Hogs that have recovered from an attack of cholera are immune to the There are hogs that pass and are not affected by the contagion, Such animals are natural immunes. immune hogs are inoculated with the slood of snimsts sick with cholera and become hyperlamane, and such reated hoge furaish the serum with which other hous are rendered imnune by varchation. - Farmers'

Good Feed For Shoats.

ft takes a lot of good feed to fil me the fines of a shoat that has lone year on such short feed and yet his tack is the form of their that he thowed when he left his mother to difft for himself. No man ever saw a plk making profitable growth or foing a fraction of what he is capasie when his hair is day and standing every way, his belly night double that of heart or flank, as many a shoat shows to-day, and all because of lack of a little more feed .- Farmers' tiome Journal.

Moisture in Incubators.

Moisture tests at the Oregon Sta tion were made in which incubators were operated according to the directions of makers with the exception that moisture was used in different amounts. In the no-moisture machines a tray of dry sand was kept under the eggs. The sand in the maximum moisture machines was kept wet all the time, or as wet as it could be kept without water standing on the sand. The final results showed an increase in number of chicks hatched of \$2.5 per cent, by using motsture in Incubators.-Weekly

To Prevent Gapes.

, good method to prevent gapes is for young chicks as early as possible. have no trouble about overfeeding. and then scatter air-slaked lime over worms. Lime is also a roup preground before stirring, and then are too heating. turned under, all the better .- Weekly

Feed For Dairy Cow.

I cannot afford to pasture very First in the spring comes rye, or rye fed green is excellent for milk; onehalf to one acre is enough for fifty cows. Turn them in and let them eat it. It doesn't pay to mow it. Next comes oats, peas and alfalfa. Some millet can be grown for later use, and are many advantages in having the pumpkins are excellent; plant one- lambs come early. Early lambs can six feet apart.

a reserve force in summer. For the kets, says Practical Farmer. the largest milk production.

The Feeding of Hogs.

The feeding of hogs on many farms as a rule is about as follows: farmer goes out every morning and evening and throws out a few scoopfuls of corn to his hogs and they are then fed. I know of one hog raiser, however, who is very successful, that gives them a good feed of threshed onts at noon.

I know of several more farmers who purchase a few sacks of ship stuff and use it in mixing up slop for their brood sows at farrowing time, and it is good, of course, but all farm ers do not do this.

I always try to have each of my hogs get some slop (good slop) composed of equal parts of bran, corn meal and a little oil meal. This I have found to give good results. Of course, it takes some time to prepare this every day, but I find that it pays pigs at farrowing time, while those that are fed on corn alone do not do so well. I well remember visiting a farmer last spring just to see his litters. I found out that they were dying badly, and on visiting I found out that the rows had been fed a ration of corn alone all winter. He rowed, and, of course, there is no profit in such business. Of course, corn must be supplied to fattening the brood sows should not have so Liuch of it.

grown has led to its almost exclusive use as a fattening ration for hogs in tern combined with some other food, in England.

which would supply the needs of the animal to much better advantage Brood sows to do their best should have food which will develop the hrough an epidemic of the sickness young developing pigs, and at the same time keep the sow in health. Sows suckling must be fed with such food as will produce a good flow of milk so as to nourish the pigs, and also her own flesh must be kept up It is never profitable to let the broad ows get down low in flesh at any es, and especially in winter, as they vill not be in shape for breeding in the spring. And to this and the greatest care should be taken in lead-

Indiana Farmera

ing such foods as will best supply her

requirements.- R. B. Rushing, in the

Feeding. There are a great many people who are niways talking about over feeding. Too much ford, etc.; then, when you go to look at their flocks, you see that they are light feeders. Don't be afraid to feed your fowls plenty, as long as you give them good, clean, wholesome food. Feed regularly, as regular feeding tells as well as the amount. Never buy a lot of cheap. musty grain, no matter how low the price. It is dear as a gift. The writer has used the hopper method of feeding young stock for the past two years, and finds it all right. In fact, I never had chicks grow so fast as when I use the hopper method. When the feed is kept before them all the time they never gorge themselves, and if there are any weak chicks in the flock they can go to the hopper, get their feed whenever they wish, and are not crowded and trampled on by the older chicks, as they often are when fed only a few times daily. I believe in plenty of feed. It inkes ford to grow a big frame. It takes feed to grow a big bone and a good plumage. There may be a flock now and then that is overfed, but there are far more flocks that are underfed. to play or spade the ground intended | Give plenty of exercise and you will

