Milk For Hogs.

The greed with which slightly hogs will gratify the owner and con- will fill the present void. vince him that it is "good for them. A pig filled up on it is an emblem of solid comfort.-Farmers' Home Journal.

Gilts For Breeding.

Select the gilts for breeding from the litters of mature sows and aged bears, as they are stronger, more vinorous and will make more satisfactory brood rows than those from young and immature parentage,-Parmers' Home Journal.

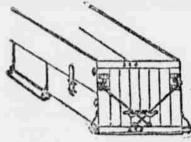
The Meisture Limit in Butter.

Replying to an Inquiry, Professor H. Parrington, of the University of Wisconsin, explains that the per cent. of water and the per cent of mots ture in butter are the same thing. Some persons use the first term and tthers the second. The present law states that butter containing over sixteen per cent, water must pay a tax of ten cents per pound, since it is classified as adulterated. It is quite necessary that buttermakers be absolutely sure that the butter they are making does not exceed the sixteen per cent. limit.

For the benefit of those who have not the means of testing their product for percentage of moisture, Professor Farrington suggests that they need have no fear of exceeding the sixteen per cent. limit if they will wash the granules of butter with cold water at about fifty degrees Fahrenheit, allowing the butter to stand in this water until the granules become hard and firm. Then after draining off the water, wash and allow the butter to stand in the churn some time until it drains rather dry. Sprinkle the salt over this and give it the usual amount of working. Excessive moisture is held in butter that is soft and not thoroughly drained.

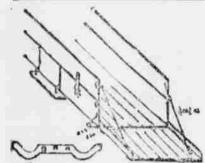
Wagon Scoop Board,

This is my description of a scoot board for a wagon, writes a correspondent of Farmers' Mail and the seeds and so hasten germination. Breeze: First, get two eight-inch



The Scoop Board Closed.

boards about two and one-half feet tong and taper down on one end about four inches. Then get two two by fours two inches longer than your wagon box is wide. Use eight-penny nails in nailing the floor to the two by fours and six or eight-inch boards



The Way It Opens.

for the floor of schop board. Nail to gether and hore a five-sighthe-inch hole through the outside floor board about eight inches from the end for the rods. Use three-sighths or onehalf-inch rods with one joint abou four inches from the upper side boards at the ends and nati two clears on the upper and lower side of the ave-eighths-luch holes so it won't split out when scooping from the board. Bolt a two by three piece to the end piece of the wagon box, uning bolts three-eighths by six and onehalf inches long. Bore two holes in a piece of alde board from or thin iron about one inch wide and eight inches long for screws, bending it as shown in small end, to fasten the rods and hold them in place to keep

New Tomatoes For Forcing.

In the propagating houses of the Department of Agriculture, the Bureau of Plant Industry has been making experiments with a view to procuring an ideal tomato, which in the language of an official of that bureas is a fruit without a depression to faithful and persistent spraying. at the stem end; a round fruit with ridges; a fruit with the interior well formed and compact and a fruit of medium size growing in large clus-The forcing of tomatoes under glass has assumed considerable proportions in the Middle and Northern States, and the demand for the greenhouse grown crop is steadily increas-This is due, it is stated, to the fact that tomatoes when grown under glass are superior to those that are grown in the extreme Southern States and which must necessarily be picked partially green and shipped long distances before reaching our markets. For special table use, such as is demanded by large hotels, the greenhouse-grown fruit will always be in demand.

While a number of the varieties of fruit on the market to-day is good. ne has all the characteristics which

would render it ideal. The Bureau of Plant Industry has for the last three or four years been curing types with characteristics aping the ideal. Out of a large | cut close.

number of forms a few kinds have been seenred which give good promwarmed sweet milk is consumed by ise of finally producing a form which

Good Fruit Finds Good Market.

