

Feed For the Dairy Cow.

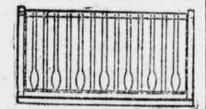
Cottonseed meal, flaxseed meal, shorts, bran or other feeds rich in protein are necessary for a full flow of milk. Clover or alfalfa hay are rough feeds rich in protein. Corn, enty-seven days. rich in starch, produces heat, energy and fat, but little milk. Sliage and green roots furnish water and are good appetizers and promoters of general health for winter feeding. Bran and flaxseed meal are good bowel regalators .- Farmers' Home Journal.

Over Half the Crop Saved.

The Year Book of the Department of Agriculture for 1907 has a most instructive article by Professor A. L. Quaintance, in which he urges the seed and wisdom of spraying, and sites a number of convincing results of demonstration sprayings of last better in early summer on clover or ear. An orchard at Bentonville, Ark., good grass, but then the sheep will showed that fifty-one per cent, of the ruit was saved through spraying; another one at Fordland, Mo., where I was actually necessary to show the seighbors, developed forty-six per ent, saved through spraying; one at Afton, Va., showed seventy-two per sent, saved; one at Owensville, Ohio, forty-eight per cent, saved; one at Mt. Pisgah, Ohio, forty-one per cent. truit saved through spraying. The cornerib. exact average for these five orchards was 54.54 per cent. saved, or more than half the crop. "An orchardist," says Professor Quaintance, "by thorough work can do as well or better."

Alfalfa Hog Feeder,

Hogs are very fond of alfalfa, and they will eat a good deal of it if given a chance. They will also waste whole lot unless you stand and feed it to them a handful at a time. A rack with a swinging front works Press. The punching the hogs give it will work the hay down within reach until the rack is empty. The openings in front should be large



Front View.

enough to let a hog's head through, but not much larger. The rack may be any length and should be about four feet high, and from three feet to three and a half feet wide at the top. Make it strong or they will soon punch it to pieces. Make the floor tight to hold chaff and lay a floor in front to keep the hogs out of the mud. Brood sows fed all the good alfalfa hay and clean water they want will winter well if given one good ear of corn each day.

Magnitude of Dairy Industry.

The clean milk problem is a vital one, affecting the production and con sumption of over 9,000,000 gallons in the United States per year, being an annual supply of over 100 gallons for every man, woman and child in the country. This amount affords 1.1 quarts a day for every individual, which includes the milk used in making butter and cheese. The actual amount of whole milk consumed each day averages about .65 of a pint for every individual. The value of this product for a year at rotall is the stf stling sum of \$2,500,000,000. This is about one-fiftieth of the entire wealth of the nation, five times the wholesale value of last year's wheat erop, nearly twice the value of the corn crop and over one-third of the entire value of farm products for 1907, which is estimated at \$7,400,-\$29,000. The wholesale value of dally products last year was estimat d at \$800,000,000, which would allow a price of less than ten cents a a little below the average price,-Connects of Station.

Why I Raise Sheep.

Sheep are more prolific than other animals and rulse their young on the most inexpensive feed with the least

Their flesh costs the least to produce and brings more on the market. than any other. Besides, it is the most healthful food for man.

They grow annually from six to ren per cent. of their normal live weight in wool, which sells for more than three times as much as the fiesh of any animal and furnishes a spiendid covering for the body in winter, as well as gives employment to thousands of skilled laborers to convert It into fabrics for the use of man.

They return more and better ferfility to enrich the soil and distribute the same more evenly than any other

They keep the land free from weeds and convert the same into a valuable commodity. They are the most easily managed animals and do not tramp a field and lot like others, and one can turn them into fields to pick up waste where other animals could not be tolerated, and thus save a wast and otherwise actual loss.

They can be retained in inclosures which would not hold any other ani-

They thrive and fatten on a pasture without grain, but do not thrive on a pasture without grass. Sheep give on an average more

pounds of meat per bushel of grain than either hogs or cattle. The last burch raised and fattened

years old, in all eighty-one head.

Their average weight when I commenced feeding in December was 131 pounds and in March when shipped was 165 pounds. They made a gain of thirty-four pounds per head in sev-

They were fed three bushels of corn per day and what clover hay they wanted, and occasionally a feed of oats, straw or corn fodder instead.

