



THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. C. F. J. WRIGLEY.

Theme: Spiritual Blindness.

Brooklyn, N. Y.—Dr. C. F. J. Wrigley, rector of Grace Church on the Heights, preached Sunday morning on "Spiritual Blindness." The text was from Luke 4:18. "He hath sent me to recovering of sight to the blind." Dr. Wrigley said:

The text is part of a quotation from the prophecy of Isaiah, viz., "The Spirit of the Lord is upon me, because He anointed me to preach the Gospel to the poor. He hath sent me to proclaim release to the captives, and recovering of sight to the blind. To set at liberty them that are bruised." When one studies that passage, says a modern writer, it rouses the fancy of the Arab who said: when folded it was carried in the hand; when opened it sheltered his tribe. The passage contains the keynote of the teaching of Jesus, and it shows how unerringly He selected the very heart of the Jewish system upon which to found His own. It shows us the profound truth of His statement, that He came not to destroy, but to fulfil the Law.

Good Fruit Finds Good Market.

Although New England is the home of the commercial apple, and the leading variety, the Baldwin, has been grown here for many centuries, yet our farmers have allowed fruit interests of other sections to surpass them in applications of the best methods of culture, harvesting and marketing. It is pointed out by our leaders in horticulture that immense profits are being lost through lack of cultivation and general care from planting the trees to marketing the fruit.

First rate apples are never without a good market. It pays to raise apples that are too good to be barrelled but good enough to be wrapped in paper and carefully packed in new boxes. Such fruit needs only to be shipped a few miles and is able to compete with the Pacific Coast fruit that comes 3000 miles. All that is needed is good soil, fertilizing and culture with careful handling and marketing. Our farmers have the market for retail apples all to themselves, yet produce hardly any fruit that can be ranked as first class in the early part of the season. There is no reason why farmers should not raise fruit that will sell for as much by the box as most apples now bring in average seasons would be profitable, while \$1 per barrel hardly pays expenses. In some years our farmers would be favored by good crops at a time when there was a shortage in other sections, and the average price of the fruit from year to year would be at a high level. Both the yield per acre and the price per bushel might be doubled by careful methods. —M. D. P., in the American Cultivator.

Planting Rules.

Thoroughly compact the soil about the seeds and so hasten germination. Remember that rows which run north and south allow the sun's rays to reach both sides of the plant—a distinct advantage.

Plant seeds of string beans every fortnight, so that there will always be a supply of tender pods.

Forget that potatoes were ever planted in hills; level culture is much better. Plant the tubers in deep furrows.

When planting large, flat seeds, set them in the ground edgewise. Germination is more certain.

Make sowings once a week of such quick-growing vegetables as lettuce and radishes, to insure a continuous succession.

Sow radish seeds in the same row with slow-germinating seeds. They will come up in a few days and mark the rows for cultivation.

To get the earliest cucumbers, melons and summer squashes, sow the seeds early in inverted solds or in small pots in the house or coldframe.

Do not follow your grandfather's custom of planting beets, lettuce, onions and such vegetables in raised beds. They dry out too quickly, as well as being difficult to cultivate.

Do not expect peas to mature well in the hottest weather. You will be disappointed. But sow the seeds of an early variety in August and you will get a good crop in the fall. Spray with a potassium sulphide solution to keep down mildew.

Rotate the crops in the garden. Land that grew any of the cabbage tribe last year should be planted to beans or some other class of plants this year. Many troubles like club-foot will thus be avoided. As a rule, follow root crops with those which grow above ground.—Suburban Life.

Farm Notes.

For hogs rape has proven to be a great feed.

Broilers shrink about half a pound each when dressed.

Rape is an excellent forage for both beef and dairy cattle.

Prune and spray if you want good fruit. Now is the time.

The shell of an egg contains about fifty grains of salt of lime.

Forty dressed ducklings are packed in a barrel for shipment.

From thirty-five to forty ducks and drakes are allowed in a pen.

The duck averages ten dozen eggs in about seven months' laying.

Sheep also like rape and thrive when allowed a liberal supply.

An apple grower in Ohio credits his extra large and fine crops of apples to faithful and persistent spraying.

When cultivating the plum or cherry orchard, the work must be done shallow that no roots will be broken, for broken roots send up shoots that sap the life of the tree.

When we see so many farmers' wives with none of the modern conveniences of the dairy to lighten her burdens, is it any wonder we hear so many say it does not pay to make butter?