Although New England is the home of the commercial apple, and the leading variety, the Baldwin, has een grown here for many centuries, at our farmers have allowed fruit incrests 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 crofits are being lost through lack of cultivation and general care from planting the trees to marketing the

First rate apples are never without a good market. It pays to raise apples that are too good to be barreled but good enough to be wrapped in paper and carefully packed in new Such fruit needs only to be shipped a few miles and is able to compete with the Pacific Coast fruit that comes 2000 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 themsolves, yet produce hardly any fruit that can be ranked as first class in the carly 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 by the barrel. Apples at \$1 per box 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 Culti-

Planting Rules.

Thoroughly compact the soll about 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 fur-

When planting large, flat seeds, set hem 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 on inverted sods or in pots in the house or coldframe Do not follow your grandfather's custom of planting beets, lettuce, onions and such vegetable 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 carly variety in August and you will get a good crop in the fall. Spray with a potassium sulphide solution to

eep down mildew. Rotate the crops in the garden. Land that grew any of the cabbage tribe last year should be planted to seans or some other class of plants this year. Many troubles like clubfoot 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

Brollers shrink about half a pound

each when dressed. Hape is an excellent forage for both beef and dairy cattle.

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

The chell 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

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 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 solling 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. De not cut it closer than five or six inches erossing varieties with a view to se- of the ground, as it grows up again so much more quickly than when

THE PULPIT.

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 gald: Dr. Wrigley said:

The text is part of a quotation from the text is part of a quotation from the prophesy of Isaiah, viz., "The write of the Lord is upon me, because he avointed me to preach the cospel to the poor. He hath sent me to proclaim release to the captives, and recovering of sight to the blind." blind. To set at liberty them that are bruised." When one studies that passage, says a modern writer, it recalls the famous tent of the Arab calef; when folded it could be car-ried in the hand; when opened it sheltered his tribe. The passage con-tains the keynote of the teaching of lesus, and it shows how unerringly He selected the very heart of the Jewab system upon which to found His own. It shows us the protonna transfer of His statement, that He came not to deztroy, but to fulfil the Law.

Many years ago a modern infidel philosopher of a shallow kind nointed out the fact that Moses had made some mistakes in figures, and also that he had not been very well instructed in science, or he would have constructed a different cosmogony from the one found in Genesis. This same philosopher failed to point out the pregnant fact that the Law of Moses was built upon the great ele-mental principle of mercy; that it stood for liberty and order; that it d taken (as Monger says) a nation slaves, ignorant, barbaric, besotted mind and degenerate in body, and a shrewdly adapted system of ws lifted it steadily and persistently ward and bore it on to ever better. ing conditions and always toward freedom. He forgot to mention that rom first to last, and from centre to ircumference, it was a system of deliverance from bondage, disease, ignorance, anarchy, superstition and despotism. Jesus Christ, with His keen spiritual vision, sees what the other falls to see. When He rises in the little synagogue at Nazareth, He quotes the elemental truth of the Mosale system, and says this is your charter of liberty, and I propose to make it the charter of the world's freedom: freedom from ignorance, superstitition, sensuality, sorrow and pain. It is remarkable again that the assage quoted from Isalah has a double meaning in every paragraph. The poor may be those poor in pocket or poor in soul. The slaves may be slaves of a worldly master or slaves their own passions. The blind may Which does Christ mean? Undoubtever emphasized suffering without calling attention to the fact that suffering came from sin. He cared for bodily wounds, but His great sym-

pathies went out to the sin-sick soul.

Now, blindness, like leprosy, was
a type of sin. The blind were not
only disbarred from the priesthood. but were not allowed to take part in the Temple service. Blindness, like leprosy, was supposed to be incurable, except by the direct act of God. Blindness was therefore a type of sin, because sin could only be cured by the direct act of God. Sin was spiritual blindness, because sinners had always been marked by dull spiritual apprehension. Abraham in his day had been able to see Christ, and to on the city having foundations. The piritually enlightened under the Mosaic dispensation had been able to see Christ in the ancient ordinances, and the prophets had cried out against their countrymen, who were more stupid than the ox and the ass, because creetures knew and the owner's crib, but the children of God did not know their Father and could not find their Father's house. St. Paul, when he had found it impossible to make his proble receive Josus as the Messiab, declared them to be spiritually blind, and then mad some remarks about spiritual blindness that apply very well to the men

