

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. SYDNEY H. COX.

Theme: What is It to Live?

Brooklyn, N. Y.—Sunday morning the Rev. Sydney Herbert Cox, pastor of the Church of the Evangel, preached on the special subject, "What is It to Live?" The text was from Matthew 4:4: "It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mr. Cox said:

It is written? Where? In Deuteronomy, the second giving of the law, the recapitulation of man's experience with God, and his interpretation thereof. It is declared that man's life is something more than escape from a wilderness of hunger to a land of rich harvests.

The temptation of Jesus in the wilderness through which every personality must pass. This profound fact of spiritual consciousness brings man face to face with the elemental questions of his being. What is our life? Why are we tempted, and how? What is sin, and how can we be free from it? What is to be the goal of the battle, with its deep failures and few successes? What does it mean to live?

The answer of Jesus includes a denial and an affirmation. He sets forth (1) the unity of life. His reply to the tempter was surely unexpected. He does not say, I am divine, I am unique, I am in a social sense the Son of God. He speaks for the race as its representative and refers to a fundamental law that man has experienced, though rarely interpreted. Man does not live by bread alone. His living is something more than the means to live. There is one life. Only part of it depends on bread. Bread, like the plow and the soil, is but an agent, a tool. It preserves the body, but the body also is only a machine for the soul of a person who has life for a little while dwells. The answer of Jesus does not define life, but declares the source of its fullest expression. "Your fathers did eat manna in the wilderness, and are dead. The bread that I will give, if a man eat, shall not die." There is a distinction of the life that is purely physical, or intellectual, or moral, or spiritual, but with the distinctness there is also the impossibility of separation. The source of each, and the unity of all, originates in God. This, then, is the denial of materialism. Man does not live by bread alone! God has given to each phase of life its need, and no lower nature in us can supply the needs of the one above it, though it may influence it more or less. A bilious body may cause a pessimistic philosophy, but it could not be the sole cause. The pugilist acquires a perfect physique, without gaining an atom of intellectual force, moral perception or spiritual desire. The skeptic may inherit wealth without faith, and the hypocrite may own libraries and art galleries. These live—that is, they exist; they eat, drink and are merry, because the bread of the world, the things of time and place and of the present are theirs in abundance. But in the deeper, profounder, timeless, adempt sense of life, in the vision of the true, the beautiful and the good, do they live?

Jesus denies it. He affirms the reality of the spiritual. All things proceed out of the mouth of God. The soul must receive life by an incarnation. That is the representative miracle, or sign of the Christ. As man God must pass into our consciousness as He had always been in that of Jesus, dominating our nature, but only with our voluntary acquiescence. What is it to live? To have the force of the life of God put in control of our human forces and to share in the crown of our own will, the higher controlling the lower, and yet making more of the lower. The spiritual, feeding on the vision of God and then expanding the moral, the intellectual, and the physical, so that, for the whole man, limits disappear; time, death and grave are but temporary expedients and all his nature cries, "I live, yet not I, Christ liveth in me." Thus life eternal is something more, and something different from life prolonged. It is a new quality of life, involving the recognition of the Father in the making. It is God lifting man into the new spirit of being. Man lives—by the things that proceed out of the mouth of Jehovah, said the Deuteronomist. He does. The words of God are symbols of his volition, whether his will reveals a new harvest, a new idea, new duty or a new crisis. The spiritual man greets either of these words of God by giving them their boldest expression because now he lives. He lives in growing harmony with the perceived will of his eternal Father. He has a stronger life than the pugilist, because his physical powers are only at the service of the world's need. He is mightier than the physical champion, because his superb bodily endowment cannot escape his spiritual ideals of service.

His mind towers above the skeptic's because, in spite of poverty or bodily weakness, or many sorrows, or grave problems of truth, he has the power to prevent these things from obscuring his vision of a child's simplicity, a woman's tenderness, a man's courage, or those larger successes seen when races struggle up through fearful toll to days of laughter and powers a thousandfold greater.