A wound made while removing a limb heals best if the cut is made close to the trunk or branch. A stub a few inches long does not heal and becomes a lodging place for spores of fungi and bacteria which cause decay and death of the tree.

For sowing purposes, or where rape is cut and fed to the stock, it should be drilled in rows wide enough apart to admit of horse cultivation. It will then grow to a large size and is more convenient to get at in cutting. Do not cut it closer than five or six inches of the ground, as it grows up again so much more quickly than when cut close.

them do not know their need, all are hopeless, but that is no reason why the Christian church should withhold its merciful ministrations. It is of our duty to try to reach the man who has no faith, and who has no power that needs it most, and a religion based upon the quality of mercy cannot refuse to give even that which is not wanted or asked for. The Saviour put clay on this man's eyes and made him go wash in the pool of Siloam. The man was more humble than Naaman. He made use of the means which Jesus suggested and received his sight. He is a type of the hopeless man who does not believe that his spiritual blindness (if it is blindness, because he has never been able to see and does not realize what spiritual blindness really means), can ever be relieved by the simple things which Jesus provides, prayer, fasting and sacrament, and yet in his own blindness to try to make his act of faith, and is ushered out into a new world of glory and beauty of which, heretofore, he has never been able even to dream. He becomes a partaker of blessings for which he has never asked, and of benefits for which he has never sought. On the other hand, the blind man of Bethesda is not only hopeless, but faithless. He is brought to Christ by others, and because Jesus does not want to reject him, and cannot lead him out of the town. He takes him away from his familiar surroundings and daily associations. He lifts him out of the rut from which he had been unable to extricate himself. He takes him into the solitude, just as Jesus took him into the solitude, and he is healed. He is healed, not by the power of Jesus, but by the power of his own faith. He is healed, not by the power of Jesus, but by the power of his own faith. He is healed, not by the power of Jesus, but by the power of his own faith.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR MAY 2.

Subject: Paul's First Missionary Journey—Cyprus, Acts 13:1-12.—Golden Text, Mark 16:15.—Commit Verses 2, 3.—Comments.

TIME.—45 A. D. PLACE.—Antioch, Salamis, Paphos.

EXPOSITION.—I. Barnabas and Saul called by the Holy Spirit, set apart by men, sent forth by men and by the Holy Spirit, 1-4. The church at Antioch had five "prophets and teachers" worthy of mention by name. This early Gentile church became a fountain of light and life to many other places. The Holy Ghost spoke to them "as they ministered to the Lord and fasted." If we would spend more time and strength in ministering to the Lord and in fasting, we would have more frequent and clearer leadings of the Spirit. A Spirit-filled mind rarely accompanies an over-filled stomach. Greater simplicity in our living would be conducive to a clearer perception of the mind of God. It is not said how the Spirit spoke, whether in an audible voice, or silently, in the inner recesses of the heart, but He spoke in an unmistakable way. It was no vague, uncertain impulse such as men sometimes call "the voice of the Spirit," but He spoke to speak to-day, as He will supply the proper conditions and listen. It was the Holy Spirit's work to call; it was man's work to recognize the call, and set the called apart for the work. Those who ignore ordination by man are as unspiritual as those who ignore the call by God. But it was "for the work whereunto" the Spirit called that they were to be set apart. Too often we set men apart for a work whereunto the Spirit never called.

II. Triumph of Saul, filled with the Spirit, over Elymas, Full of all guile and all villainy, 5-12. They were true to the word of God. Many a man has been sent forth by the Holy Ghost who has afterward forgotten what he was sent to preach; and so a mission that was divine in its origin has come to nothing in its execution. Even a commercial traveler knows better than to adopt such a course as that. He does not count his duty done when he has shown his samples. He uses every argument, every art, every chance occurrence, to win a favorable response to his request for an order. The more he travels, the more he is the right sort of a man at his business, and the more goods he sells. So it should be with the Christian. He should grow more expert and more successful every day.

Spelling Simplified.

Professor Alfred E. Stearns, principal of the Phillips Andover Academy, said at the recent alumni dinner in New York.

"The easiest way in raising funds, as in other things, is the wrong way. I remember a man and his easy spelling rule. In Orange in my childhood I once complained of the difficulties of spelling. I said that 'e' and 'ie' in such words as 'believe' and 'receive' always stumbled me."

"Then the man patted me on the head and smiled and said:

"My boy, I will give you an infallible rule for 'e'—a rule that in forty-seven years has never failed me."