Now, it is to this large class of spiritually blind people that Jesus appeals, in all His miraculous works upon the blind. He heals the blind in body to show that He can heal the blind in spirit. He heals the type, blind in spirit. He heals the type, that man may believe that He can heal the really blind, viz., the blind in soul. Moreover, it is extremely interesting to note that in every separate instance where He uses His supernatural power to heal the blind, He teaches us some Important lesson concernin the relation that exists between God d His children, and how all men If they will, may be healed of spiritual blindness Notice the first in stance: Two blind men meet Him at Capernaum. They knew their need and cried aloud for help, and the did not appear to notice them, and when He did not notice, them, and waen He did not notice, they followed Him persistently, followed Him into the house and demanded help. It is a case like that of Jacob at Peniel. The antagonist of the patriarch would not bless, and. therefore, he would not let him go. It was a certain faith, a faith that grew stronger as the apparent indifference of God became more dread-ful. It was a case of the Kingdom of Heaven being taken by violence. These men give us a picture of those who have known what it is to see, and who can appreciate what it means, if anybody can give them the power to see again. They have known the meaning of goodness, and of spir-itual vision, and they have known the unhappiness of evil and spiritual darkness, and they want to be lifted out of darkness into light again, if there is snyone able to accomplish that miracle. They feel themselves helpless, and so this faith, as they hear of the power of Jesus grows, and when He apparently neglects them, it becomes a compelling faith, which gains whatever they wish. This miracle is nothing less than an eternal provision to the soul that is separated from God, and knows that it is so separated. It is the divine promise that such a man may have whatsoever he will. "As yet ye have nothing in My name; ask and

e shall receive, that year loy nay The next instance is that of the man born blind. It is an entirely different case and yet a typical one. The man is hopeless. He has never been able to see. He has never heard of a case where a man born blind has been made to see, and so he does not consider the question. He settles back into a grim acceptance of his sorrow. He does not ask to be healed, and because he does not ask. Christ offers, just because of the man's hopelessness and ignorance, Christ Jesus offers in mercy. Here is the charter for our missionary work among the ignorant and hopeless. Many of

them do not know their need, all are hope,ess, but that is no reason why the Christian church should withhold its merciful ministrations. It is oftentines the man who laughs at re-ligion and disbelieves in its power that needs it most, and a religion based upon the quality of mercy canbased upon the diality of mercy cannot rofuse to give even that which
is not wanted or asked for. The Savious put clay on this man's eyes and
hade 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
honeless man who does not believe hopeless man who does not that his spiritual blindness (if it is blindness, because he has never been 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, worship and sacrament, and yet in his willingness to try them makes 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 i partaker of blessings for which he has not asked, and of benefits pro-vided freely by one whom he has not known. On the other hand, the blind man of Bethsaida is not only hope-less, but faithless. He is brought to Christ by others, and because Jesus does not want to reject him, and cannot cure him. He takes him by the hand and leads 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 He takes men now into the solitude and loneliness of sickness or trouble or poverty or unjust suspicion, or pain, and in the solitude tries to build up their faith. so that they may be healed. This is the only miracle of healing which

confidence and his faith became more perfect, and Jesus touched his eyes again and he saw things distinctly It is the story of the tenderness and gentleness with which Jesus deals with the spiritually blind, who are faitbless as well as hopeless. And lastly, there is the story of the Blind Bartimaeus which carries with it such a weight and wealth of sug-gestion for ourselves. It is the story of a man who wanted to come and be healed, and was hindered by others. How often that is true of those who really want to be healed of spiritual blindness. A man's fees are those of his own household. Jesus was s own household. Jesus was ounded in the house of His friends, is often only by persistent perseverance and by disrecarding those who should help him that a man is healed by the Saviour of his spiritual blindness, as Bartimaeus was healed of his physical infirmity. I wonder how many Christians realize the tremendous responsibility they assume when in any way they stand in the light of the man who is looking for Jesus Christ.