The variety of food is also of great the surface. The lime will destroy importance. Do not try to get your any eggs or other sources of the pullets to lay too soon unless you want to decrease their size. ventive. Disease always leaves germs young pullets should be fed foods that in the soil, and therefore the poultry will develop frame and egg-producing grounds should be occasionally stirred organs as well. Soaked oats and by either spading or plowing, after- wheat I find are splendid for young ward using the lime freely. If some growing stock. Do not feed too much of the lime is sprinkled over the corn or other fattening foods, as they

Keep an account of your poultry work. Know how much you spend and how much you bring in; then you will know where you stand. Never go at the poultry business in much of good, tillable land, but it a haphazard way. Go at it in a sound pays to supplement with solling crops. business way. The poultry industry is a business and must be treated as and wheat sown together. Wheat such. The sooner you learn this the wiser you will be .- Correspondent of world.

Early Lambs. Under favorable conditions there

half acre for ten cows, and feed each be cared for before the flock is turned cow fifty pounds per day. Grow out on pasture. They come at a seapumpkins alone, and plant in hills son when there is ample time to give them the care they require. When There is nothing a cow likes so well lambs come so late in the season that as mangels, or sugar beets. For the dams are out on pasture the busy every ten pounds of mangels, take time has arrived and there is danger off one pound of grain. It is only a that the flock may be neglected. A question of how cheap you can grow second advantage is found in the fact them, for nothing is better. Then that early lambs can be pushed on we want the ensilage in winter and as and made ready for the early marlargest milk production, we must feed it is true that considerable grain is some grain. Grow all possible on required to accomplish this, it is also the farm, then learn how to feed true that owing to the higher price them, or provide the right ration for that is usually received for them, such lambs are more profitable than Alfalfa solves the question of an the later ones. When lambs are sold, economical ration, and saves grain there is just so much more room bills, and there is little surface soil and pasture for the rest of the flock. in this part of the State (New York) A third advantage is the greater that will not grow alfalfa. Drain freedom from disease that the early your soil, if it needs it, supply plant lambs enjoy. This is not always true, food needed, and you can grow al- but it is in a good many instance faifa. Inoculate your soil with bac- Shvepmen do not need to be told that teria, or soil from some fields of al- one of the greatest difficulties confalfa. After doing all that is possible nected with the growing of sheep at with other foods, alfalfa will cause a the present time is found in the large yield of two pounds more milk per number of lambs that are lost under tow per day .- II. E. Cook, in The some condition because of the presence of parasites in the pastures. When the lambs are dropped early in the season many of them are sold before this hazard is to any serious extent incurred. It will usually be found that lambs suffering from parasites do not suffer from them until after the first of June. It also holds good that it is better to have the lambs come early when they are to be used for breeding purposes. Especially is this the case when they are to be sold in the fall, as their size then captures the eye of those who want to buy, but it is equally true if they are to be retained for the farm. By winter early lambs have developed sufficiently to endure the cold season without danger of being hindered in growth by the severe weather. Of course, conditions are not such that lambs can come early on every farm. In such instances they must be allowed to come when the conditions are most suitable, but in the feeding. I usually save all my early lambs and late ones, as a genwhen the farmer has a choice between eral thing the preference should be

given the early dropped lambs.

England's new children's act, limiting the sale of eigarettes, is responsible for this: A boy in a London tolost almost every pig that was far. bacconist's shop shortly before the act went into force had ordered a packet of cigarettes. "You won't be able to have any more after the first hogs to have them do their best, but of April," remarked the tobacconist. "Oh, that's all right," said he. shall send father for 'em."-London News.