He sees that men have risen above the level of their dead selves to nobler living, and he finds that neither money, nor land, nor power, nor luxuries have explained the primal forces that have urged man on.

The eternal choice. And always that choice involves sacrifice. It did for Jesus. It must for us. He desired nothing more eagerly than the rapid conquest of His people by His ideals and mission. His triple temptation suggests improper ways of securing it. His public ministry was quickly filled with opportunities for gathering disciples, prestige and power. Yet he denied himself an easy popularity, a legitimate pleasure, worldly wisdom and current methods of success in order that absolutely all that he was and did might be true and right and holy.

He refused the lower whenever it threatened to weaken the higher. He made wine at Cana. He cooked food for His own exhausted disciples, He attended public dinners. He participated in the normal social life of His day, but at all times He lived, and had others live, in the calm joy and immovable confidence born of a hidden source of supply, even a spirit fed every day by uninterrupted communion with God.

Does not the devil of self tempt us continually, by urging the legitimacy of our struggle for bread and shelter and things, until

the conflict to secure the things obscures the reason for their use? What value lies in food, and sleep, and friends, save as these make us men and women who live to make life for others a purer and more perfect life?

Whenever that motive has been superseded, progress has ceased, disintegration has set in, whether in the nation or in the individual. So that, for Jesus or for me, for my community or my soul, there is always, as the text of living:

The search for bread is legitimate, but only as it involves the search for a faith whose daily cry is, Nearer my God to Thee, nearer to Thee!

He who reforms, God assists.

CHRISTIAN ENDEAVOR NOTES

JULY TWENTY-FIFTH.

Topic—Heroes of Missions in China. Matt. 5: 13-16.

The ideal servant, Matt. 23: 1-12. Redemption by unity. Isa. 41: 1-18. A promise to the Orient. Isa. 60: 1-5.

Good soldiers. 2 Tim. 1: 9. A missionary's life. Acts 20: 17-35.

Love under persecution. Matt. 5: 43-48.

Is there in all nature a more useless substance than salt that has lost its saltiness? So a Christian without the missionary spirit.

Light is a radiation. It is not light unless it is continually outgoing. Light under a bushel is still light, but how useless.

Let your light so shine that it may cast radiance, not on yourself, but on the Source of the Light.

Some Missionaries to China. Robert Morrison, the pioneer missionary to China, asked to be sent where the difficulties were greatest. "Do you really expect to make an impression on the great Chinese empire?" he was asked. "No," he replied, "I expect that God will."

He baptized his first convert after seven weary years, and won only ten converts in all; but they were the first of a mighty host!

The committee that examined William Milne thought that he "would not do." But he went out to China and became a great pioneer in educational work and translation, though he died at only ten years of service.

Walter Medhurst, the pioneer of printing work in Chinese missions, could speak and write in nine languages, and was often urged toward secular employment and worldly gain, but kept his great powers solely for Bible-translation.

David Abel, American pioneer to China, was so faithful that a member of his family said he never sat with them or even passed through the room without making some remark of a religious nature. He founded the Amoy mission.

Elijah Bridgman, the other American pioneer, edited the Chinese Repository for twenty years. "Will the churches come up to the work?" was his one anxiety on his death-bed.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 25.

The Healing Touch—Mark 1: 40-45. Leprosy is a type of sin and well illustrates its unclean, insidious, almost hopeless and ineradicable character. The leper of this incident saw a Healer in Jesus. Would that all leprosy in such a world as this in Jesus' only saviour!

This man's case was probably desperate. Others had given him up. Jesus can save the worst cases. This leper had faith in Jesus' ability. Where did he get it? There is something in Jesus which wins faith in his ability. If you will, thou canst make me clean. If Jesus is lifted up, he will impress men that he has power. It is our work to thus declare him, even though we do not see immediate results.

Jesus said, "I will; be thou clean." He meets our faith. "Thou canst," with his quick, "I will." He is pleased with our faith in his ability, but wishes us to believe also in his willingness. It is as if with a father who would wish a child to believe in his willingness up to the measure of his ability.