Jesus performed where the recovery of health came by degrees, and this

was caused by the man's slow devel-opment of the faculty of faith. Jesus

touched his eyes, but sight did not come; he saw men as trees walking.

It was an earnest, however, of what

sus could do, and it gave the man

The man or woman belonging to a Christian church who deliberately sets aside the methods of that organ-ization for deepening the spiritual life is hindering others from becom-ing Christians. What a wonderful opportunity for good we are throwing away when, on the ground of courtesy to others, we practically abandon our principles and cause our brother to offend, Blind Bartimaeus aled in spite of hindrances of others, and men become Christians in spits of our inconsistencies, but what an opportunity we are casting aside, and what responsibility we incur, when we diliberately make truth appear unreal or undesirable. To preach recovering of sight to the blind: to preach the Gospel to the poor and deliverance to the captive, read the Saviour in the Nazareth synagogue, and as He read men were as was only a quotation. Yes, but He was only a quotation. That is, His words were convincing; but why vincing? The same words had been heard many times before. They were the words of truth, you say. Surely, but truth has been preached through the ages. What then was it that astonished men? We answer, the fact that Jesus saw truth in such a way that other men coming in contact with Him could not fail to see it also, and see it in its completeness. We see truth, says Mozeley, in a fragmentary way, and fragments of truth are not convincing. Jesus saw it in its completeness, and when a man Jesus saw it in sees truth in its completeness he must There is no other way for him to do and remain sane, and so it was just because Jesus could so present truth that men must see it and believe that His great mission was to preach recovery of sight to the blind.

The Source of All. When we see the million rain-drops of the shower we say, with reason, there must be one great sea from which all these drops come. And when we see, as it were, countless drops and countless rays of goodness scattered about in the world, a little good in this man, and a little good in that, shall we not say, there must one great sea, one central sun of goodness, from whence all human goodness comes? And where can that centre of goodness be, but in the very character of God Himself?— Rev. Charles Kingstey.

The Stamp of Civilization.

The mark of civilization is the in-dividual man, his rights and his responsibilities. - Rev. Cortland Myers

Not the Yellow Kind.

William Allen White is wedded to Emporia, Kan., and the newspaper editorial desk which he there adorns. But about twice a year, Mr. White, out of a hard sense of duty wrenches up stakes and comes East. "Why, Mr. White," exclaimed one

woman whom he met at luncheon, 'aren't you a little stouter than when I saw you last?"

"Porbably," said White, "quite probably. I usually am." That afternoon he sat in a box at a matinee and looked out over the

audience with no small degree of in-

terest. "It's much darker than the

last time I was here," he murmured. "Darker?" repeated his host, "Yes. How fashions in hair change, Now, only a few years ago this would have been like looking over a box of lemons."

WELL INFORMED. The Stranger-"Do the people who live across the road from you, Rustus,

keep chickens?" Rastus-"Dey keeps some of 'em sah."-- Christian Advocate.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS 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

came 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 ministering to the Lord and in fastwe would have more frequent and clearer leadings of the Spirit. A Spirit-filled mind rarely accompanies an over-filled stomach. Greater siman over-filled stomach. Greater sim-plicity 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 re-cesses of the heart, but He spoke in unmistakable way. It was no vague, uncertain impulse such as men sometimes call "the voice of the Spirit." He is ready to speak to-day, if we 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 unscriptural as those who ignore a 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 them. Spirit called men are a great need of our day. We have far too many men whom men have called; or, worse yet, who have called them-selves. Every step in that early church was taken in prayer. It was prayer to which men gave themselves so heartily that they withdrew them-selves even from their necessary food to pursue it (v. 3). The prompt ness with which this church obeyed the Spirit's command is worthy of note. He had demanded the best and they gave them up without a murmur. They would have liked to have kept Barnabas and Saul, but the Spirit called them elsewhere, and "they sent them away." But, while they sent them back of it all they were really "sent forth by the Holy Ghost." Wonderfully suggestive and inspiring words these. confidence a man can go forth when he can confidently affirm. "I have been sent on the errand by the Holy Ghost!" He may not know just where he is going, or just what he is to do, or just what awaits him. No directions seem to have been given as to where they were to go; so they made straight for the nearest port and thence for the old home of Barna-II. Triumph of Saul, filled with

