

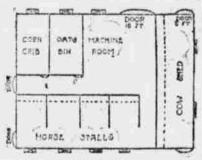
for dairy cows when combined with other grain and fodder in proper proportions, but they are so highly contentrated and aitrogenous that they should be fed in moderate quantities and mixed with cut ford in bran .-

#### Pasturing Sucep.

centrescendent asks us how many theep can be pastured on eighty acres of fairly well set land in blue grass. the conty to this inquiry, it may be said that there is no hard and fast it depends entirely on the basprince of the pasture, the season, Practical sheep men say thre to four sheep per acre are enough And yet, as already stated, this would depend on the season, character of the pasture, etc. Much in all these practical things must be left to the fock master. In this connection it cary be said that one growing sheep should have a few acres of rape to turn the sheep to from the pasture accasionally. Rape is a rapid grower and is very valuable for sheep, till tate in the fall season -Indiana Par-

#### A Handy Barn.

Here are plans for a handy barn, It will hold seven head of horses and about ten head of cows. A crib op some the feedway will hold about 600 bushels of corn and an oats bin adjoining this will hold from 1000 to 1200 bushels of that grain. This leaves a space fifteen by eighteen for Implements, hay or anything that the farmer may wish to put in it. The



A Handy Barn,

doors on the cow shed are wide enough so you can drive through them with a wagon or manure spreader. The horse stable has dou- If found in large quantities, but there ble stalls ten feet wide and fifteen is not enough found in any leading feet from inside of manger to the This, together with the fact that the doors are eight feet wide. enable you to get out with your team very easily. The size of the structure is thirty-five by thirty-eight feet, that in combination they all help to with a hay mow over the lower floor. The eaves are six feet, affording more than usual protection to the outside of butter. From all these facts I am of the building. The accompanying forced to concinde that there are esplan, says the Journal of Agriculture. will give the reader a better understanding of the Interior atrange-

## Making Farming Pay.

firess summarized in a few sentences it does upon the mere percentage of the processes of a farmer who suc- chloride of sodials in any given quanreeds in making farming pay. This tity .- Weekly Witness, successful farmer he thus describes:

- "He rotates his crops. "He has good pasturest
- He has a good garden 'He tile-drains his lands
- "He keeps up good fence He puls all manure promptly on
- the Seble. "He keeps dairy cows or mutton

sheep, or both. He breeds draft-horses, and does form work with broad-mares and

growing colts. He has a library with periodicals

and standard works, and a musical

He keeps improved stock which respond to their keeping and put or the greatest per cent, of meat on the when she words it, has a spring vehi-

He helps his wife in the house el- for her to visit in, and drives her to church himself." - Pittsburg Christian Advocato.

## Plawing Under Green Crops.

My experience in trying to improve land by plowing under green forage crops leads me to believe that unless we make a wise selection of crops to be turned under our work is often done at a loss. To be of value the erop that is plowed under must be one that obtains a large percentage of its plant food from the atmosphere either directly or indirectly, or els one that has a deep rooting system and brings up much of its plant food from below the depths reached by

Any plant that obtains all of its food from the top soil adds nothing to the fertility of the land when plowed under, except that it may in some land make the soil more productive by improving its texture or

mechanical condition Red clover we have found especfally adapted for this purpose. It and other members of the legume family are, in my opinion, the only plants we can afford to use in the work of Improving our soils.

The clover and legumes alone can not maintain soil fertility, but when they are rotated with other farm crops, and where these crops are fee to live stock and the manure saved and returned to the field, they make it possible to increase the fertility of the soil every year. - Epitomist,

Caring For the Ram. The management that should be given rams, young or old, before and the size of the flock. If a strong, well-grown ram lamb runs with a flock of eight or ten theep which have an ample provision of variable pasture the two may run together ilization .-- London Chronicle.

Cowpeas make an excellent tood will not be necessary to feed grain. The same will be true of a vigorous shearing rum running with a flock of, say, twelve to twenty ewes. But should the number of the ewes be increased beyond the limit named, then the management should be anproximately as stated below.