Miss Margaret Ashton, sister-inmany localities, while much better law of James Bryce, has been elected gains would be obtained were the a town councilor in her native town

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY

Theme: Faith of God in Man.

New York City.—The Rev. Howard C. Ives, pastor of All Soul's Uni-tarian-Universalist Church, of New London, Conn., preached Sunday morning in All Souls Univarian Church, Fourth avenue and Twenfieth street, the Rev. Dr. Thomas R. Slicer being the preacher at Cornell University. Mr. Ives' subject was "The Faith of God in Man." The text was in these words: "God hath given man dominion over the earth and over every living thing that mov-In the course of his eth upon it. sermon Mr. Ives said: We cannot too often remind our

that man's idea or ideal of

God has constantly, though so as to be almost imperchanged as the ages have around. From a faith in God s that of the savage who trusts Hi ing, through many upward mar love and Fatherhood. the leaders of scientific an thought speak of a faith is definition of His attribut tions, nor any descrip powers or dwelling place ence and religion accept as the developing work of power. Every intelligent man regards the universe as an unfolding living organism. Every scientist apliving organism. proaches the study of this life with an awe and wonder exactly propor tioned to the depth and sincerity of his character; and every mind sees in it all the working out of an immutable plan, the expression of an indwelling God, the unfolding of a life which is material or spiritua only as it is viewed from different sides and by different grades of intelligence. It is only by tracing these slow developments of spiritual life of an appreciation of the worthful ness of purity, honor and truth; of the constantly developing ideal of God, that we are able to see that to worship an arbitrary Being, ento whom prayers for selfish gratifica-tion may be addressed, is just as truly idolatry as if we were to set up a brazen image and pray to that. The only faith which a finite being car possibly have in an infinite God, with out being intellectually ridiculous, is to accept the highest ideal of the age in which he Hyes as the God worth;

Now, is it not plain that all this burden of progress, of development of faith in himself, of faith in God has been thrown upon man's shoul-ders? This infinite God, this power that works for righteousness, this ternal energy from which all things proceed, has literally said to mesthrough all history, "Go forth and have dominion over the earth and over every moving thing which moves the said of the control of the contro eth upon it. Plow into the ocear with your ships; girdle the world with the electric spark; trace the mighty sweep of worlds and suns; tunnel mountains, water arid plains traverse the air like the bird, swim the ocean deeps like the fish, separate in your laboratories the elements from which I have compounded the worlds. Do all this and a thousand fold more, for, lo! I am with you to guide and uphold." And men have done it simply because God has trusted them with the edged tools of the

But He has trusted us with still greater power. How did we ever come to replace the idol of a wrathful, vengeful God with the spiritual conception of God as love? Simply through God's faith in us as His spir-ltual children. In the fullness of time a great soul—the first of those true sons of God for whom the creation had been in travail through the ages, enunciated the simple, mendous truth that all this galaxy of earth and sky; all the meaning of history; all the lessons of nature and the voice in the hearts of men, con verge toward the proof that God's plans involve nothing but the ultimate happiness and goodness of Hir the death of the wicked; that He sorrows over the prodigal and that there is joy in heaven over one sinner that In a word, that God is repentath fully, completely, scientifically described in the words, "God is Love.

But this tremendous truth had always been in the world. God did suddenly become a God of love. Mer had been slowly learning the lesson through the sufferings consequent upon ignoring it, and they learned by experience, simply because God trusted them to learn it and had faith in them. That after it was learned they would turn with joy and ope to the new ideal of Him and of themselves as His children.

When God gave us the earth to pos trusted us to learn that the only way to really possess our own souls is to prefer others before ourselves; the only way to be first is to be the ser-This is the whole message of Christianity. We are no longer told we must be good in order to gain heaven after death. We have learned that we must live purely and un-selfishly in order to make a heaver here and now for our brothers; in learning that we have learned it We have only to adopt this simple rule to the involved conditions of modern life; only to make it effective in shop and home, Senate champer and school, in street and farm and press, and, lo! God's age-long faith in children has been justified and His kingdom has come on earth as it

A Supplication.

