain that leads one to cry "Oh!" How many "Ohs" are arising each day from the lips of men and women whose bodies are tortured with the many ills that arise from the use of alcoholic stimulants. I can see still the man that I once carried bodily through the streets of a city shrieking "Oh, oh, oh!" in indescribable agony from drink, and I see him here as he lies in the gutter with my knee upon his chest as the strapping him to a bed in the hospital. (2) "Sorrow," literally, "Alas," i. e., the deep seated and abiding grief that causes one to cry, "Alas! alas!" This sorrow of the drunkard is of innumerable forms. Sometimes it is the sorrow of seeing loved wife and children reduced from plenty to poverty. Sometimes it is the sorrow of being passed upon the street unnoticed by old-time friends and associates. Sometimes it is the sorrow of standing by the grave of the once beautiful and happy wife who has died of a broken heart over her loved one's degradation. (3) "Contentions," contentions at home, contentions in society, contentions in the place of business, contentions on the street. Alcohol mothers more of the broils in the world. If a man wants perpetual war let him drink. (4) "Complaining," (R. V.) Wine injures the stomach and breaks down the nerves and thereby spoils the disposition. The drinker soon becomes a grumbler and the grumbler is miserable under any circumstances. (5) "Wounds without cause." Go to the police court to-morrow morning and see the black eyes, broken noses, crippled arms and limbs, chafed ears and more serious and entirely unnecessary wounds that have come through drink. (6) "Redness of eyes," the sign of distorted brain and premonition of approaching insanity and death. Note that these things come from "wine," not merely from the stronger distilled liquors.

II. The Only Wise Attitude Toward Wine, 31. "Lest not thou upon the wine." This is total abstinence with a vengeance. Not only "don't taste," but "don't look." It is good advice. He who looks at a thing ought to be left alone, leave it alone utterly. There are many who do not mean to sin, but they will just look at the sin. That look is fatal. Eve first looked, then she lusted, then she ate, then she died (Gen. 3:6). Many a man and woman have taken the same path to the drunkard's grave and the drunkard's hell. "I wouldn't drink wine for anything, but I do like to look at it. It has such a beautiful color. It sparkles so. How smoothly it would go down! Just look there! Just a sip now. Delicious! Another. Just one more. What is the matter? I am dizzy. I am drowsy. I am dead. I damned. Don't look at it." III. "At the last," 32. "At the last" means "at the end." It is the end of all things. It is the end of the beginning, how many things they would leave undone which they now do. Before entering upon any course of action we ought always to ask where it ends. "There is a way that seemeth right unto a man, but the end thereof shall be the way of death" (chap. 14:12). The way of the wine drinker is undoubtedly such a way.

IV. The Wine Drinker's Eyes and Heart, 33. "Thine eyes shall behold strange things." (R. V.) Indeed they shall. They shall see things out of all proper proportion; they shall see double, they shall see snakes and monsters and devils. The drinking man has perverted vision, physical, mental, moral. Folly looks like wisdom and wisdom looks like folly. Right appears wrong and wrong appears right. A man who is truthful and honest and pure when sober, will lie and steal and commit abomination when he has drunk a little. Wine incapacitates man for business, for study, for decent living. If we take the verse in the A. V., the verse is still truer, for when the stomach is full of wine the eyes are full of lust. How many a young man (yes, and young woman) has taken his first step in unmentionable villainy when all that had in him has been set on fire by a glass or two of wine. Wine is the seducer's most potent ally.

V. The Wine Drinker's Brain, 34, 35. The head of the drinker reels and he is stupid. He tosses to and fro as if he had been set on fire in the midst of the sea and sways back and forth as "he that lieth upon the top of a mast." It is a graphic picture of a drunkard's confused and unsteady mental condition. Furthermore the brain is for the time insensible to injuries received and the drinking man is thus rendered incapable of self-protection. Last of all, the drinker is the complete slave of his enemy. With full knowledge of the injury drink does him he cries "I will seek it yet again."

Helpful Hints.  
I would rather be able to make people appreciate things they don't get than to sell them things they don't appreciate. In fact, it is very much easier to sell them things that they think they appreciate.

It takes genius to let your hair grow and yet make plain people believe you are sensible. There are only two of us, Buffalo Bill and myself, and I don't think so very much of Buffalo Bill.

The most comfortable way to economize is to travel with a good spender.

You can't fool all of the people all of the time, but you don't need to, to make a good thing of it.

Don't make fun of religion unless you are sure of your audience.

Be good to people and you will find them easier to work.

A nice fake goes a long way.

Anything is a thought that gets printed.—Judge.

BEST WISHES.  
"What do you think?" exclaimed the theatrical star, proudly. "They are going to name a new cigar after me."

"Well," rejoined the manager, "here's hoping it will draw better than you do."—Chicago News.

## CHRISTIAN ENDEAVOR NOTES

MARCH TWENTY-EIGHTH.

Topic—Great Missionary Books, Home and Foreign, Isa. 62: 6-12.

The book of Isaiah. Jonah 4. The book of Daniel. Dan. 2: 28-45. Ruth, the Immigrant. Ruth 1: 15-22.

The book of John. John 3: 16; 20: 30, 31. The book of Acts. Acts 1: 6-12. The book of Revelation. Rev. 11: 15; 22: 1-5.

Silence is sin when a fire is seen, or a thief, or a plague; how much more when a sin is perceived! (v. 6). Missionaries raise a standard, which is the same as the brazen serpent lifted up by Moses. How different from the flag of conquest or of pride! (v. 10).

The missionary's reward is with him, namely, his work. How fortunate, since we reward him so poorly! (v. 11). Missionaries are not work making holy people. They are the great and permanent reformers. (v. 12).