"I expressed my delight and waited. The man resumed:

"The rule is simply this: Write your 'r' and 'd' exactly alike and put your 'o' dot exactly between them."

—Washington Star.

The Girl and the Lobster.

Dorando Pietri, at one of the many Italian banquets given in his honor in New York, talked about professional athletics.

"Only the other night at one of our gayest Italian restaurants, I overheard a dialogue that illustrated forcibly the age's lack of romance."

"It was late. At the table next to mine a rich young Italian contractor was supping with a beautiful young girl. As the young girl played with the stem of her glass, I heard her murmur:

"Is it true, isn't it, that you love me, and me only?"

"Yes, yes," said the young man, "though this lobster is certainly mighty good."

TAX DODGING.

Mrs. Knicker—"What will you do if they tax the breakfast table?"

Mrs. Becker—"Tax" my breakfast in bed."—New York Sun.

CHRISTIAN ENDEAVOR NOTES

MAY SECOND. Life Lessons for Me from the Book of Isaiah. Isa. 6: 1-9.—(Consecration Meeting). The service, Isa. 42: 1-7. The sacrifice of the servant. Isa. 53.

My hope, Isa. 2: 1-5. My King and his reign. Isa. 11: 1-9. My song of salvation. Isa. 12: 1-6. My desert place. Isa. 35: 1-10. Get a vision of God, if you would know yourself (v. 5).

A live coal from the altar is anything that brings a man really in touch with God, he is never afterward the same (v. 6).

"Here am I; send him"—this often satisfies us, but it never satisfies God (v. 8).

It is hard to tell people that they should see or hear the truth, and the comarions most that find it all easy are not the ones to do it (v. 9).

Teaching from Isaiah. This book is the greatest of the wonderful prophetic writings. We have this entire gold field in which to mine for our consecration meeting.

Even a stupid animal, that knows its owner, is wiser than the wisest man if he does not know his God (1: 3).

"Cease to do evil, learn to do well," is a comprehensive formula of religion on its outward side (1: 16, 17).

Red is the color farthest removed from white, and yet the most scarlet coal can be made white as snow (1: 18).

When the world knows God, the most useless thing on earth will be a virtue; it is to be transformed into one of the most useful things on earth, a plowshare (2: 4).

"To cease from man" is merely to begin with God (2: 22).

Every man feels upon his past—bitter food or sweet, yet he must eat it (3: 10).

In Isaiah's day also there was the evil of the buying up of great tracts of land that are not really used (5: 8).

The sensual man considers music, and art, and literature, perhaps, but he does not consider the one thing best worth considering, namely, theology (5: 12).

What a man is in his own eyes never counts; let him learn to see himself with the eyes of God (5: 21).

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 2. The Beginning of a Revival John 4: 5-42.

John 4: 5-42. This interview with the woman at the well and its wonderful results has ever been the marvel of the New Testament student. When you think of the characters in the story, Jesus and an obscure and possibly unworthy woman, when you think of the revelations which the Master made to this apparently unappreciative hearer, when you think of the effect which her testimony had upon the people of her own town, the whole incident grows into heroic proportions. And yet it is but the plain and simple story of a revival, such a revival as in many respects could be duplicated in a thousand places at the present moment.

For when people are really sure that Jesus Christ is Messiah, that he offers living water to all those who are athirst, and that he is the Father's representative in declaring God's desire for worshippers, you have at once the elements of a revival. It is needed only that personal testimony shall be added to all this, and the result which befell in Sychar will happen in New York, or Little Rock, or Topeka, or Springfield, or in any other Sychar of today's world.

The Meaning of the Theme. Put in plain speech the idea behind the theme is this: Never miss a chance to tell what Jesus has done for you. That is always the beginning of a revival. It does not mean offensiveness, nor tactlessness, nor the mere stating of Christ's work without caring whether or not it is believed. Even a commercial traveler knows better than to adopt such a course as that. He does not count his duty done when he has shown his samples. He uses every argument, every art, every chance occurrence, to win a favorable response to his request for an order. The more he travels, the more he is the right sort of a man at his business, and the more goods he sells. So it should be with the Christian. He should grow more expert and more successful every day.

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BITTER WAR ON INTemperance

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

What Caused the Hard Times? Financial panics and business depression are chargeable to the liquor interests more than to all other causes combined. From 1862, when the Government of the United States first put tax upon the manufacture and sale of alcohol and beer, down to the present time, there has never been a panic in business that has not been largely due to the actual waste of money spent for white spirits, beer and other alcoholic drinks. It is apparent, therefore, that the United States Government and the liquor and beer manufacturers and dealers form the greatest trust, or combination, that the world, or the world, has ever known. Compared with it, those three great combines—the Standard Oil Company, the United States Steel Corporation, and the Harriman railroad interests—are insignificant.