The rang should be confined to a stable or shed having at the same time access to a puddock. They hould be fed good hay and some and green food such as rape or cale-They should get in addition from one to two pounds grain pe ay, according to the service exacted of them, and an ample water supply Half the grain by bulk may be composed of bran, the other half being almost any kind of grain, but preferably outs or whear

The ewes should be driven to a yard, say in the morning. The ram turned in with them will soon single out the ewes in season. These should be kept in till the next day.

After the season of service is over, the grain ration given to the ram should be gradually reduced, but it is usually not wise to withhold grain altogether during the winter. Ram lambs want it to further development and old rams to sustain yield. - Professor Thomas Shaw.

### Differences in Dairy Salts

The leading brands seem to be, none of them, wanting in the main constituent-chloride of sodiumfor the chemical analises of ten brands show that a variation of only 1.05 per cent, in the quantity of salt present the difference between a maximum of 93.52 per cent, and a minimum of 97.47 per cent. Surely there is enough clear salt in any of these samples to make one as good as mother if there were no other ingredients, and if there was nothing the granular formation of one rand to give it superiority over another. Some of the other substances, even in the small quantities in which they exist, vary five per cent. The most objectionable matter in salt is chloride of calcium, which is found only in the Onondaga, and to the presence of which may be attributed the milky appearance of solutions of that sait. Saiphate of lime, which is found more largely in foreign than in domestic brands, is objectionable, brand to have any effect. To the other ingredients separately no serious objection is made in view of the very small percentage in which they exist. We must believe, however, produce certain chemical results, which more or less affect the flavor sential differences in dairy salts, and that the actual superiority between the best makes depends more upon the character of the foreign substances present, and upon the texture and grain of the sait and the process Secretary Wilson in a recent ad- by which that grain is formed, than

## Be Gentle to the Cow.

"The cow is an intelligent animal," says Mrs. Howie, of Elk Grove, Wis., who, like Mrs. Durand, of Lake Forest, Ill., is foremost in cow culture

to be rude to the sensitive cow." Mrs. Howie is assisting Professor Hoverstad, of the North Dakota Agricultural College, in his institute work in the State. She is instructing the farmers in the temperament of the cow, and she asserts that the gentle seature is lactually responsive to con-

iderate treatment. At. Mrs. Howie's Jairy farm, seven miles from Milwaukee, each cow is roomed every day. The bovine srushed, washed and her hoofs and horns polished. "Some people might laugh at this," says Mrs. Howie, "but has brought results.

The gentling improves the cow's self-respect, and self-respect in cows is profitable to the owner-that is Mrs. Howie's proposition. The cow, like the prima donna, is possessed of a temperament, which must be consulted if maximum results are desired. The cow has a psychology but, like the psychologies of every other living thing, it yields to treat ment. Mrs. Howie's prescription is simple: "Good, common-sense principles, soap, fresh water and kind

What kindness will do for horses is notorious. Why not for cows?

This agricultural business every ear becomes more interesting. It is getting fashionable, moreover. The day of the "rube" is about over. The farmer is becoming every day more the scientist. All he can know of chemistry, of botany, of zoology, he can pretty well apply. And now, le and behold! he is lectured to by so clety women, like Mrs. Durand and Mrs. Howie, who, having become bored to death with stupid society have turned to cow culture in order to be interested.—Minneapolis Jour

Never, Never Land. The "Never, Never Land," about which Mr. J. F. Hogan writes ir "Notes and Queries," is the name bestowed on the vast plains of Northern Queensland. Who actually invented the phrase is not known, but the orig inal germ or suggestion is said to be found in the writings of a Sydney humorist who likened this part of Ausafter service will depend largely on tralia to Shakespeare's 'undiscovered country from whose bourne no trav eler returns." And many of the early adventurers into this region of end less distances never did return to civ

## THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DEAN HODGES

Theme: Defense of the Faith.