Give me, O Lord, a mild, a peace able, a meek, and an humble spirit, that, remembering my own infirm ties, I may bear with those of others; that, considering my character, I may rebuke with all long-suffering and gravity; that I may think lowly of myself, and not be angry when others also think lowly of me; that I may be patient toward all men, gentle and easy to be entreated. Amen. -Bishop Wilson (1722).

To Find Peace. Give me good work to do, that I may forget myself and fit'l peace in loing it for Thee. Though I am peor, send me to carry some gift to who are more lonely.-Henry

God's Habitation.

quiet state of mind, a state of mind free from its own troubled im-aginings and operations, is God's habstation, His inward kingdom and tem-

CHRISTIAN ENDEAVOR NOTES

JUNE TWENTY-SEVENTH.

Topic - Missionary Pocketbooks. 2 Cor. 9: 6-15. The one Giver. Ps. 104: 14-30;

Rom. 8: 32. Generous gifts. Ex. 36: 1-7. A prophet's appeal. Hag. 1: 3-11. An emptied pocketbook. Phil. 2:

A closed book. Mal. 1; 6-14. A man's best gift, Rom. 12: 1, 2. Sowing is a matter of the hand as well as of the seed; always as much seed as the hand can grasp, and always out of a full basket (v. 6).

A man put a guinea instead of a penny into the contribution box, and consoled himself with thinking that his mistake would give him just so much more credit in heaven. "Na. na," said the sexton. "Ye'll

credited only wi' the penny ye meant to gie" (. 7).
"A cheerful giver" is, literally translated, "a hilarious giver" (v. 7) All our giving is to be in gratitude for God's unspeakable Gift; but not in return for it (v. 15).

Suggestions.

It we cannot go forth over the world on God's errands, our money can, through the beneficent power of odern civilization, even to the anti-

As has been said, "personal conse cration" must mean "purse-and-all" onsecration.

The average gift of Christians to home and foreign missions combined is less than two cents a week. The two books, the Bible and the pocketbook, must work together. Illustrations.

A man, entering the river to be captized, returned to the bank for his pocketbook, and insisted that it should be baptized with him. Mercury was the god of money, of eloquence, and of swiftness. Thus money talks," and money carries

the gospel around the world. Coms are round. Let them topre-

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 27.

Sleeping Disciples - Matt. 26: 36-46. Every incident in this passage is significant. The place, Gethsemane, means an olive press, where the olives were bruised and the oil pressed out. The Master "trod the wine press alone."

The company, the disciples, except Judas who was busy elsewhere, Eight Jesus left at some distance, yet near enough to share his agony. Three he took with him: Peter, who a little while ago declared he was ready to die with him, and the sons of Zebedee, for whom their mother had ask ed the chief places in the kingdom These were the privileged three who went with the Master into the room where the daughter of Jairus lay dead 5: 37), who climbed mountain with him to witness his transfiguration (Matt. 17: 1); and they were chosen to be nearest to him in his agony. But even from these he went a short distance, for there is a loneliness in great sorrows, and great souls are sensitive to lack

of sympathy.

After his first draught from the bit ter cup he returns to find the intreple Peter and the ambitious sons of Zeb edee asleep. How searching his question!-"Could ye not watch with me one hour?" "You who were ready to die, and able to drink the cup, not able to watch one hour!" "Watch and pray, for temptation is just ahead." This gentle rebuke did not keep awake, for when he returned to them with haggard face and bloody sweat on his brow he found them again asleep. Stung by their indifference he did not wake them but went back to drain the cup of agony alone When he came the third time he said with gentle irony: "Sleep on now, and take your rest." The struggle was over, and the Father had sent an angel to strengthen and comfort him whom the disciples had They had missed their chance in the time of the Master's greatest need But the enemy was at the gate, and Jesus said: "Rise! let us be going."

WISE WORDS.

Following a fad is a short cut to

Half a mind to is equal to a whole

mind not to.

The glory of love is that it never knows its own cost.