They are in seventy-six days 231 bushels of corn and gained 2618 pounds, an average of eleven and onethird pounds per bushel. My cattle have never done that well on dry food and not often on grass

or corn. When they make seven ounds in winter I think it is good; light is fine, more than eight surprises me. Nor will my hogs do it by three pounds. They do as well and often

Jacob Zeigler, in the Indiana Farmer. Building Corncribs.

do the same with little or no corn -

While there have been many improvements made in farm buildings, I think there is one that should remain just as it was originally. Like the umbreila, which is said to be the same saved, and one at North East, Pa., shape it was in the time of the flood. showed sixty-nine per cent. of the and not to be improved on, so is the

Men have built them with stratcht sides, set them on the ground, built them air tight, or nearly so, built them with windows, and adorned them with pleasing things to the eye, but after they had tested them they found out they had made a great mistake and had damaged corn to show

Of course if one doesn't harvest his corn until cold weather, when it is dry and hard, it will keep in any kind of a building, but where one wants to very well, says a writer in the Farm der is good, it is best to have a pro-

per building to cure it in. We built our last crib the old model, set it up on stone posts about three feet high, had movable steps that we turned away from the building when not in use, and we have never seen a rat in this crib, while the old one we had built near the ground was always overrun with them. We built the sides with pienty of floor and open slats, the ends were shingled; floor under bins was laid with narrow boards open about quarter inch in This lets the air draw up seams. through the corn fine, and with good weather corn will cure as well as out doors .- J. A. S., in the American Cul-

Making Cement Posts.

I have before me the contribution of Mr. M. W. Williams, of Lawrence County, on cement posts. His testimony is helpful indeed. It will be valuable to post seeking farmers We would like to hear from still

other cement farmers.

Mr. adjoining neighbor uses one My adjoining neighbor uses one I use the same formula, but line the molds with paper to save them from leaking. Posts should be made in a weather. We sift out the robin egg sized gravel. We line the molds to prevent not only leakage of strength out to make smoother and more durable outsides and corners and prevent cement from sticking to molds; we line the molds with old newspapers. A better way to line the molds is to buy cheap paper in rolls, just wide enough to cover the bottom and sides of molds from end to end. Take cars to work the paper down on the bottom and corners and avoid wrinkles Pour in the cement, well mixed and wet, almost running. As Mr. Willfams says, let the cement set twentyfour to forty-eight hours, then take away the sides and ends and pull off the paper lining while wet.

We let the posts remain on the bottom boards three days at least; then remove them very carefully, with the hoard under, to where you desire to pile or stand them up Some recomgalion for sails at the dairy. An avery day for a while. The stapler mend standing so as to wet them erage totail price of seven cents a Mr. Williams sets in the posts will quart a assumed, which is probably just suit the most of post makers, and is a good thing. We punch holes down through the centre of the soft cement posts from two to three hours after filling the molds. Three or four hours after first punching the holes, we repunch them to be sure they are

open clear through. You need to make a pattern to either set in staples or make holes by If you make holes to fasten your fence to posts, you can cut six or sev. en-inch long wire; bend a loop or hook at one end, hook it over the horizontal wires of your already stretched fence, put it through the noles of the posts and bend it on the back side of the post to make it hold

up the fence. You can make a hole or set a staple for every wire of your woven fence, or every other wire, or every third wire, as you choose.

If you make holes, punch them with a one-fourth inch or threeeighths inch iron to make them plenty large.

I use a narrow strip of lath or board, marked off on it just where you want the holes or staples; lay it on the posts in the molds and make the holes uniform distances apart.

Be sure you get the best cement. Remember that the iron rods Mr. Williams spoke of make the strength and durability of your posts. I put four heavy rods in our corner posts.—Isaac Beebe, in the Indiana Farmer.

How Posters Got Their Name. Posters took their name from the fact that in former times the footways of London streets were sepawas a bunch of seventy-five yearling rated from the drives by a line of wethers and six ewes from two to six posts, on which advertisements were displayed.

The Pulpit The A SERMON THE REV Sunday-School IRA W. HENDERSON

Theme: To-day.