Brooklyn, N. Y .- Sunday evening, at Holy Trinity P. E. Church, the Very Rev. George Hodges, dean of the Cambridge Theological School, delivered a lecture on the early church. The subject was "The Defense of the Dean Hodges said: The first antagonist of the faith was prejudice, crowned in ignorance,

growing up into contempt and then

into hatred, and resulting in prejudice whereby the Christians were acused of atheism and sedition, and of immorality. Of atheism, because they had no images in their sanctutries and because they worshiped in a fashion unknown among the religious of their time; of sedition bethe divinity of the Roman Empire; and of immorality because they held secret meetings, and not knowing what took place at these meetings. everybod, might guess what he chose and the mind of man is so constituted that under such circumstances some people will guess very unpleasant things. So, by virtue of ignor-ance, in almost entire absence of there grew up around the Christians a thick atmosphere of prej-It is astonishing, remember udice ing all that afterward happened, that Christianity should have existed for one or two centuries almost unnoticed, and then only with deriston and antagonism. There was Lucian the satirist, who makes one of his characters. Perigrinus Proteus, profess to be a Christian, and when he is put in prison is visited by prominent Christians, who reverence him be-cause he is in danger of martyrdom, and then says of them: These mis guided creatures have so persuaded themselves that they are going to live forever that they have lost all fear of death;" and he says, again, that have been taught by their Master that they are all brothers, and they love one another in an amazing manner." It is a friendly comment It is a friendly comment. but mingled with contempt. There was Celsus, the critic, who wrote a long and substantial book against Christian religion, in which he decried it first on the ground of his-He says it is not historical because it is filled with accounts of mirand miracles cannot happen; to be begins with the virgin birth and the resurrection, and dis-eredits miracles, which he says Christ was able to do by means of tricks He learned in Egypt. And, cond, of philosophy. He says the God is intangible, and unnecessary because God is good. It is absurd, he to think that God cares for any Little company of people and services on this planet, and he praises the Greeks, who put their trust in reason over against the Christians, who put their trust in faith.

There was Marcus Aurelius, emperor, philosopher, moralist, the one man in the pagan world whom we would have said beforehard would have appreciated the Christian religion and would have gone out to meet He views them with a far-off contempt and refers with some derision to the alacrity with which Christians go to martyrdom. This eligion, which within a few centurs was to take possession of the Roman world, which was to be the most notable fact in the history of the race, began in obscurity, an curity amazing to us. When Christ anity came to be a little known there came in its defense against its untagonists the Apologists, chief of whom was Justin Martyr. Born at Sychar, it. Palestine, of pagan parentage, at an early age Justin devoted himself to philosophy. In his desire to learn the relation between God and the world, he in turn sought this knowledge from the Stoics, the periextetics and the Pythagorians, finally turned to Christianity and died martyr at Rome. From some writ ings of his we learn that in the midle of the second century the Christians had no creed and no recitation of the creed, and no formulation of the truths of their religion. Justin made some inferences from the Bible in the direction of faith. He laid great stress upon the argument from prophecy, and had much to say about devils, with whom he identifies the gods of the Pagan world, and he be-Leved in a literal millenium. was a lack or order and formality in the church, but they took collections he sayr, and describes a service at which there was a reading of Bible, a long prayer, a hymn and a

szeramental feast of bread and wine The second antagonist of the Christian faith was Heresy. The time came when men of education and learning began to be attracted toward the Christian religion, and there was a natu al desire on the part of Christian teachers to prove the Christian religion to those persons, to make it reasonable to their cultivated minds, and the result was sometimes heresy Heresy, I suppose, is almost always the result of that kind of purpose. These heretics were the Gnostics, whose aim it was to make some kind of a combination between Christlan truth and the other kinds of truths floating about in the minds of men. Gnostics found two great difficulties in religion: One, the difficulty of re-conciling the New Testament with the Old Testament, partly on the ground of morality, which is taught from so Testament than in the Old Testament, the difficulty emphasized by the teaching of St. Paul, wherein he seemed to set a new system of grace over against the old system of works. How to reconcile these discrepancies between the Old and New Testaments perplexed them. And the other per-plexity was, how to reconcile the bad world with the good and mighty God. These they met with a series of prop-