bas (ch 4:26) the Spirit, over Elymas, Full of all Guile and all Villainy, 5-12. They were true to their commission, "they preached 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. If there was ever a day in which their example needed imitation, it is to-day, when men are preaching anything and everything but "the word of God" (comp. 1 Thess. 2:13; 2 Tim. Opponents of the gospel, who make great pretensions and do amazing things, are not at all new, need not be frightened because men who make astonishing claims, and who display extraordinary gifts, arise to lead men astray. It was so in the first days of the church's history, and yet the church went right on, in face of this apparently dangerous opnosi-tion. The "theosophists" and "Christian Scientists" of to-day are no more dangerous than the Simons and Elvmas of early days. Spirit-filled men were needed to oppose and confound them then, and Spirit-filled men are needed to oppose and confound them now. The proconsul, Sergius Paulus, gave good proof that he was indeed "A man of understanding;" "he called unto him Barnabas and Saul, and sought to hear the word of God.' Whatever claims to prudence and wisdom and common sense a man may make, he is not "a man of un-derstanding," if he is not desirous "to hear the word of God." Elymas did not give up without a fight. The devil never does (2 Tim. 2-8). His chief business is turning men aside from the faith (v. 8; cf. Cor. 4:3, 4; Luke 8:12). But the opposition of Elymas for all his marvelous powers were vain, for he had run up against a Spirit-filled man. Paul had been filled with the Holy Spirit soon after his conversion (ch. 9:17). a new emergency arises, and there is a new filling for the new need. We ought not to be content because we have once, or fifty times; known what it was to have the Spirit of God come rushing upon us and taking possession of our minds, and giving us words of wisdom, boldness and power to utter. As each new emergency arises we should cast ourselves upon Him anew. Paul's words are very se-vere and very searching. They expose the depths of the infamy of Ely-mas. Plainness and boldness of speech is a characteristic of a Spiritfilled man (Acts 4:31; Pph. 6:19). Has No Diaphragm,

A novel telephone receiver without a diaphragm has recently been de vised, for which many advantages are claimed. It consists of a permanent magnet, the poles of which are connected by a soft core, making a continuous magnetic circuit. A coil wound round this core is connected to the transmitter and a suitable bat. tery. When the transmitter is spoken into, says the Scientific American, the undulatory current affects the entire magnetic circuit of the receiver, re producing the voice very distinctly It is said that with this receiver there are no overtones or disturbing sounds tue to the vibrating of a diaphragm. in one modification of this telephone the sounds were produced with such dearness as to fill a large half.

TAX DODGING.

Mrs. Knicker-"What will you do if they tax the breakfast table?" Mrs. Bocker—"Take my breakfast in bed."—New York Sun.

CHRISTIAN ENDEAVOR NOTES

MAY SECOND.

Life Lessons for Me from the Book of Isalah.. Isa. 6: 1-9-(Consecration Meeting.) The service. Isa, 42: 1-7.

The sacrifice of the servant. Isa.

My hope. Isa. 2: 1-5. My King and his reign. Isa. 11: 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 any-

thing that brings a man really in touch with God, he is never after-ward the same (v. 6.) "Here am I; send him"-this often satisfies us, but it never satisfies God

It is hard to tell people that they do not see or hear the truth, and the censorious men that find it easy are not the cnes to do it (v. 9.)