This cure was immediate. Not all of Jesus' cures were so. The leprosy is probably dependent upon the amount and character of the faith exercised. The leper was told to fulfill the law with respect to the recovery from leprosy. Jesus does not violate law; he fulfills. The leper was forbidden to declare his healing. Jesus did not wish to have a reputation as a mere healer of the sick. His great work was and is for the soul. He never told any one to keep silent concerning sin forgiveness. Have we been as earnest in telling of our forgiveness as this leper was, and as some people are now about healing?

More noise is sometimes made over body-healing than soul-saving; but not by Jesus' command.

Making a Newspaper.

By JOHN H. McNEELY.

The managing editor of the metropolitan newspaper sat at his desk, with a weary look upon his face. There was nothing stirring and his mind was sick with lethargy. Suddenly his eyes brightened and a triumphant smile played around his thin lips. Seizing the telephone receiver, he put in a long-distance call to the Washington correspondent.

He lay back in his chair and rubbed his hands together in cheerful satisfaction. The bell rang. "Hello! Is this you, Siggs?" he exclaimed. "This is Smith. Not much going on, is there? Say, Siggs! Get up a scandal on some government transaction and telegraph it in right away. Don't lose any time. Make it sensational and be sure it isn't so. We don't want a word of truth in it, understand!"

The editor hung up the receiver with an expression of delight and kept anticipation.

"It'll bring one of those fierce and frenzied denunciations," he said, half aloud, "and then our paper will spring into immediate popularity and renown. We can help the thing along, too, by raving about the freedom of the press."—From Judge.

Albert Richardson, of Eskridge, Kan., died last week at the age of 110. He was so old at the time of the Civil War that his enlistment was refused.



ROYAL HELPS

BAIETED FOR THE QUIET HOUR.

PECCAVI—"I HAVE SINNED."

Trembling I came to Jesus, A rebel doomed to die; But pitiful compassion, As He His golden scepter, Beamed in His kindly eye, Of love stretched out to me, And wrote, in blood-traced letters, My pardon, full and free.

Mourning, I came to Jesus, Pining and sad and lone; But He in mercy hearken'd, "I'll be true," He said, "I'll be true," He gave me peace for warfare, Glad trustfulness for fears, The spirit of rejoicing, For heaviness and tears.

Weeping, I came to Jesus, Degraded and forlorn, Throwing my feet and footsore, With raiment soiled and torn; When in love's pity stooping, With welcome, robe and ring, He brought me to His bosom, And taught my heart to sing.

—Harriet Julia Evans.

The Incidental Word.

A prominent attorney, who says modestly that he tries to improve every fair opportunity for conversation on religion with men of his acquaintance, testifies that men are constantly growing more and more willing to talk about religious matters. In evidence of which The Interior relates an incident.

"One rainy day some years ago," he recalled, "going down one of the principal streets of Chicago I suddenly ran into a member of the City Council. 'Say,' he said, bluntly, 'are you a candidate for anything this campaign?'"

"I really didn't intend to say it, but quick as a flash the words popped out of my mouth: 'Me? I am a candidate for heaven.'"

"The man gripped my arm nervously and pulled me into a doorway out of my way. 'Look here,' he said, tersely, 'what made you say that to me?'"

"I don't know, I'm sure," I answered. "It flashed into my mind all of a sudden. I wasn't planning it. I mean it, though."

"Well, you've knocked me all in a heap," he said huskily. "I'm a candidate for heaven, too, but I've come pretty near forgetting it. I'm a church member, and I thought I was a pretty good Christian when I went into politics. I haven't done anything very shameful yet, but I have neglected a lot of my religious duties, and getting awfully careless. This Council business hasn't been good for me. I've been kept out late nights, and I always go with the boys for supper at some restaurant after Council meetings are over. They're a hilarious crowd and they'll get you into a lot more than is good for anybody. I've neglected my family and neglected my church, and this thing you've said brings it all back over me. I'm going to do better. I don't have to let this political business lead me off. I'm glad that you've put your head to say to me, 'I needed it.'"