ositions. They said there are two antagonistic facts. "There is matter which is essentially evil, and there is a spirit which is essentially divine." They also said. "There are two worlds: the lower world, in which we live, clothed in matter, and thereby hav-ing our spirit hindered by this envirof evil; and a higher world where God dwells, remotely distant and having between Him and us a long series of spiritual being, ema-nations from Him, called acons, and at the end of this long line of acons reaching down is the Demiurge, a pretty poor kind of acon." The Dem-iurge was the maker of the world, and he was responsible for all this evil matter, and the Demiurge was the God of the Old Testament. Every-thing that takes place in the Old Testament is under the control of the Demiurge, not of the Supreme God, and we may deal with it with all the freedom we like. The Supreme Acon, they said, was the Christ who came

the Demiurge; and Christ redeemed man, not by the sacrifice of His death upon the cross, because, matter being evil, Christ had no body. That was only an appearance. There was no incarnation, no resurrection, or any of the rest of it. He saves man, not by the death of the cross, but by illumination, by the shining in of His Spirit upon the spirit of man.

The third antagonist of the faith was Competition. There came into existence two great new religions, on the one side the religion of Plato (a revival of philosophy), and on the other side the religion of Mithras (a revival of Parraym). These came in the way of a revolution the prosaic religion of the Roman Empire. It had in it no emotion. It was a bare contract between man and God. wherein man said, up and down, will give you a certain amount of ritual if you will give me a corres-ponding amount of protection." It had in it no sense of mystery. It was just as commonplace as the mor-Now, the world was longing for some appeal to emotion, for some satisfaction of its sense of mystery and these two religious came at the place to do that work. Neoplaton-ism, a revival of philosophy, found its exponent in Plotinus. From frag-ments of books he wrote we get some idea how he tried to bind together

all the truth there was into one avs-

except the truth of Christianity. And then opposed to Neoplatonism was an ideal, an ideal and not a per-son. Mithraism was the most formidable competitor that Christianity It seemed at one time as ever had. if it were likely to become the relig-ion of Europe. It entered very little into literature, and scarcely anything was known about it until men began to study the rains of Mithraic shrines and read the inscriptions and gradually to find how far spread it was and what it meant. It came from Persia and its supreme god was Mithras, who was the representative of the invisable and eternal deity behind and the mediator between Him and us. He was supernaturally born, and His first appearance was to shepherds. He fought with a wild boar that was ravaging the country which He killed whose blood became a vine and whose marrow sown in the earth became the wheat. After His victorious battle He dined with the sun. He was to come again in a second advent and hold a general judgment of all mankind in which the good went one way and the bad another-into heaven or hell. They had a baptism of blood and water for newness of life followed by a sealing an audinting of confirmation, and after that a holy communion of bread and wine. They had sanctuaries in which liturgies were chanted by vested priests winistering at altars adorned with lights.

This day on which we meet is called Sunday because of Mithras. When Constantine gave out his edlet in the days when the empire became Christian he decreed that the first day of the week should be kept as a day of rest and they called it by its Mithraistic name, the venerable day of the sun. Why is Christmas kept tion, on the twenty-fifth of December? No- er a body knows when our Lord was born. Even the season of the year has totaily devarted from the memory of 22). Cornelius faith was put to a man. The only indications of the severe test; he was told to send to a time of year point to the summer when the shepherds were abiding in

the fields. Christmas is kept on the twenty-fifth of December because it was Mithras' birthday.

That was Mithras' birthday kept as of this religion scattered all over from the desert of Sahara to the glens of Scotland, where shrines of Mitbræ ave been found. When Christianity ecame victorious over this religion she found it wise to say to the con-verts, "Keep on with your domestic ejoicing on December 25, but do all Gospel, He also prepares another these joyful things in remembrance man to preach it to him. It certainly of Jerus Christ, our Saviour." The ligion of Mithra was that there was cornelius at one end of the line saw no Mithra: he was only a Mith. Nos- an angel who bade him send for founded on an idea: not person. Mithraism was founded on ellegory, not a person. But the hu-man soul cries out for some manifes-