Shifting the blame for sin does not uproot its sowing. . No man can feel his soul who is

starving his servants. Only a clothes rack will let dignity

stand in the way of duty. Occupations arm the heart.

The larger the soul, the simpler

Gold is tried by fire and man often by gold.

Love is eternal because it never worries about dying, The only pleasures enjoyed are those that are earned.

You can not conquer any weakness by coddling it. Measure the appreciation you bestow by that which you desire.

They are most harmed by flattery who are most hungry for it. Taking a bypath to avoid duty

are sure to meet our deserts. The mark of a free man is that he binds himself to some high duty. The power to comfort others does not come from consoling yourself.

No man comes to himself until he knows that he belongs to his world. It takes a tremendous lot of religion to convert a man's pocket.

The straight truth would often save a lot of crooked traveling. So many mistake anxiety to wear

a crown for endeavor to win one. Some people get so close to the fact that they cannot see the truth. It is better to be wrecked through overzeal than to rot from overcau-

tion. It takes more than manicuring to make hands clean for heavenly inspection.-From "Sentence mons," in the Chicago Tribune.

The water of the ocean is rich in

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR JUNE 27.

Temperance Lesson, Romans 13:8-14-Commit Verses 8, 10-Golden Text: "Put Ye on the Lord Jesus Christ," Rom. 13:14.

TIME .- Spring, 58 A. D. PLACE. -Corinth.

EXPOSITION .- I. Love the Fulfill. ing of the Law, 8-10. Every Christian would do well to let the opening words of this passage sink deep into his heart, "owe no man anything."
It is a plain command, and as whole-some as it is plain. Debt is disobedience to God. Debt is also slavery (Prov. 22:7). But "owe no man anything" means more than "pay your debts." It means "never go into debt." It means more yet, it means render to every man what is due to him, whether it be tribute, custom, fear, honor, obedience (v. The whole law of God can be put into one word, and God has put it into one word in this passage, "love," Love is the fulfilling (or filling full) of the He that really loves his neighbor will perform toward his neighbor all tant the law requires. Love works no ill. So it is not necessary to say to one who really loves, "thou shalt not steal," for he won't steal, he can't be hired to steal. It is not necessary to say to him "thou shalt not kill," for nothing would induce him to kill. It is not necessary to say, "thou shalt not commit adultery," he would rather die than commit adultery., It is not necessary to say "thou shalt not for he would rather the other should have than to have him-self. Love is the secret of all right When love really reigns in the heart even theten commandments become unnecessary, because the man will keep them all without being commanded. What love will not do and what love will do is described in a wonderful way in 1 Cor. 13:4-7, and again in 1 Jno. 3:16-18. Love is the secret of true temperance principles. The man who loves his brother stains from all use of intoxicating liquors as a beverage because such use tends to work ill to our neighbor. The ways in which it may work ill are countless. It may work ill by my becoming a drunkard myself, ard a drunkard is a curse not only to himself but to all who love him and to the whole community. How hearts one drunkard breaks. How many only man who is entirely safe from becoming a drunkard is the man who never drinks liquors at all.