"One day," continued the attorney, "I had been working with another lawyer over a case, and when we finally wrapped up the papers and he was ready to leave, the words slipped out of my mouth: 'I'm going to do better.' 'Well, it's all set; the wages of sin is death.'"

"He whirled around and stared at me fiercely. 'What do you mean by that? You trying to preach to me?'"

"Not a bit of it," I answered. "What are you getting excited about? That's in the Bible. Don't you think it's true?"

"He paused and studied several seconds. 'Yes, it is true,' he answered, slowly. 'I know it's true. And I haven't been living like I ought to. I know that. There's a lot of things I've been doing that I wouldn't dare have my wife know I'm going to try to cut them out. I don't want the wages.'—Brotherhood Star.

The Need of Religion.

"Small, narrow, one-sided men, no matter how earnest, cannot supply leadership for the moral and religious forces, which alone can redeem nations," says former President Roosevelt. "They can do good in their own way, but the strongest are needed—men of marked personality, who to tenderness and forbearance grasp. Every great city calls with insistent longing for leaders able and willing to suffer and fight, to show fortitude and daring, to grapple with iron will and undaunted front the terrible evils that grow up where men are crowded together. The life is led under a constant and feverish strain, and where great wealth and biting poverty jostle one another. The service can be rendered in the ministry, as I have known it to be rendered by Protestant clergymen and Catholic priests, ay, and by Jewish rabbis."

One Sin Enough.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable. A course of action not wholly upright and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impassable obstacles. If we know of a kind act which we might do but do not intend to perform—if we are aware that our moral life requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—F. B. Cobbe.

Peace of Spirit.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares, and the calm of our temptations. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness.—Jeremy Taylor.

Whatever you undertake to do, realize that the infinite is with you; therefore you cannot fail.—L. May Dean.

The results of experiments at the Government farm at Pusa, India, in rearing silk worms were highly successful. Last year 150,000 worms were fed on leaves of the castor plant. The silk produced was valued at \$25.50 per eighty pounds.

Quite So.

"The Cosack is a hardy fellow. A beating is a mere picnic for him."—Sort of a knouting, so to speak.—Louisville Courier-Journal.

BITTER WAR ON INTEMPERANCE

OLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

It is a Poison.

Is alcohol a poison? It may seem a little strange that science regards any substance as a food and also as a poison, but this can be cleared up when we take into consideration the definition of a poison. The popular conception of a poison is something which is capable of producing death very promptly, but the scientific definition is less exacting, and is strictly that "Any substance which, when applied to the body, or digested, causes disease." The term is a relative one and means that a substance to be a poison does not necessarily lead to the capability of producing death instantaneously. Many articles which are used as food, if taken in excess, will produce irritation and disease, and hence are, in a technical sense, poisons. Toxicologists classify poisons as corrosive, irritant and narcotic. Alcohol ranks with tobacco, chloroform, caffeine, ether and nitro-glycerine as an irritant poison. The effects are very similar, the first being that of a stimulant; the second, that of a narcotic, and if pushed too far will produce death. The reason why the system can tolerate so much alcohol is because it becomes gradually immune in the same way as immunity is produced by antitoxins. As a poison its first effect is that of a stimulant, increasing functional activity for a time, but its second effect is that of a paralyser, so affecting the brain cells that they refuse to perform their normal duties, and hence the blunting of the higher sensibilities, the incoherent speech and the staggering gait. By its local action the secretions of the stomach and other digestive organs are changed, and it produces structural changes in the liver and kidneys. Persons subjected to it are more liable to disease, more easily fatigued, and are more susceptible to heat or cold. If immunity has not been produced, it is perfectly possible to produce death if sufficiently large doses are given.

A Poisonous Food.