tation of God in the form of actual, historic personality. There were the four men who defended the faith pre-eminently in the econd and fourth centuries: Justin. the apologist; Irenaeus, the theolo clan: Clement, the instructor, and the commentator. were the men who defended the faith rainst the three agnostics-preju-

dice, heresy and competition. Our Heavenly Father and truest Friend, who hast so loved and saved us, the thought of Whom is sweet and always growing sweeter, come and dwell in our hearts; then Thou wilt keep watch on our lips, our deeds, and we shall not need to be anxious either for our souls or our Give us charity, sweetest of all gifts, which knows no enemy. Give us in our hearts pure love, born of Thy love to us, that we may love others as Thou lovest. Loving Father of Jesus Christ, from Whom floweth all love, let our hearts, frozen in sin, cold to e and cold to others, be warmed by this divine fire. So help and bless

us through Christ, Thy Son The Lord's Mandate 'The White Man's Burden" in its highest and noblest aspect is, surely, the duty that our Lord has committed to us of evangelizing the world. The time-"the set time"-for doing this has come. Happy are they who can discorn the times, and respond to the call of God and man. Blessed are they who sow beside all waters.— Blessed are

Rev. F. W. Macdonald.

Condemnation of Sin. Sin against the body must be condemned as severely as sin against the

A German physician, by means of a glass cabinet with a partial vacuum, has solved the problem of operating on the lungs. . He probably has paved the way to successful surgery cases of internal cancer, and possibly of consumption where the lung tissue is affected. By the use of his cabinet the patient, it is said, can breathe easily with the chest cavity oren and without danger of collapse of the lungs, which has been the dan-

hitherto, owing to atmospheric sure. After the surgeon and his ar istants have taken their places inside this cabinet the subject is placed upon the operating table and his head allowed to project through a tight fitting rubber collar in the wall of the cabinet. By means of a suction pump the air inside is then reduced to negative pressure.

recently: "The fight with the fly will be a stiff one. One fly, it has been calculated, will lay 1000 eggs and must, on the snowball principle, leave 25,000,000 descendants in a season.

# The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR APRIL 4.

Subject: Peter and Cornelius, Acts 10:1-48-Golden Text. Acts 10: 35-Commit Verses 13-15-Commentary on Day's Lesson.

TIME. — A. D. 40. PLACES.— 8-15.
Caesarea and Joppa.
EXPOSITION. — I. A Godly Solution of this rich lesson is a captain in the Roman army. The barracks at Caesarea would seem to be a most unlikely place to find the first Gentile convert to Christianity, but there is where he was found. Cornelius was a God-fearing man. He was one who did not keep his piety to himself, but called upon his whole household to share it with him. He was a man of prayer and a generous giver. He prayed for light (cf. vs. 31, 32) and followed the light when it was given. It was because he asked for light that he got it (cf. James 1:5). The alms he gave to others had much to do with God's giving the saving truth to him (v. 4; cf. Luke 6:38; Prov. 21:13; 2 Cor. 9:6-8). Cornelius does not seem to have been a proselyte of the Jewish faith (v. 28; cf. ch. 11:3) and he certainly was not as yet a saved man (ch. 11:13, 14), but he was on the road that leads to salvation. He became a saved man by believing on Jesus Christ (v. 43; cf. ch. 15:7-9). There are those who contend we should never get a man to pray until he is definitely saved, but it was in answer to praye; that Cornelius got the light by which he was saved. Of course, if a man is a deliberate rebel against God, we should not get him to pray; for the prayer of such a one is an abomination unto God (Prov. 15:8; 28:9; Is. 59:1, 2). But a man may be a sincere seeker after truth like. Cornelius, though he has not yet found the truth. There is nothing better for him to do than to pray (James 1:5). God will always lead into light all those who sincerely de-(John 7:17). It was while Cornelius was praying that the first leadings came to Cornelius. It is when we draw near unto God that He draws near unto us (Jas. 4:8). Cornelius was frightened by the ce-They had lestial visitor as sinful man always is by the approach of the supernatural (cf. Dan. 10:11; Luke 1:12-19: 24: But Cornelius while frightened maintained his equilibrium and was ready to obey; he was every inch a Roman soldier. He was encouraged by being told that God had noted and remembered his prayers and alms. His prayers and alms did not save him (cb. 17:13, 14; 10:43), but they had prepared the way for his salva-tion. God takes note of sincere prayer and of the alms that accompany them. Praying and giving should always go hand in hand (1 John 2:16severe test; he was told to send to a