Teaching from Isaiah. This book is the greatest of the onderful prophetic writings. have this entire gold field in which o mine for our consecration meeting. Even a stupid animal, that knows ts owner, is wiser than the wisest nan if he does not know his God

'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 coul can be made white as snow

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

To "cease from man" is merely to begin with God (2: 22.) Every man feels upon his pastbitter food or sweet, yet he must eat

(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:

The sensual man considers music, and art, and literature, perhaps, but he does not consider the one thing hest 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 obscura 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 pro-portions. 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 Spring Valley, 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 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 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, if ne is the right sort of a man at his business, the better he presents his case, 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 'ei' and 'ie' in such words as 'believe' and 'receive' always stumped me. "Then this man patted me on the

head and smiled and said: "'My boy, I will give you an infal-lible rule for "ei"—a rule that in forty-seven years has never failed

I expressed my delight and waited. The man resumed: "The rule is simply this: Write your "I" and "e" exactly alike and put your 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 profes-

sional athletics. "Only the other night at one of our gayest Italian restaurants, I overheard a dialogue that illustrated forc-

ibly 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

" '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."

BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

What Caused the Hard Times? Financial panies and business depressions 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 manufactural 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 whish waste of money spent for whisky spirits, beer and other alcoholic drinks. It is apparent, therefore that the United States Government and the liquor and beer manufacturers and dealers from the greatest trust, or combination, that this country, or the world, has ever known Compared with it, those three great combines—the Standard Oil Com-pany, the United States Steel Corpor, ation, and the Harriman railroad in

terests—are insignificant.

This assertion cannot be success fully contradicted. It can be proved through the Internal Revenue De-partment that the taxes paid upon beer and alcoholic liquors represent a product value to the manufacturers of \$1,500,000,000 annually-at amount almost beyond the compr hension of the ordinary mind. hension 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 ex-pended for liquor is worse than wasted. If spent in the regular lines of business—the production of food, clothing, and furniture for the homes; in fact, for the development and uplift of the people in all walks of life—it would bring about such a prosperity as this country has never seen. It would not only give employment to every man, woman and youth in the country needing work, but would make necessary the immigration of millions annually to supply the demand for workmen of the mills, mines, spindles, and the hundreds of industries operated only wasted. If spent in the regular lines dreds of industries operated only in times of proseprity. Panics, as-cribed 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 million drunkards annually and is responsible for an annual death rate of 100,000 men. And these figures are conservative.

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

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, orphans' asylums, insane asylums, homes for the destitute, etc., the necessity for 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 in wages and the maintaining of the above-named institutions, making a total of \$2,000,000,000 chargeable against this measter trust composed of the liquor interests and the United States Government.

Does the sane man question that, Does the sane man question that, if the facts are as stated, this worse than waste of billions is responsible for business depression, and is the promoter of panies and hard times? if the money now spent to pauperize the people and make a nation of crunkards were spent in building us the family life and the prosperity of the home, 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 minit is no worse than the ing town in Pennsylvania), where ing town in Pennsylvania), where wages annually ecpended in produc-ing coal, fully \$150,000 is paid for liquors and beer to the seven saloons in the town or to the breweries and wholesale dealers whose wagons wholesale dealers whose wagons de-liver it to the homes of those in the

mining camps.

And that is not the total effect.

Because of the cause. 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 over a half million dollars. 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 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 innoces offerers from this diabolical traffic." This suffering is beyond the power of man to concelve —From an au-thorized interview with John C. Marof New York City and Portage.

Others Had Tried It. The police court magistrate of a town in southern Kentucky was walk-ing down the street one November

Pa., in the Johnstown (Pa.) Tribune.

evening with his friend John Markham, a distiller.
"Judge, said Mr. Markham, "have you ever tried my Number One brand of Old Markham?"

"No. John." admitted the judge. "but I tried three men in court this morning who had tried it."—Every body's Magaizne.

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, wishing to assist in the maintaining of the prohibition law

there, the county medical association has determined to issue no prescrip-tions for whisky except at the bedside Poets have sung in praise of Boose and Booze has taken toll of the

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

Here, ladies and gentlemen, says Town Topics, you see that marvelous and fascinating monster, Boose; it lives on the Great White Way; burns money, westlessed. money, swallows reputations—hence the Raines Law and the Prohibition