From the standpoint of technical dietetics, alcohol is a food. In the scientific world, however, foods are classified as either good or poor, and as such they perform the function of either tissue-builders or energizers. For example, wheat bread, beefsteak and eggs are considered good foods, but onions, cabbage and radishes are considered poor foods in a strictly technical sense. That is, foods that are a greater or less value according to the ease with which they are digested and assimilated, and also as to whether they produce any injurious results. With this classification we are concerned, for that alcohol is a poor food. Do we believe in our own kinship to the negro, the Chinaman, the Hindoo? That they should seek God. This was God's great and gracious purpose in the making of the nations and appointing their seasons, and the bounds of their habitation. How the nations have fallen in with this benevolent purpose of God (Rom. 1:28). It is of the highest importance to men that they should seek God (Amos 5:4; Eccl. 5:22; Prov. 28:25; 2 Chron. 26:5; Ps. 24:4; 101:5; Ps. 69:32; 1 Chron. 16:19; Lam. 3:40; Job. 23:6; 33:14; Heb. 12:18; Job. 2:3). Those only are children of God who receive Jesus Christ (John 1:12; Rom. 8:17). Those who are led by His Spirit are sons of God (Rom. 8:14; Gal. 3:26; Rom. 8:17).

No Place For It.

Civilization has found out the saloon. After several centuries of experience with it, it has written its epitaph. One of our great railroad lines in America has recently made a sweeping order that any employee of the road who cashes his pay check in a saloon will lose his job. Twenty years ago one of the great railroads in this country paid so little attention to the habits of its employees that from the writer's own knowledge a train crew of twelve men lay drunk around a freight station sobering up from a day's debauch and the freight train which they were to man waited more than half a day before it pulled out. Such a situation at present would be impossible on any railroad in America. One of the finest things about the agitation rising up all over the world against the liquor business is the hand which business has begun to take in it. After awhile no business man would employ a man who drank at all.—Home Herald.

Cultivating Inebriety.

"Alcohol is a cause of race suicide among animals," declared Dr. W. S. Hall, of Chicago, in pointing out that it cannot be considered a food. Dr. Hall will not take a single drop of alcohol when he declared that the mother who gratifies every craving of the child to keep it quiet and the father who studies every form of amusement to attract and interest his boy are cultivating inebriety in it. They are developing in the future with the slightest exciting cause.

Why States Go Dry.

The foolish manner in which the retail liquor business is conducted is so rampant and general that it may easily be rated as the most important single factor in bringing victory to the Anti-Saloon Leaguers throughout the country.

Temperance Notes.

Poorly cooked food often gives men to drink. A California chemist declares that he has discovered how to rob whisky of its power. He says that everybody knows how. Don't drink it. The saloon must have boys or it must shut up shop. One family out of every five must contribute a boy in order to keep up the saloon business to its present prosperity. Will you help? Which of your boys shall it be?

Czar Nicholas of Russia, having vetoed Prohibition in Finland, 300,000 citizens of that country will start on June 1 to abstain from spirits, as a protest.

Nineteen "local Prohibition" Republican and Democratic law makers in the Illinois Legislature showed their great loyalty to the Prohibition movement by electing a speaker a notorious liquor politician.

"The tools of robbers, burglars and assassins are not very sacred," is the reason given by the Kentucky Patriot to the demand of the liquor men for "compensation" in the event of Prohibition.

The Sunday-School

INTERNATIONAL LESSON COMMITTEES FOR JULY 25.

Subject: Paul's Second Missionary Journey—Athens, Acts 17:16-34.—Golden Text: John 4:24.—Commit Verse 20.—Commentary.

TIME.—A. D. 52. PLACE.—Athens, Mars Hill.

EXPOSITION.—I. The Unknown God Made Known, 22-29. Paul had improved such opportunities of preaching the Gospel as were open to him—the synagogue and the market place (v. 17)—and now he is brought before this celebrated gathering of philosophers and university professors of Athens. He has no new Gospel for this distinguished throng, but with divinely given tact he introduces it in a new way (vs. 24, 25, 28). Paul begins with what appears like words of approval, not with words of criticism. (See Am. R. V.). He would win the favor and attention of his audience before calling them to repent. People will listen patiently to the sharpest rebukes and sternest calls to repentance if you first win their confidence and favor by words of kindness and praise. "To an unknown God," there is something very pathetic and touching in this. There are many today who are reaching out blindly toward a God of whose existence they have a vague apprehension, but of whose name, character and person they have little clear knowledge. But there is something very pathetic and touching in this. There are many today who are reaching out blindly toward a God of whose existence they have a vague apprehension, but of whose name, character and person they have little clear knowledge. But there is something very pathetic and touching in this. There are many today who are reaching out blindly toward a God of whose existence they have a vague apprehension, but of whose name, character and person they have little clear knowledge.