Text, Psalm 95:7. "To-day." that entertaining and stimulating volume "Orthodoxy," Mr. Gilbert Chesterton delivers himself of this pungent remark: "All Christianity oncentrates on the man at the cros For, says he. "The true phi-is concerned with the in-The instant is really awful." Nothing is truer, nothing more vi-

What a multitude of sermons are preached to the theme, "Where will you spend eternity?" What a host there looking toward the hereafter. How many there are who are hoping for to-morrow and planning for the years to come. Far be it from me to minimize the value or the need for thought and talk about the life of undiscovered country from whose bourne the traveler and too entering, returns. We can not too much direct the attention of men and the times to eternity. Would whose bourne the traveler no more that we might be as strengously abstract and spiritual and forethought-ful in our thinking and preaching as we are coldly practical. The king-dom of heaven truly is here or nowhere, but for us it is more there than here. This life is but a seg-ment of that wonderful and illimit-able eternity to which God ever calls us on. As Keats so beautifully sings:

"The One remains, the many change and

Heaven's light forever shines, earth's shadows fly;

Life, like a dome of many colored glass,
Stains the white radiance of eternity,
Until death tramples it to fragments.

Longer shall we live there than here. Here we solourn, there in the providence of God we shall abids. To-day is important none the less. The measure of our living here con-ditions our living there. Our talent-using in this life indicates our value in the next. How we see God here determines our vision of Him in the eavenly abodes. To-day is impor-The instant is impressive. Now" is indeed noteworthy. day," says the Paslmist, "if ye will, hear His voice."

Be wise to-lay; 'tis madness to defer; Next day the fatal precedent will plead; Thus on, till wisdom is pushed out of life. Prograstination is the thief of time; Year after year it steals, till all are fled, The vast concerns of an eternal scen

May we as Edward Young, perceive the wonder and the awfulness of the divine responsibility that rests on us momentarily to be careful to-

on us momentarny to be ages. ward the concerns of the ages. "Defer not till to-morrow to be wise. Eternity rests upon our present choice. There can be no to-morrow till there has been to-day. The character of to-morrow lies helpless in the grasp of to-day. The sins and progress of the men who are alive will mar or make the future of the generations yet unborn.

The day that Esau sold his birth-right to assuage the gnawing of his hunger that day he marked his char-acter forever, and Jacob left an everinsting explanation to be made. When Moses set his face steadfastly away from the leeks and garlics and honors of an alien court in that moment the face of history was changed. When Abraham Lincoln came up out of the valley of decision slave was free.

Every choice is decisive. Each moment is momentous.

"Happy the man, and happy he alone, He who can call to-day his own; He who, secure within, can say, To-morrow, do thy worst, for I have lived to-day.

God and the thoughtful know the value of to-day. Its use is a fine Its value is immeasurable. asibilities are infinite. Its appeal heart-searching. Its misuse is a crime and a grievous sin

We ought to utilize to-day with It means much how we face Satan and stand firm for God. and unimportant as we may judge ourselves to be alone, yet our aggregated decisions are impelling and our mpounded use of time has an everasting bearing. Perchance the netions of one of us may determine the urse of the onward march of men. Most important is to-day in the The future, as the past, is with God. Let us say with Wesley:

"Lo! on a narrow neck of land, Twint two unbounded seas I stand."

Let us decide for eternity. Let us to-day for the good of the days that are to be, for the happiness of

When to Be Most Glad.

Has Christ become to us such a living, bright reality that no post of duty shall be irksome, that as His witnesses we may return to the quiet homeside, or to the distant service among the heathen, with hearts more than glad, more than satisfied, and most glad, most satisfied, when most sad, and most stripped, it may be, of earthly friends and treasures? Let us put all our treasures into

His hand; then He will never need to them from us on account of heart idolatry; and if in wisdom and love He remove them for a time. He will leave no vacuum, but Himself fill the void. Himself wipe away the tear, -J. Hudson Taylor.

War on Man's Inhumanity.

We must fight the inhumanity of man to man, fight it in the faith, that some day it will cease to be, and to invoke in our battle the dear and sublime humanity of Jesus Christ, and through Him the loving humanity of God .- Rev. George A. Gordon

The Best Way. The sacred Scriptures teach us the best way of living, the noblest way of

way of dying,-John Flavel. Give the Whole Heart. We do not understand the supreme, the unutterable interest embraced in religion, when we think to give less to it than our whole heart. We do not understand our nature when we think

A Means to the End.