The Day is at Hand, Cast Off the Works of Darkness, 11-14. The Day is Coming. Christianity is a re-ligion of perennial hope. "Evil mer and seducers may wax worse" (2 Ti. 3:13). Iniquity may abound and the of the many wax cold (Matt. 24:12). Some may depart from the faith and give heed to seducing spirits (1 Ti. 4:1), perilous times may come (2 Ti. 3:1-5), but ahead there is "the day-star" and the sunrise (Mal. 4:2) and it is darkest just before day. As the day is coming it is time to awaken out of sleep. Let us wake up and be ready to greet the morn. Salvation was near when we first believed (Luke 19:9), it is nearer now (R. V.). By salvation here Paul means not salvation in the limited sense of pardon of sin, but the full salvation that shall be ours at the Coming of our Lord (Phil. 3:20, 21, R. V.; Heb. 9:29; 1 Pet. 1:5, R. V.; 1 Jno. 3:2). The Coming of our Lord so near at hand is one of the mightiest motives for true temperance prac-tices (Luke 21:34-36). As the night is so far spent it is time to put off all "the works of darkness" (all practices that have their origin in this present evil world, that arise from moral and piritual darkness and lead to eternal darkness). These are too numerous to specify, but one can safely put liquor drinking, tobacco using and raising and selling, the theatre, card table and dance under this head. But it is not enough to put off, we must also put on (Matt. 12:44, 45). must be put on? "the armor of light."
What is "the armor of light?" Eph.
6:11-18 describes it in fill. We must
walk in a seemly manner as in the day. The word "honestly" is a totally misleading translation. It means "in good form." Society people are concerned about what "good form" by the standards of "the best society." Citizens of heaven (Phil. 3:20, R. V.) should be con-cerned as to what is good form according to court etiquette of that country. What "good form" in according to heavenly standards appears from the words that follow Reveling and drunkenness, chambering (sexual sin) and wantonness (licentiousness), strife and jealousy" cannot be tolerated. Drunkenness and licentiousness are commonly astogether, for experience sociated shows that they are rarely if ever sep The use of alcoholic liquors arated. even in what is called moderation atirs up all that is basest in men and We do not usually put jealousy in the same catalogue with drunkenness and licentiousness, but God does (v. 13, R. V.). The whole secret of "good form," or walking be-comingly, is to "put on the Lord Jesus," to have our lives clothed with Him (cf. Gal. 3:27; Eph. 4:24). The figure Paul uses here is that of putting on a garment. The clothes wear should be Jesus Himself. W we meet a man pretty much all we see is his clothes, and when people meet us all they should see should be the Lord Jesus Christ (cf. 1 Pet. 3: 3-5). The way to have Christ upon us is to have Christ in us (Col. 1:27; Eph. 3:171... KIND TO ANIMALS.

Erwin's mother had been very careful to teach him to be very kind to animals. One day he came running in to his mother, exclaiming eagerly, "Oh, mother, I'm sure you will like the little girl who's moved in next door. She such a nice little girl, mother, and so kind to animals. "She looks like a nice little girl.

shall like her. But how is she kind to animals?" "Well," exclaimed Erwin, "we had some chestnuts fust now, and she found a worm in one, and she-

said Erwin's mother, "and I think I

didn't-eat-it!"-Philadelphia Rec-

DID THE RIGHT THING. Judge — "You say you found this \$5 bill?"

Prisoner-"Yes, your Honor." Judge-"And you didn't attempt to restore it?" Prisoner-"I did, your Honor."

Judge-"To its owner?" Prisoner-"No; to circulation."-

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

The Two Glasses. There sat two glasses filled to the brim, On a rich man's table, rim to rim. One was ruddy and red as blood. And one was clear as the crystal flood.

Said the Glass of Wine to his paler brother, "Let us tell tales of the past to each other;" I can tell of banquet, and revel, and mirth, Where I was king, for I ruled in might; For the proudest and grandest souls on earth

Fell under my touch, as though struck with blight. From the heads of kings I have torn the From the heights of fame I have hurled men down. I have blasted many an honored name;

I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a
taste,
That has made his future a barren waste.
Far greater than any king am I.
Or than any army beneath the sky.
I have made the arm of the driver fail,
And sent the train from the iron rail.
I have made good ships go down at sea,
And the shrieks of the lost were sweet to
me.

Fame, strength, wealth, genins before me And my might and power are over all!
Ho, ho, pale brother," said the Wine,
"Can you boast of deeds as great as
mine?"

Said the Water Glass: "I cannot boast Said the water Glass: I cannot boast
Of a king dethroned, or a murdered host,
But I can tell of hearts that were said
By my crystal drops made bright and glad;
Of thirsts I have quenched, and brows I
have laved;
Of hands I have cooled, and souls I have
saved.

saved.

I have leaped through the valley, dashed down the mountam.

Slept in the sunshine, and dripped from the fountain.

I have burst my cloud fetters, and dropped And from the sky,
And everywhere gladdened the prospect
and eye;
I have eased the hot forehead of fever and

pain; we made the parched meadows grow

for tile with grain.