It was an apt stroke upon the heart to begin with this well known object in their own streets and thus to lead on to the great truths with which his soul was filled. "God that made the world and all things therein," etc. Paul would carry with him the philosophers in his audience, and at the same time bring in new converts. Do we believe in our own kinship to the negro, the Chinaman, the Hindoo? That they should seek God. This was God's great and gracious purpose in the making of the nations and appointing their seasons, and the bounds of their habitation. How the nations have fallen in with this benevolent purpose of God (Rom. 1:28). It is of the highest importance to men that they should seek God (Amos 5:4; Eccl. 5:22; Prov. 28:25; 2 Chron. 26:5; Ps. 24:4; 101:5; Ps. 69:32; 1 Chron. 16:19; Lam. 3:40; Job. 23:6; 33:14; Heb. 12:18; Job. 2:3). Those only are children of God who receive Jesus Christ (John 1:12; Rom. 8:17). Those who are led by His Spirit are sons of God (Rom. 8:14; Gal. 3:26; Rom. 8:17).

II. God's Command to All Men Everywhere, 30-34. Paul is now reaching the point toward which all this time he has so skillfully steered. It was an unexpected climax to these theorems. Many of them had been delighted with the simplicity of Paul's conceptions, with the directness of his logic, with the aptness of his quotations. They were all ears; their guard was down, and he struck a stunning blow just at the right moment. God's one call is "repent" (comp. ch. 2:38; 3:19; 20:21; 26:20; Matt. 3:2; 4:17; Luke 13:5; 15:30; 24:47). This was God's one cry also through Old Testament prophets. "Repent, ye nations, that ye may be saved." This same cry needs to ring out to-day. Men are an apostate race. Notice whom God commands to repent, "all men everywhere." Notice when He commands it, "Now." Notice why, "Because He hath appointed a day in which He will judge the world," etc. There is a judgment coming. People mock at this truth to-day, but God has given assurance of it unto all men by the resurrection of Christ from the dead. It is impossible for any candid seeker after truth to examine the evidence for the resurrection of Christ without being satisfied that Jesus really did arise as recorded in the Gospels. But the resurrection of Christ Jesus in the past points with unerring finger to a judgment by Christ Jesus in the future. When they heard of the resurrection they were some mocked, some very common way of trying to dispose of unpalatable truth. But it never works, and truth is never any the less true because you sneer at it.

Many are trying to modernize a Christianity that has never changed and is as unchangeable as the everlasting hills.

Bad Debts.

Credit is the beginning of progress and bad debts. Front implies foolishness, and bad debts are the fruitage. A woman who makes a success of poultry raising has the laugh on the man, who makes a failure at farming. Hens that are expected to lay during the winter must be provided with a warm, roosting place, warm enough to avoid danger of frost to comb and wattles, but well ventilated.

THE PENALTY.

Sunday-school Teacher.—"What was Adam's punishment for eating the forbidden fruit, Johnnie?" "Johnnie (confidently).—He had to marry Eve."—Life.

THE CONSISTENT CYNIC.

"Fairy stories usually end 'and they lived happily ever after.'"
"Yes," answered Mr. Sirius Barker; "that's one of the reasons why I don't believe in fairy tales."—Washington Star.

DISTINCTION.

"She's a very intellectual woman."
"So I hear. Is she intelligent?"—Life.

Poultry for Profit

Sanitary Poultry Nest.

The present day tendency to employ sanitary measures in the dairy, the stable, the doghouse, etc., has at last extended to the poultry yard. The industrious hen is to be provided with a sanitary nest, which can be readily washed and scrubbed as occasion demands. This recent development is shown in the accompanying illustration. The nest is made of wire and is supported in a suitable

housing, both of which can be removed from the chicken house when cleaning is necessary. When thus removed they can be conveniently placed in a suitable receptacle containing boiling water and thoroughly cleansed of all impurities and undesirable insects.