The church is not the last word in Christianity. The church is a means to the end. It is to do its work so well that after awhile it will be unnecessary. In the holy city John saw there was no temple.—Rev. James I.

INTERNATIONAL LESSON COM-MENTS FOR MAY 16.

Subject: Paul's First Missionary Journey - Iconium and Lystra. Acts 14:1-28-Golden Text: Psalm 96:5-Commentary.

TIME .- 46 A. D. PLACE .- Lys-EXPOSITION .-- I. A Cripple from His Birth Made Whole, 8-10. It was a case of real lameness. The man had

never waiked. The case was beyond man's skill, hopeless. But there are no hopeless cases with Christ. There was no magnetic touch, no treatment, just a look, a word, and then a perfect and not an imaginary cure. did not attempt to heal every lame man he met. God directed his attention to this man, and gave him to see that he had faith to be healed. How did he get it? By hearing Paul speak (Ro. 10:17). Something of this kind was needed to gain Paul a hearing is Antioch. Paul thoroughly studied and understood the case before he spoke the word. He commanded the man to do the naturally impossible but "all things are possible to him that believeth" (Mk. 9:23). The

man proved his faith by obedience II. Paul and Barnabas Worshi

Paul and Barnabas Worshiped

as Gods, 11-18. The people were now ready not only to listen to Paul, but to worship him. The human heart always wants a man to worship. Men are always ready to render unto the instruments God uses the adoration and gratitude that belong only to God Himself. Underneath the heathen idea that the gods visited the earth "in the likeness of men" there was a great and glorious truth (Jno. 1:14; Phil. 2:6, 7). The actions of these Lystrans seem very ignorant and foolish to us, but do not many Christians how down and lay their offer-ings and garlands at the feet of men God greatly uses, as if the man was himself something? Paul and Barnabas quickly showed the stuff they were made of. As soon as they saw what the people were up to, they re-fused their proffered homage with mingled horror and sorrow. Paul and Barnabas would permit no mistaken notions about themselves. They would have it clearly understood that they were of the same stuff as other men. "Why do ye these things?" These Lycaonians had probably never stopped to ask that question. They just did them without asking. great thing to get people to asking themselves why they do the things they do. It is a great thing to get people to thinking; it leads to re-pentance (Ps. 119:59; Luke 15:17, 18). It is, indeed, "good tidings" (v. 15, R. V.) to proclaim unto a man that he can turn from idols unto a God who lives, who has a mighty power, and who is ready to hear and help those who trust and serve Him. The idois of the Lycaonians were "vain things," because they could not hear, nor act, nor answer, nor help, nor save (Is. 45:20; 46:7; Jer. 10:5, 14: 14:22). The idols of the world to-day are different in form, but essentially the same in character. But the God of the Bible is "the living Not the god of the rationalist and deist, a god who once lived and worked, but the God who lives and works to-day; the God who hears and answers prayer, and saves. He "made the heaven and the earth and the sea, and all that in them is," and therefore, "there is nothing too hard for" Him (Jer. 32:17). Conversion is simply turning "to God from idols serve the living and true God" (1 Theas. 1:9). Conversion, therefore, is a very rational thing. God has never in the darkest heathenism left Himself "without witness" (Ps. 19: 1-6; Rom. 1:20). His care for men from heaven, fruitful seasons, filling their hearts "with food and gladness," has borne witness to His fath-