Suggestive Thoughts.  
Missionary books are the most interesting and valuable of books because of their wide range over the world, their thrilling scenes, novel situations, deep experiences, the noble characters to which they introduce us, and their profound influence in the world.

Recent years have seen a wonderful enlargement of missionary literature, upon which the best resources of authors and publishers have been lavished.

Admirable missionary books are so numerous that no complete list of the best can be given in one meeting. The best plan is for each endeavorer to name what he has read and enjoyed.

Missionary information is missionary inspiration. If you want to get the endeavorers interested in missions, get them interested in missionary books.

Get a missionary library. One good way is to hold a book social, each member bringing a missionary book as a gift and telling about it.

Organize a contest in reading missionary books, honoring those that read the largest number in a certain time.

Carry on a mission study class, with its text books in the hands of every member. This may take part of the time for a series of prayer meetings.

Let each endeavorer not wait for others to begin reading missionary books. You cannot urge it upon others until you have tried it yourself.

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## RELIGIOUS READING

FOR THE QUIET HOUR.

HYMN.  
I love the sunny hours, and seek Full measure of thy joy to know; I welcome, gladly hold, and then With equal gladness see them go.

For I must learn another love, Else life will prove too light and vain; Her waiting deeper lesson now, The strange significance of pain.

And he who loves the God of joy, Exulting in His favoring grace, Must learn to recognize in turn The God of the averted face.

O God of shadows! teach my heart To worship at Thy lonely shrine; To linger when the lights grow dim, And own the darkness, too, as Thine.

Forever more the clearer heights Beyond the deeper valleys rise; And through the temple's darkened courts God leads the soul to paradise.—Rev. Pemberton H. Cressy, in Christian Register.

Beauty of a Life of Service.  
No, indeed, there is no wonder that God loved the world. There is no wonder that Christ, the Son of God, at any sacrifice, undertook to save the world. The wonder would have been if God, sitting in His heaven—the wonder would have been if He, ready to come here to the earth, and seeing how it was possible to save men from sin by suffering, had not suffered. Do you wonder at the mother when she gives her life without hesitation as a gift for her child, counting it her privilege?

There is one word of Jesus which always comes back to me as about the noblest thing that human lips have ever said upon our earth. When He was sitting with His disciples at the last supper, how He lifted up His voice and prayed, and in the midst of His prayer there came these wondrous words: "For thy sakes I sanctify Myself, that they also might be sanctified." The whole of human life is there. Shall a man cultivate himself? No, not primarily. Shall a man serve the world; strive to increase the kingdom of God in the world? Yes, indeed, he shall. How shall he do it? By cultivating himself, ever abiding in His love, and back upon his own life. "For thy sakes I sanctify Myself, that they also might be sanctified." I am my best, not simply for myself, but for the world. That is the law of my existence.

You can help your fellow-men; you must help them. I see him around me the only way you can help them is by being the noblest and the best man that it is possible for you to be. I watch the workman build upon the building which, by the by, is to soar into the sky, to toss its pinnacle up to the heaven, and I see him looking up and wondering where those pinnacles are to be, thinking how high they are to be, measuring the feet, wondering how they are to be built, and all the time he is cramming a rotten stone into the building just where he has set to work. Let him forget the pinnacles, if he will, or hold only the floating image of them in his imagination for his inspiration, but the thing he must do is to put a brave, strong soul, an honest and substantial one, into the building just where he is now at work. Let yourselves free into your religion and be unselfish. Claim your freedom in service.—Phillips Brooks.

Prayer.  
O Thou whose eye is over all the children of men, who hast called them, by Thy Prince of Peace, into a kingdom not of this world, send forth His spirit speedily into the dark places of our guilt and woe, and arm it with the piercing power of Thy grace. May it reach the heart of every oppressor, and make him just, dumb before thee. Let it steal the noise of our strife and the tumult of the people; put to shame the false idols of every mind; carry faith to the doubting; hope to the fearful; strength to the weak; light to the mourner; and more and more increase the pure in heart who see their God. Commit Thy word, O Lord, to the lips of faithful men, or the free winds of Thy invisible Providence, that soon the knowledge of Thee may cover the earth as the waters cover the channels of the deep. And so let Thy kingdom come, and Thy will be done, on earth as it is in Heaven. Amen.—James Martineau.

The Other Children.  
The greatest thing, says one, a man can do for his weakly neighbor is to be kind to some of His other children. I wonder why it is that we are not all kinder than we are? How much the world needs it! How easily it is done! How instantaneously it acts! How readily it is remembered. How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love.—Henry Drummond.

Thought-Stuff and Life-Stuff.  
An imperial church is conditioned by a holy church. Her imperial thought will depend for its virtue upon her personal life. Thought-stuff is made out of life-stuff. When the home church is alive, she will grasp the ends of the earth.—J. H. Jowett, M. A.

Count the Mercies.  
A psalm which cultivates the spirit of gratitude is a psalm which we ought often to read. If we were more grateful, both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies.—Charles E. Jefferson.

Cheerful People Refreshed.  
You will find yourself refreshed by the presence of cheerful people. Why not make earnest efforts to confer cheer upon others? You will find the battle gained if you never allow yourself to say anything gloomy.—Lydia Maria Child.

How We Desire to Be Classified.  
We desire to be classified according to our exceptional virtues; we are apt to classify our neighbor according to his exceptional faults.—Henry Bates Diamond.

TOO LATE.  
"Wife"—When we sat here a year ago, on the banks, and kissed each other, it was dark all around; now everything is ablaze with electric lights.

Husband—"Yes, yes; that's another good invention that came too late."—Fleegende Blätter.

The Maine Central Railroad is trying out new electric headlights. The current is supplied from a small steam turbine-driven generator mounted on the top of the boiler.