I can tell of the powerful wheel of the mill,
That ground out the flour, and turned at
my will.

I can tell of manhood debased by you That I have uplifted and crowned anew; I cheer, I help, I strengthen and aid; I gladden the heart of man and maid; I set the wine-chained captive free, And all are better for knowing me."

These are the tales they told each other. The Glass of Wine and its paler brother, As they sat together, filled to the brim, On a rich man's table, rim to rim.

—Ella Wheeler Wilcox.

Why He Was Lost,

As Lawyer Bryant was sitting near his open window one morning he ob-served a poverty-stricken young man, whose face was thin and drawn, beg-ging from the people in the street, who passed him by, unheeding his solicitations for help. Happening to glance upward he saw the lawyer at the window, and instantly the young man raised his hat, saying: "Please help me; I'm hungry and in sore need." Being rather charitably in-clined, Mr. Brown said, "Wait a minand, putting on his hat, he hurried down to the street where the man stood waiting, hat in hand. "Give me a penny, please, and I'll repeat a chapter in the Gospel.

starving. Mr. Brown looked at the speaker in astonishment as he said: "Let me hear you." The twenty-seventh chap-ter of St. Matthew was recited word for word. "Come with me," said the lawyer, as the young man repeated the last verse. Taking him into a restaurant near by he ordered a generous meal for the young man, and while he watched him devour it eagerly he listened to the poor man's story, which was as follows:

I am the son of a clergyman, with a happy childhood and merry school days. After that I went to college, and, being vain and proud of my success, I fell in with wicked compan-ions. I was found at wine parties, and frequently drank to excess, and once, when intoxicated, I committed an act which resulted in my being expelled from the college. I could not go home after what had happened. I tried one kind of work after another, but my taste for strong drink grew as I sank lower, and now no one will employ me. My character, my health and strength are gone. I am a wreck and content to be so. It is too late to help me."—National

A Notable Conversion.

The Memphis Commercial Appeal, which strenuously opposed prohibition all through the recent fight in Tennessee, has had to admit in its editorial columns that the prospect of complete prohibition has changed the of saloons and that the whole real estate situation is more rosy, because of the promised change. Here is a

No License and a Lower Tax Rate. The average tax rate was lower in the no-license cities of Massachusetts than in the license cities during each of the five years 1903-1907, according to statistics recently compiled by the Massachusetts No-License League. The average tax rate of license com-munities for the five years was \$16.79 per \$1000; of the no-license towns and cities, \$15.70. — The Scientific Temperance Federation.

A King Who Abstains. King Ferdinand of Bulgaria, is said to be a total abstainer, forswearing not only intoxicants, but coffee as well. His mother advised this course The result is said to have been a great power of self-restraint and evenness of temper, traits of great importance in his dealings with the impassioned races of southeastern Europe.

Temperance Notes, Eleven breweries control more than four thousand of the saloons

of Manhattan Island. There ought to be some place the inboring man, and es, evially the foreigner, can, spend his leisure rather than in the saloon.

"The saloon is the greatest ag gravation of the immigrant problem. Foreigners naturally drift there during their spare time, and little progress can be expected in the work of

uplifting them with it present." The Legislature of Wyoming has passed a law absolutely prohibiting the sale of liquor outside of incorporated cities and increasing the license fee to \$1000. It is estimated that 200 saloons will be affected.

According to a recent report of Excise Commissioner Clements, of New York, there has been a net increase of three in the number of license towns in that State since 1896.

The women in that State since 1839.

The women in the Finnish Diet have, it is said, exerted an influence for temperance out of all proportion to their small numbers. The Diet has accepted a law of prohobition which will practically banish alcohol from the country.



RICH IN THE LORD.

draws a cloud over each gleaming Would you ask why?
because all noblest things are born
In agony.

Only upon some cross of pain and woe God's Son may lie;

Each soul, redeemed from self and six must know
Its Calvary.

Yet we should crave neither for joy not grief;
God chooses best;
He only knows our sick soul's best relief,
And gives us rest.