back from their purposed idolatry, and it is hard to keep men and women from idolatry to-day III. Paul Stoned by Man, Raised by the Lord, 19-22. How little de-pendence is to be placed upon popular favor. It worshiped to-day, stoned to-morrow. It was fortunate It worshiped to-day, for Paul that he was not depending upon man's favor, but God's (1 Cor. 4:3, 4). This was not the only experience of this kind that Paul had (2 Cor. 11:25, 27). This is the sort of treatment all who are loyal to of treatment all who are loyal to Christ and His truth may expect in this God-hating world (2 Tim. 3:12; Jno. 15:18-20). But there are abundant compensations (2 Tim. 2:12; Rom. 8:18; Matt. 5:10-12). There are some who think that it was while in this condition of expectations. in this condition of apparent death at Lystra that Paul was "caught up to the third heaven and heard unspeak-able words" (2 Cor. 12:2-4). This treatment did not stop Paul from preaching. He got up and went back into the city, and then on to Derb where he preached the gospel, and then back again to Lystra. Oh, for men of such courage, persistence and unquenchable love for Christ and man! Abundant success attended his preaching in Derbe. It is not enough to bring men to Christ; we musi strengthen and build up the youns onverts (v. 22). This is the point failure in much modern evangelistic work. It is not enough that men start in the faith; they must "continue in the faith" (Jno. 8:31 32; 15:4-6, 9, 10; Col. 1:22, 23; Pay 2:10) Rev. 2:10).

erly love and forgiveness (comp. Matt. 5:44, 45; Luke 6:35, 26). Even

with these wonderful words Paul found it very difficult to keep them

Gloom Spread by Book Agents.

"When I was a small boy, living in Huntsville, Mo., an early day book agent came up from St. Louis by steamboat and flooded our country with a harrowing volume entitled 'Agnes; the Key to Her Coffin.' Everybody bought the thing and everybody wept over it," remarked a well known resident of this city. "Its influence descended upon the communisuffering, and the most comfortable ty like a nightmare. It reeked with shrouds, funerals and graveyards. For a long time 'The Key to Agnes' Coffin' was the sole diversion of certain portions of the populace; they seemed to take a pure and chastened joy in the awful weight of woe that to shuffle off its stupendous charge. oozed out from between its lids, and it made them feel better. There were not many books in the country in those days, and this sagacious agent had sized the community's taste up about right. The book was suppose to be very consoling to the distressed, in that it told of worse troubles than their own."-Macon Republican,

CHRISTIAN ENDEAVOR NOTES

MAY SIXTEENTH.

Pilgrim's Progress Series. V. At the Cross-John 19; 15-27; Luke 23: 39-49.

Deliverance at the Cross. John 3: What becomes of sin? Mic. 7: 18-

Joy at the Cross. Gal. 6: 14-18. Peace at the Cross. Rom. 5: 1-11. Cleansing at the Cross. Heb. 9: 12-14.

Sealed at the Cross. Eph. 1: 7-14. A king—on a cross! What a con-rast! But one greater might have trast! been written: God-on a cross John 19: 19.)

The Scripture was fulfilled, not to prove Christ, for that was not needed, but to prove Scripture (John 19:

Conversion is a turning away from sin and toward Christ. take long to turn either the body of the soul (Luke 23: 47.)

To the centurion Christ was a righteous man only; but he glorified God, and God was ready to show him more (Luke 23: 47.)

On Pilgrimage. Salvation is a fenced way, not to eep unbelievers out, but to keep Christians in.

Burden's of all kinds fall off at the cross, and not only sin; or, are all burdens sin? These heavy burdens have been

falling into Christ's tomb ever since that first Easter morning, and yet the epulchre is not full. Who does not weep at the cross? He certainly does not know either

sins or his Saviour. Shining ones, as on the first Easter, have always stood by the tomb of Christ, ready to welcome weary pilgrims to peace and the forgiveness The outward as well as the inward

life is cared for by Christ and involved in our salvation. The mark on the forehead is that token, different for each, of his true

Christianity. It is recognized quickly by another Christian, and often by unbelievers. The pilgrim's roll is the Word of God, full of comforting promises, encouragements and warnings.

EPWORTH LLAGUE LESSONS

SUNDAY, MAY 16.

Mountaintop Experiences - Luke 9: 28-36-Anniversary Day.