certain unknown man who would tell him what he ought to do (cf. ch. 11: 14). The angel himself might have told Cornelius this, but it is the plan of God to have the way of life made plain to man by man (cf. ch. 9:6-17; Cornelius proved his faith prompt obedience. Cornelius' by his prompt obedience. piety was of the communicative sort; for the soldier who waited upon him continually was also a religious man. II. Peter Prepared to Preach the Gospel to the Gentiles, 9-20. While God prepares one man to hear the man to preach it to him. It certainly

The cannot be explained away as empty is re-dreams of a fevered imagination that an angel who bade him send for er at the other end of the line should have a vision preparing him for the call just before the messengers arrived, and should hear the voice of the Spirit bidding him go. There is, beyond question, a supernatural world and a possibility of present contact between the supernatural world and human life. tory demonstrates this. One can be an Atheist or a Deist or Agnostic only by deliberately shutting his eyes to the established facts of history. how the supernatural and natural play into one another in Bible history: Peter's hunger was natural, and there is nothing more natural than that a hungry man dream of eating, but God gave supernatural direction to the dream that had a natural origin. God knows how to time things just right. Just when Peter was in a perplexity about the meaning of the vision of unclean beasts, the "unclean" Gentiles are asking for him at the gate. The Spirit was very defithe gate. The Spirit was value in His words to Peter. him just how many men there were at the gate asking for him (v. 19) Peter had a very practical test as to whether it was the Spirit of truth that was speaking to him. How unlike the confused and uncertain (oftentimes mistaken) voices that people tell us are voices of the Spirit. When the Spirit sends there is nothing left to do but to go and that without doubting, even though we do not understand at all (v. 20). Peter's faith was equal to the occasion, he obeyed It was while Peter was it prayer that the guidance came to him (v. 9).

Breaks His Bridge, He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven .- Herbert.

Running another down is a poor way of making the Christian race.

A TRIUMPH OF SCIENCE "I have been taking some moving pictures of life on your farm." "Did you ketch the hired man in

"I think so." "Ah, science kin do anything these days."-Louisville Courier-Journal.

A Rare Exception.

"I see by a literary note sumewhere," says the man with the discouraged eyebrows, "that one of the Indiana school of novelists gets his best ideas while shaving."

"Is that so?" says the man with the violin vest. "Most of them must wear full beards."-Judge.

Like Shop Windows

We are like shop windows, where in we are constantly arranging, hiding or exhibiting those supposed qualities which others attribute to usand all in order to deceive outselves. -Friedrich Nietzsahe.

# CHRISTIAN ENDEAVOR NOTES

APRIL FOURTH

Life Lessons for Me From the Book of Proverbs-Prov. 8: 1-17.

The great lesson: wisdom, Prov. 1:

Obedience to God's Word. Prov. 3: Avoidance of evil. Prov. 4: 14-27.

Diligence, Prov. 6: (11; 24: 33. Value of righteousness, Prov 25; 8-15.

The value of silence. Prov. 25 A rich man is indeed poor if he is unwise, and a poor man is indeed rich if he is wise (v. 10).

Is not goodness more than wisdom? No, for wisdom is goodness. Knowledge is not goodness, but wisdom is, for wisdom is knowledge in action (v.

Kings reign in wisdom, if they deserve to be said to rei at all, and any wise man is king and a wonderful realm (v. 15).

The way to wisdom is love-love of study, of the Bible, of man and of God (v. 17).

#### Proverb Hints.

Surely in vain is the net spread in the sight of any bird,-but not, alas! in the sight of any man (1: 17). We are to carry morey and truth around with us, and not leave them at home on the center table (2: 3). Our own understanding is a rotten

reed, sure to break under us if we lean upon it (3: 5). Honor the Lord with your substance, as He has honored you with it, and will honor you for the right use of it (3: 9).