Easily Cleaned.

Care of Little Chicks.

Quite an argument has been going the rounds as to the length of time that should elapse before giving food to newly hatched chicks, some regarding twenty-four hours as time enough before feeding, others that to feed when two and a half days old was soon enough.

No doubt but that more chicks are killed, or stunted from feeding too soon, than are hurt by a longer fast. Note the healthiness of chicks when a hen steals her nest, and is not discovered until the chicks are several days old.

Strong, healthy chicks, hatched in dry, warm weather, will require food sooner than puny ones hatched in a damp, cool time, because the first chicks will grow much faster. Make this an iron clad rule: Never feed sooner than twenty-four hours after hatching, and let the first feed be dry bread crumbs or oat meal sprinkled in sharp sand. Also let the bulk of the first few meals be of sharp sand.

Give water that has the chill taken off, for several days after hatching. This is not necessary in mid-day of the summer, but is a good rule for little chicks, of a morning, no matter what the month.

Have water vessels clean, and so arranged that the little chicks cannot get into them. A teacup filled with water, then inverted in a saucer, makes a fine fountain, that is easily kept clean, where there is a small flock of chicks. A quart can is almost as good. If the water does not run out fast enough, place a nail under the edge of cup or can.

House the chicks in a weather proof coop, with enough clean dry litter and a good mother. Do not put more than two dozen chicks with one hen.

If bowel trouble appears, dissolve lime in water, pour the water off carefully, and stir corn meal in the lime water until it crumbles. The lime water should be strong enough to make the mass to look as if it had been poured on it. They will not relish this, but if given no other food will eat it. Do not allow no other food until they are recovered. Rice cooked tender and fed dry is good for bowel trouble in fowls of any age.

If chicks are not allowed to get chilled or wet from rain or dew, fed wholesome food, kept a little hungry all the time, never allowed to have any but wholesome water and milk to drink, have stable grit, and are kept free from lice, there will be no bowel trouble, if they are healthy when hatched.—E. C. Vermilion Co.

This and That.

It isn't at all necessary to have a fine and fancy poultry house. Comfort is all a laying hen cares for.

The best fowls are none too good. The medium fowls are only tolerable. The inferior fowls are a snare and a delusion.

Poultry should have access to green food if possible, and when they cannot, should be furnished with cabbage leaves or a vegetable of some kind.

Keep the fowls away from the barns, stables and carriage houses. In such places they are nuisances. Besides, they are more comfortable in places by themselves.

Carelessness and laziness go hand in hand, and together are a fruitful source of failure.

Notes of the Poultry Yard. The older egg the less is that sweet, rich flavor noticeable. Remove at once from flock any chick showing signs of sickness. A woman who makes a success of poultry raising has the laugh on the man, who makes a failure at farming. Hens that are expected to lay during the winter must be provided with a warm, roosting place, warm enough to avoid danger of frost to comb and wattles, but well ventilated.

THE PENALTY. Sunday-school Teacher.—"What was Adam's punishment for eating the forbidden fruit, Johnnie?" "Johnnie (confidently).—He had to marry Eve."—Life.

THE CONSISTENT CYNIC.

"Fairy stories usually end 'and they lived happily ever after.'"
"Yes," answered Mr. Sirius Barker; "that's one of the reasons why I don't believe in fairy tales."—Washington Star.

DISTINCTION.

"She's a very intellectual woman."
"So I hear. Is she intelligent?"—Life.

MUNYON'S PAW-PAWPILLS

The best Stomach and Liver Pills known, and a positive and speedy cure for Constipation, Indigestion, Jaundice, Biliousness, Sour Stomach, Headache, and all ailments arising from a disordered stomach. They contain in concentrated form all the virtues and values from the Juice of the Paw-Paw fruit. I unhesitatingly recommend these pills as being the best laxative and cathartic ever compounded.