Luke 9: 28-31. In the mountain of transfiguration Jesus was seen in company with Moses and Elijah. The presence of these two prophets-for Moses was a prophet as truly as Eli-jah, and neither of them was a prophet because of any special gift in foretelling things to come-has had many explanations. No new one is attempted here, but it is worth while to say that Jesus, with these two men bearing him company, in a peculiar relation to the work of each. The law which was given by Moses he had perfected and made universal. The demand for righteousness in conduct, which Elijah made upon the world of his time, Jesus met, and its ruggedness he softened with the promise of help toward holiness from God's love. Jesus was the crown of the old age, crown of its law, crown of its righteousness. And the word which was spoken out of the cloud proclaims him as key of the new age. When it is said, "This is my beloved Son, hear him," and the cloud has parted, Jesus is found alone. Moses for his day, Elijah for his, but Son of man and Son of God is for all time.

saw on this mountaintop the transfigured Christ. They heard his mission divinely certified. The emotions The emotions which surged in them were so strange and new and wonderful that they longed to remain indefinitely on that summit. But they could not stay there. Even as Peter spoke there was urgent need for the presence of the Master at the foot of the slope. Since, then, they could not remain always in this place of glory, what was it to mean for them? It was not a mere temporary and unrelated experience. It had its meaning for all their lives, and for all the lives of those who should believe on Jesus through their word. Is it not this, that the mountain exists not for itself but for the valley? We are given a vision not for its beauty but in preparation for a task. We have the privilege of seclusion in glory with the Master, but it is that he would fit us for service in the crowd. An hour's exaltation is for a life's work energizing. Forever afterward the disciples remembered the mountaintop. They remembered its glory, its message, and its meaning. It is well for us if our mount of transfiguration brings us the same equipment for our work.

The baby was ill, and the doctor

ordered that he be taken to the sea. This involved the closing of the house until the little one should be well enough to return. After the wife had secured hotel accommodations by the long-distance telephone, the man of the house went to his room and slowly and thoughfully spread the entire contents of his wardrobe upon his bed, that they might be convenient for his wife to pack.

He stood surveying them, deep in meditation, when his wife came into the room and began to speak to him. He raised his hand rebukingly. "Don't talk to me now, Susie, don't talk to me! I have a great deal on my mind. If we are going to the seashore day after to-morrow there are many things to be done, and I must plan."

His wife, who had already telephoned the butcher, milkman, baker. grocer, expressman and ticket office. and given the maid a month's vacation and arranged with a relative for the care of the dog, gazed at him in silence.

"A great deal on my mind," he re-Then the interrogative nature of his wife's silence forced him to explain.

'You see," he said, "I have got to put a nail in the cellar window and stop the newspaper."

A Harmless Affair. "To-morrow is ladies' day at our

"Why do you have a ladies' day?" "Oh, just to show how wicked we aren't."-- Louisville Courier-Journal.

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

How We Raised Ten Thousand

Dollars, So you want to print the story? And you'd really like to know How we raised ten thousand dollars in this I can give you facts and figures, and I'll

I can give you facts and figures, and I'll guarantee them true,
But to make the tale worth telling—well,
the rest is up to you.
Now the art of raising money isn't taught
in many schools;
So we hired a splendid teacher—hired the
one that teaches fools.
And the lesson that he taught us—nevermore to be forgot—
Wasn't "How to Do the Thing," but
rather "How to Do it Not."

Years ago this town was rated as the best one of its class—
Waterworks, paved streets and sidewalks,
parks, electric lights and gas—
Everything was strictly modern—all except our city hall;
That was quite an ancient structure, almost tottering to its fall.

most tottering to its fall.

But improvements are expensive, and our taxes were so great.

That our people wouldn't stand for any increase in the rate.

Still we secretly were hoping that old shack would tumble down.

Then somehow we'd have a building that

was worthy of the town. Just about this time a handsome, oily,

Just about this time a handsome, oily, prepossessing man Came along with just the nicest, neatest, simplest little plan.

"If you'll license twenty barrooms at five hundred each," said he,
"You can start your city nall fund with ten thousand dollars. See."

Issue bonds and build your hall and pay your bonds off at your ease;
Thus your hall will soon be paid for from your liquor license fees,"

Touched us on our tender spot and found us just as soft as wax—

Beautiful new city hall and not a single cent more tax!

Let me see-our population was about ten And we had at least a hundred good, sub-stantial business men.

Not a nicer little city, north or south, or

Not a nieer little city, north or south, or east or west—
Schools and churches, well attended, all well fed and all well dressed;
Seldom had a business failure, never had a sheriff's sale,
Not a pauper in the poorhouse, not a prisoner in the jail—
Just a sort of modern Eden till the tempter came along.
Since we listened to the Serpent everything's been going wrong.