God's correction is a sign of His love; why should we not love Him for

The path about the just-the world around the just-is made shining by their presence (4: 18). Don't let an insect beat a man (6:

It is a severe test of your wisdom. but a sure one: Do you love those that rebuke you? (9: 8.)

The fear of the Lord is the begin ning of wisdom, but the love of the Lord is the end of It (9: 10). A young man or a young woman can entertain no higher ambition

God's blessing is the only kind of wealth that can take out an insurance against sorrow (10: 22).

than to gladden a father or mother

# **EPWORTH LEAGUE LESSONS**

SUNDAY, APRIL 4.

Called to Serve-Mark 1. 16-20; Luke

5. 1-11, 27-28. In attaching these first disciples to himself Jesus stated clearly that it was a call to larger responsibility and more exacting service. Catching fish had its hardships, its exposare, its routine of toil; but catching men world involve an expenditure of sacrifice, of patient and persistent service, such as they had not dream ed of. He did not call men to ease and inactivity. That "Follow me" meant going from one village to another in ceaseless ministration, thronged by the jostling crowds, responsive to every cry of need, always open to intrusion and insult, frequentwithout a place to lay one's head, in labors abundant, in weariness and painfult iss, and sacrifice even unto death

The topic opens up at once the whole problem of existence. are we here, any way? What is the significance of human life? What relation do we sustain to Him who called us here? playground where God is under obligation to entertain us? Or is it a

bor for the fruitage of the kingdom? There are not wanting those who tell us that God is under obligation We are his guests here, they to us. say, and he ought to entertain right royally with a feast of fat things full of marow and wines upon the lees. It is quite evident, how-ever, that the Christian interpretation of life is very different. med up in that word "service." That life means other things-happiness culture, achievements, and a thousand elements beyond our ken-we need not question, but over and above all this Jesus teaches us that life means preeminently an ever-widening opportunity for sacrifice and serv-ice. The chief end of man is to do the will of God.

To the Christian, then, the world is not a garden among whose fruits and flowers and playing fountains one may lie at ease for long hours, ning himself in indoient delight. s, rather, a vineyard, where there is hard luck to do under the scorching sun, and to each of us God's call is summed up in Dr. Babcock's stirring

## WISE WORDS.

Character is what we make of life's conditions.

It takes more than good living to make the good life.

No day is long enough to waste any of it in nursing enmity. The holy life is the one that is healthy all the way through.

The unanswered prayer finds its fruitage in the disciplined heart. The man who is going to heaven never tries to take up all the road.

No man is as good as he might be who does not try to be better than he can be. No man needs our pity mere than

he who is indifferent to the sorrows of others. It's always safe to deny the authority of an opportunity that

thrusts itself in on a duty. The steps downward are so many and so small that men seldom recognize the grade.

There is some moral disease present when the sight of another's happiness gives us pain.

It is often worth while to do an apparently fruitless act for the sake of acquiring a helpful habit. Idleness makes the hours wearily

long and the days woefully short. He can never know any deep joy who can laugh at the sorrows of an-

The proof of an education lies in mind so tilled that prejudices gain no root.—From "Sentence Sermons," in the Chicago Tribune.

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS

# FIGHTING THE RUM DEMON.

"Off the Wagon Again."

I dreamed that I dwelt in an isle of cracked ice. In the midst of a lake of champagne, Where bloomed the mint julep in meadows Amid showers of lithia rain,
I reclined on a divan of lager beer foam,
With a pillow of froth for my head,
While the spray from a fountain of spark-

ling gin tizz scended like dew on my head. From far away mountains of crystalline

A sephyr, refreshing and cool,

Came waiting the incense of sweet mus-

Came waiting the incense of sweet muscatel,
That sparkled in many a pool.
My senses were soothed by the soft, purling song
Of a brooklet of pousse cafe.
That rippled along over pebbles of snow
To a river of absinthe frappe.
Then, lulled by the music of thicking glass
From the schooners that danced on the
deep.
I dreamily sipped a highbail or two,
And langually floated to a sep.