More than our feeble hearts can ever plan For holiness, That Father, in His tenderness divine Yearneth to bless.

He never sends a joy not meant in love Still less a pain. Our graticude the sunlight fails to prove; Our faith, the rain.

In His hands we are safe. We falter on Through storm and mire;
Alone, beside, around us, there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust?
God's arm shall lift us up to victory—
In Him we trust.

For neither life, nor death, nor thing For neutron below.

Nor things above.

Nor things above.

Shall ever sever us, that we should go

From His great love.

—Frances Power Cobbs.

The Golden Rule.

The very thing I do not want is to have my life measured out to me by the Golden Rule, for the simple reason that what others want done until them are the very things very likely I do not want done unto me. My own individuality calls for t

special measure. A yard rule may be used for measuring the fustian of the peasant and the fine linens of the prince, but what is desirable for one Individual cannot be measured by what seems desirable to another. There is no common way in which our lives run in exact parallels. Di

vergent paths of opportunity and duty are many, and we may not meas ure others' lives by our own. One woman, for instance, is only happy in continual companionship She is lonely and really miserable

unless some one is near, responsive to almost hourly demands. Another lives within herself, reach ing out only at seasons for comapan

ionship. Each of these in striving to live out the Golden Rule may make the other unhappy. The distance between wid ens rather than narrows by use of this rule; irritation, impatience and probable loss of friendship are the result. Each feels aggrieved, the one feeling that her Golden Rule services are unappreciated, the one receiving a bitter sense of being misunderstood and cherishing a very strong wish to be let alone and allowed to live out

her own life in her own way. The Golden Rule is a good one, but it needs a diamond point—that point being "Put yourself in his place"— before measuring out to some one before measuring out to some one else even the best things that the most loving heart has to give to an other. Self-sacrifice otherwise may be the most intense and inordinate

selfishness. Only when we can say, "Not as ! would have others do unto me, but as others would have me do unto them." have we reached the heart of the Golden Rule. — Alice Hamilton

Peck, in The Interior. Mind's Recesses Sacred.

It is said that nothing is ever really lost to memory. Once the record of a scene, a sound or a thought is made it remains with us as long at the mind lasts. It may be crowded aside or overshadowed by something more recent in point of order, but if is there and whenever there is an occasion that will sufficiently stir the

senses it will come to the surface.

How careful then ought we to be to store the sacred recesses of the mind with things of value and beauty and to deny ourselves those impressions that are essentially evil. photographer allows an exposure of nothing before his camera but that of which he wishes an image. thing else would be costly and use less.-Western Methodist.

Three Great Principles.

There are three great principles in life which weave its warp and woof, apparently incompatible with each other, yet they harmonize, and in their blending create this strange life of ours. The first is, our fate in our own hands, and our blessed ness and misery the exact result our own acts. The second is, "Th is a divinity that shapes our ends, rough-hew them how we will." The third is, "The race is not to the swift, nor the battle to the strong; and chance happeneth to them all. Accident, human will, the shaping will of Deity-these things make up life.-Frederick W. Robertson.

Every Gift is Good. Every gift of God is good, and given for our happiness; and we six if we abuse it. To use our fancy to

our own misery is to abuse it, and to sin. The realm of the possible was given to man to hope, and not to fear it.—Charles Kingsley. Any Task Has Potentiality. Any honest task is capable of being so largely conceived that he who enters into it may see, stretching before him, the promise of things to do and be that will stir his enthusiasm and satisfy his best desires.—Phillips

Brooks. The Fortunate.

The fortunate people—the truly fortunate—are not so much those who succeed in life as those who succeed in living .- Edward S. Martin.

ANOTHER EXCUSE. The foolish man had just killed the goose that laid the golden ess. "Why did you kill it?" asked the friends.

"I killed it because its 'honkhonk!' sounded so much like an automobile I couldn't sleep," grumbled the foolish man.—Chicago News.

Cartridges containing powdered calcium oxide, into which water is admitted to form steam, are used to break down coal in some European