Poorhouse full and jail is crowded, church neglected, schools run down;
Same old story, why repeat it? just a liquor license town.
Home deserted for the barroom, husband at the "poor man's club;"
Wife, who once was blithe and happy, makes her living at the tub.
Wages go for beer and whisky, trusting merchants have to wait;
Business failures, vacant buildings, cheapest thing is real estate.
Everywhere you see "FOR SALE" signs, everybody wants to sell;
One sarcastic owner says, "I'll trade this lot for one in Hell!"

Yes, we built the city hall, but who can

Yes, we built the city hall, but who can count its fearful cost?

Leave out everything but money—just the money that we've lost—

What's ten thousand dollars yearly? Count it any way you will,

Fifteen times ten thousand dollars will not pay our liquor bill.

Twenty harrooms—each must average twenty-five, at least, per day.

Don't you see? they've got to get it, or the business will not pay.

That's one hundred fifty thousand that our hundred merchants lose.

Should have gone for food and clothing, books, and hats, and boots and shoes.

Bteter for those hundred merchants, with their goods upon the shelves.
Each had given his hundred dollars—built that city hall themselves,
Saved their trade and saved the city; yes, and saved the human souls
That the monster DRINK is claiming as he gathers up his tolls.
Would you balance that ten thousand which they pay us year oy year
'Gainst that tiny drop of water that is called a woman's tear?
By what subterfuge of reason, by what sophistry beguiled,
Would you take ten thousand dollars for the safety of your child?

There you have it in a nutshell. There's your liquor question souare. What's the answer? Read the papers. You can feel it in the air.
Ask your neighbor. Ask the ages. Place your ear upon the ground.
Listen closely. Don't you hear it? Don't you hear that rumbling sound?
Like the sound of many waters where some mighty torrent rolls?
"Tis the voters of the nation, and they're marching to the polls.
God of Battles! God of Ballots! Thou who led the Fathers on.
Lead the Sons and give them courage till the final victory's won.

—Russell Thrapp, in The King's Herald.

Slays Ten Per Cent.

If only one per cent, of the total deaths were due to drink it would mean ten thousand slain every year in the United States. But most eminent medical authorities put the pro-portion at ten per cent. It is not claimed that one in ten who die are drunkards. But that the disease that hurried them to the grave was induced by alcoholic poison.

"College Makes Drunkards."

E. C. Mercer, a reformed drankard now engaged in evangelistic work, in an address to the students of the Northwestern University, Chicago, declared that one-third of the men who came to the Water Street Mission in New York, rasged and dir-ty and begging for food, are college bred. Wine, women and song in col-lege life, he said, are responsible for

Alcohol the Great Curse. Dean Vaughn, of University of Michigan, says that the greatest curse to university students to-day is alco-

Temperance Notes.

The saloon is in politics: the only way to get it out is through the trap The Dutch (and all others) safer when they put up the dikes

against Holland gin. Since the dawn of history this monster, Booze, has been devouring both body and soul, destroying their self-respect; scorching them with shame and remorse and filling the tenderly and protect it with laws.

About 3000 persons attended the opening of a temperance restaurant in Malmoe, Sweden. The institution was a success from the start.

was a success from the start.

Mrs. Alice Hewitt, of Camden, N.
J., has brought suit against a saloon
keeper for \$5000. She warned the
dealer not to sell liquor to her husband. He did, and when she remonstrated the saloon keeper dragged
her out into the street by her hair.

The temperance question cannot always be kept out of the general mind. The class is large and permanent to which it appeals, and it is always liable to emerge when there is no other great issue, and always liable to be crowded back when there is.



OPTIMISM.

Thou canst not find it? Only turn and Tis writ on every page of Nature's book; It is the bird-song, clear above the storm; Upon the cloud, it takes the rainbow's form; It's on the crocus, springing 'mid the

The flush of daws, while yet the night All these and more; but in thy heart, 0

It's name is faith; and wilt thou mar the -Minnie E. Hicks,

"Birthright or Pottage." And Esau said, Behold, I am at the point to die; and he sold his birthright unto Jacob.—Genesis,

A birthright for a mess of pottage so reads the story. All that is neant to be the eldest born was sacmeant to be the meant to be the fifteed for a bowl of lentils. The savory steam of a present advantage shut out a vision of future glory. A succulent dish looked bigger than a farm. Esan was defeated by an appetite; sold out for a mess of pottage.