And then I awoke on a bed of rocks,
With a holster as hard as a brick,
A wrench in my back, a rack in my head,
And a stomach detestably sick.
With sand in my eyes and a grif in my
throat,
Where the taste of last evening still

clung, And felt a bathtowel state into my mouth
Which I afterwards and was my

And I groped for the thread of the evening before, In a mystified maze of a brain, Until a great light burst upon me at last, "I'm off on the wagon again."

Getting Away From Oneself.

David Grayson writes an interview with a drunkard in the American Magazine. The drunkard explains why he sometimes wants liquor, and Mr. Grayson tells how men who never touch liquor are sometimes just as much intoxicated.

The drunkard is speaking: "Every day I work, work, work. I have friends, but somehow I can't get to them; I can't even get to my wife. It seems as if a wall hemmed me in, as if I were bound to a rock which I couldn't get away from. am also afraid. When I am sober know how to do great things, but I can't do them. After a few glasses—I never take more—I not only know I can do great things, but I feel as though I were really doing them." But you never do?"

can. All the bonds break and the wall falls down and I am free. I can really touch people. I feel friendly and neighborly." He was talking eagerly now, try-ing to explain—for the first time in

"No, I never do, but I feel that I

his life, he said—how it was that he did what he did. He told me how beautiful it made the world, where before it was miserable and friendless, how he thought of great things and made great plans how his home seemed finer and bet-ter to him, and his work more noble.

The man had a real gift of imagina-tion and spoke with an eagerness and eloquence that stirred me deeply. I was almost on the point of asking him where his magic liquor was to be found! When he finally gave me an opening, I said:
"I think I understand. Many men I know are in some respects drunk-ards. They all want some way to es-

cape themselves—to be free of their own limitations." "That's it! That's it!" he exclaimed, eagerly. We sat for a time side by side, say-ing nothing. I could not help think-

ing of that line of Virgil referring to quite another sort of intoxication: "With voluntary dreams they cheat their thought and action which marks the finest character, here was this poor tragedy of the divided life. fate would destroy a man it first sep-arates his forces! It drives him to think one way and act another; it en-

courages him to seek through out-ward stimulation-whether drink or

riches, or fame-a deceptive and un

worthy satisfaction in place of that true contentment which comes from unity within. No man can be two men successfully. "Most of us." I said finally, "are in some respects drunkards. We don't give it so barsh a name, but we are just that. Drunkenness is not a mere matter of intoxicating liquors; it

A Little Sermon on Drink. In the first place, it is injurious physically, mentally and morally.

goes deeper-far deeper. Drunken-ness is the failure of a man to con-

trol his mind."

In the second place, it deceives its victims to all kinds of perils. Thirdly, it invariably leads to other

In the fourth place, it exposes its victims, and that without exception. Fifthly, there can be no question that it weakens the will. The one who takes one glass is not as able

to refuse the second as he was to refuse the first. Sixthly, the only safety is in total abstinence Seventhly and lastly, in order to se-cure total abstinence for certain, the

prohibition of the manufacture and sale of alcoholic beverages is a neces-The Battle in Illinois. The members of the Illinois State

Liquor Dealers' Association have agreed to raise \$100,000 to defeat any local option bill that may be in-troduced in the Legislature.

Temperance Notes. Wisconsin has 650 towns where liquor selling is prohibited.

It is the duty of every total ab-stainer to discourage drinking everywhere. The clients of the bum factory seem to supply more than their share of patrons for the bomb factory.

Here's what is meant by cause and effect: "The county jail in Macon, Mo., is empty for the first time in twenty years." Macon County has been "dry" since July 1. — Kansas City Times. City Times.

The liquor laws are said by some to be shead of public sentiment. "That," responds the Boston News, "is what's the matter with the Ten Commandments, too It develops that the tax of two

cents per barrel which the United Brewers' Association recently decid-ed to place on beer is to create a fund with which to fight prohibition. So far-reaching is the saloon's evil influence that in some instances the law against the traffic has failed, for the reason that the corrupting influence of the dram shop at times reaches the inner precincts of justice and subverts all law.