This assertion cannot be successfully contradicted. It can be proved through the Internal Revenue Department that the taxes paid upon beer and alcoholic liquors represent a product value for the manufacturer of \$1,500,000,000 annually—an amount almost beyond the comprehension of the ordinary mind. It represents an amount equal to the debt of the Government at its highest point during the Civil War.

It can no longer be questioned from an economic point of view, that this fabulous sum of money expended for liquor is worse than wasted. If spent in the regular lines of business—the production of food, clothing, and furniture for the masses, or in the development of the country, or in the support and uplift of the people in all walks of life—it would bring about such prosperity as this country has never seen. It would not only give employment to every man, woman and child in the country needing work, but would also supply the immigration of millions annually to supply the demand for workmen of the mills, mines, spindles, and the hundreds of industries operated only in times of prosperity. Panics, ascribable to over-production, inflation of values, and speculation in Wall Street (the real cause is rarely spoken of by press or people), would be impossible.

The sale of liquors produces, it has been stated upon good authority, a loss of \$1,000,000,000 annually and is responsible for an annual death rate of 100,000 men. And these figures are conservative.

What an incalculable loss in wages is represented by these drunkards through loss of time and inability to do a reasonable day's work. This item of labor incapacity reaches an appalling figure, as every employer of labor knows.

And what, may we ask, is the loss to the Nation in keeping up the courts, jails, orphan's asylums, insane asylums, homes for the destitute, and an expenditure which is directly chargeable to the curse of drink? It may be safely said, I believe, that \$500,000,000 will not be more than sufficient to cover the loss in wages and the maintaining of the above-named institutions, making a total of \$2,000,000,000 paid for liquors and beer to the seven saloons in the town or to the breweries and wholesale dealers whose wagons deliver it to the homes of those in the mining camps.

Does the same man question that, if the facts are as stated, this worse than a war of billions is responsible for business depression and is the promoter of panics and hard times? If the money now spent to pauperize the people and make a nation of drunkards were spent in building up the family life and the prosperity of the nation, would it be possible to produce a panic?

If an example is needed, take the town of Portage, in this county (and it is no worse than the average mining town in Pennsylvania), where coal mines are operated. Of the town's population of 10,000, only a total of \$2,000,000 is paid for liquors and beer to the seven saloons in the town or to the breweries and wholesale dealers whose wagons deliver it to the homes of those in the mining camps.

though it is not the total effect. Because of drunkenness among the workmen engaged at the mines not less than 200,000 days' labor was lost during the past year, the loss in wages amounting to \$400,000, making a total loss of \$2,000,000 in production. And this upon a 5000-acre tract in a small corner of Cambria County. The same conditions prevail in every coal, coke, iron and steel producing community in the country, excepting, of course, in Prohibition States.

We have touched only upon the money side of the question. What is to be said of a National Government that permits the misery that is heaped upon the weak, innocent sufferers from this diabolical traffic? This suffering is beyond the power of man to conceive.—From an authorized interview with John C. Martin, of New York City and Portage, Pa., in the Johnstown (Pa.) Tribune.

Others Had Tried It.

The police court magistrate of a town in southern Kentucky was walking down the street one November evening with his friend John Markham, a distiller.

"Judge," said Mr. Markham, "have you ever tried my Number One brand of whisky?"

"No, John," admitted the judge, "but I tried three men in court this morning who had tried it."—Everybody's Magazine.

Temperance Notes.

The man who "hits one" usually strikes those most dear to him.

Rum has made the head of a man meet all the requirements insisted upon by the War Department for a dirigible balloon.

The physicians of Hancock County, Ohio, are trying to assist in the maintaining of the temperance law there, the county medical association has determined to issue no prescriptions for whisky except at the bedside of patients.

Poets have sung in praise of Boose and Boose has taken toll of the poets.

The country is awakening to the fact that reckless expenditure of money upon the drink is having in the affairs of the nation the same impoverishing effect which is so familiar in connection with individual fortunes.

Here, ladies and gentlemen, say "Town Topics, you see that marvelous and fascinating monster, Boose; it lives on the Great White Way; it buries money in the lower regions of the Rialtas Law and the Prohibition Party.