It is an almost incredible old tale But for some present day transac-tions which retell it we might be inclined to deny its truthfulness. knew a man who trafficked away his greatness for a morphine needle. The question once lay between a few moments' ease from pain and a lifetime ments ease from pain and a lifetime of honor, and, like his ancient pro-totype in Scripture, this modern Esau let go the greater for the less—sold his birthright of eminence for a mess

of doubtful pottage.

Of course, we do not really intend to give up the greater for the less, I have always fancied that Esau thought he would continue to be his father's favorite son. It is because we do not expect an act of business treachery to affect our permanent standing; because we count on being just as good men after a gambling debt or a season of self-indulgence; because we fail to see any particular jeopardy in an occasional lapse of vir-tue—in other words, because we expect to eat the pottage and still re-tain the birthright when all is said and done—that we repeat the old transaction. No man, however, can have his cake and eat it too. ing is got except by the sale of something else

spirit of Esau, then, is the spirit of the moment. It is an un-healthy opportunism. It lies not only by the day, but for the day. Esau constantly exaggerated the value of impulse. He was the sort of citizen who would have cheated his creditors impulse. out of seventy-five per cent, and then written a generous check for charity.
"When I want a drink I take it." said a friend in my hearing. But it doesn't take much wit to live by that law. Surely a man would be a fool to take a drink if he did not want But not to take it though be wants it ever so much- that requires

the whole man.
But the spirit of Esau is, most of all, the spirit of unfaith. He sold what he could not see for what he could see. He traded his birthright because the birthright was a far off could see possession. It is so still. Each man must devoutly believe in the worth of an inheritance of honor and truth. Only as he comes back from fresh glimpses of such values is he safe in the presence of Jacob's succulent pottage. Such is the office of faith—
to hold us firm. The principle is the
same whether for the laying of a
cable, the fighting of a battle or the saving of one's soul .- George Clarke Peck, in Sunday Herald.

The Valley Walk.

The walk is not in the valley, but through the valley. Ah! then it must be a straight and plain path, and one that leads somewhere. It must be a direct journey to a distinct destina-tion. Yes, I am assured that it is, and that the destination is nothing less delightful than heaven itself. How, then, can I fear when once by faith I have connected the valley with the heaven to which it leads. This going must be like the flight of a bird through some dark cloud, and then out into the full light of the sun, It must be like some traveler jour-neying through a deep shadowed canyon between the mountains, and then coming out into the broad and smiling country, where the sun is shining in its glory, and where every green herb and beautiful flower is springing up to bless. Surely, if it is only quiet walk through the sheltered valand the valley itself opens full and broad into the shining fields of heaven, why, indeed, should I fear?—G. B. F. Hallock, D. D.

The house of my soul is too straight for Thee to come into: but let it.
O Lord, be enlarged, that Thou mayt enter in. It is ruinous; repair tou it. It has that within which Thou it. must offend Thine eyes; I confess and know it. But who shall cleanse it? or to whom should I cry out save Thee? Cleanse me from my secret faults, O Lord, and forgive those of-fences to Thy servant which he has caused in others. I contend not in judgment with Thee, who art Truth: I fear to deceive myself, lest my sin should make me think that I am not sinful. Therefore, I contend not in judgment with Thee; for if Thou. Lord, shouldst mark iniquities, O Lord, who shall abide it?—Saint Augustine (A.D. 354-403).

The Simple Life

Be content to lead a simple life where God has placed you. Be obedi-ent; bear your little daily crosses— you need them, and God gives them to you only out of pure mercy.—Fen-

Thomas was an honest doubter; therefore the Master was anxious to help him. Honest doubters are help him. Honest doubters are treated in like manner to-day.—Rev. Orville A. Petty.

RAILWAY PLAY BOXES.

They will be bappy children who travel by the Great Northern Railway, England, for the company has provided boxes of toys to keep the journey from being tiresome them. Among other things which these delightful play boxes contain is a reproduction in cardboard of the railway trains and stations, with little figures of passengers, porters, guards, and even newsooys.