but to stay in stormy days. It is grue) to keep chicks in crowded quar- apparently worked all right. them plenty of room and keep their plus energy.- Epitomist. quarters clean and well ventilated. It will pay .- Farmers' Home Jour-

Cutaway Harrow.

A cutaway harrow is a good thing for an orchard. Next to this pigs are the best. Mulch your trees and apply commercial fertilizer. Old trees require ten pounds of this fertilizer, while young ones will need much less, This out your fruit. Five bushels of dirst-class apples from a tree are much cetter than ten bushels of little ones. -Professor E. F. Hitchings, Andros-

Moisten the Eggs.

In replying to a correspondent, A. M., whose eggs are hatching badly (in the incubator we presume), Mr. Clipp gives the following ad-

Without doubt your eggs required additional moisture. Carefully remove the eggs from the nest and time of the year, when drying would moisten with luke warm water. The be next to impossible. eggs can be moistened each day from the eighteenth day of incubation. incubation in a majority of instances .- Indiana Farmer,

A Corn Harvester,

Our illustration shows the details of a one row corn cutter, which will do good service. It is not difficult to make and will do an astonishing



Good One-Row Harvester,

Explanation: The guiding arm collects the stalks on the platform from which they are thrown at intervals.

amount of work where it is handled right. Of course, the harvesters you can buy will do more and quicker work and are what you want if you have much corn to cut, but the homemade affair we show herewith fills a place with the small farmer and is comparatively inexpensive.

The Wild Onion.

L. W. J. asks if there is any way

There is no easy way to get rid of ground and sow it in buckwheat or If they are not too widely spread, out one by one. - Indiana Farmer.

Air and Water.

Air is just as necessary an element moisture nitrification ceases: If there will carry in the soti just the ideal quantity of both air and water-and then as soon as the soil becomes sufficiently warm nature's work begins. - Campbell's Farmer.

Animals That Aid Forestry.

Every farmer is thoroughly convergant with the fact that, if the land along fences is not carefully attended, it does not take long for a hedge of briers and young forest trees to appear. This is so for several reasons: The forest tree seeds, and as they are borne by the winds, are brought to a sudden stop by the fence and are dropped upon the ground to sprout and take root. The fence makes an excellent resting place for birds as they move about from place to place, and to this structure they bring fruit, berries and seeds for their daily feasts, when such foods will again contain very valuable timber. The bird and ro dent mammal citizens of the woodlands will have contributed a great deal toward this promising outlook. -H. S. C., in the Indiana Farmer.

A Side-Hill Poultry House. A man who had a small farm set sides, couldn't find a level place big enough to set up a poultry house, so was nearest the barn he put a door in so he could out straw in easily.

He found that it wasn't necessary to scatter the straw around. covered that the hens would scratch the straw down hill the whole length of the house, and by the time it got

pretty good manure it was. He called the house his automatic poettry house, and it came about as near being automatic as anything in the position line, except the han it- it on the general market."

See that the chicks have ample won't work well in the poultry yard. This probably is true in the abstract, but laziness in this particular case ters, either day or night, and it is man simply took advantage of the the owner's fault if they do not do hen's activity, and supplied them well under such circumstances. Give with material to work off their sur-

Advantages of the Silo.

The Missouri Station summarizes the value of the silo as follows:

1. Silage keeps young stock thrifty and growing all winter. 2. It produces fat beef more cheaply than does dry feed. 3. It enables cows to produce milk and butter more economically.

Silage is more conveniently handled than dry fodder. 5. The silo prevents waste of corpstalks, which contain about one-third

the food value of the entire crop. 6. There are no aggravating cornstalks in the manure when silage is

The silo will make palatable food of stuff that would not otherwise be eaten. 8. It enables a larger number of

animals to be maintained on a given number of acres. 9. It enables the farmer to preserve food which matures at a rainy

10. It is the most economical method of supplying food for the Moisture is a benefit to eggs during stock during the hot, dry periods in summer, when the pasture is short.

Bad Weeds Spreading.

In my travels this year, says a orrespondent, I notice more linckhorn. Bindweed and Sow Thistie than I have ever seen before. Each one of these weeds is a very bad one; and it will take some very vigorous work to keep them in check. Buckborn has spread the furthest-probably due to its general presence in clover seed. It is a perennial, and becomes very troublesome in pastures and meadows. The best way to overcome it is to plow up the field and put it into a crop which may be frequently cultivated during the sea-Bindweed resembles the wild morning glory. It is one of the most difficult to kill, as simply cutting it off does not check it. It grows from spring till fall, and forms a great network of roots. About the only way to kill it is to keep cutting off its leaves until its roots are exhausted. Sow Thistle is another extremely pernicious weed. It is also a perennial and is becoming much more of a menace than ever. Only by thorough cultivation and constant vigilance can one expect to kill it and prevent further spreading.

Poultry Experiments.

The Canadian Experiment Station recently made some tests with eggs in the incubator from unheated and from warmed houses in March, April to get rid of wild onions. He says of eggs which hatched was noted and May. The largest percentage he is getting them pretty bad on his from those with the incubator filled farm, and that corning the land does in May, and In general use the eggs from unheated houses hatched betthe wild enion or garlic unless you According to the report received by can turn them under, harrow the the Department of Agriculture the "results emphasize the advice given some other vigorous growing plant, to farmers and other poultry keepbuy a spud, a narrow bladed spade, by incubator or hen until the fowls and hire the children to dig them have had opportunity in spring time to run outside and recuperate from their long term of winter life and treatment.

Warm versus cold houses were in the soil as the water, but both compared in work undertaken in must be there in proper quantities, connection with the founding of If there is too much air and too little bardy and prolific egg-laying strains of fowls. In a warm house the avtoo much moisture and too little air erage egg yield per year of 12 Barred the effect is the same. From ten Plymouth Rock bens was \$6.75 eggs years' experience and observation we per hen, and of a similar lot in an have concluded that a certain chemi- unheated house 76 eggs per hen. In cal action must be practically contin- a house of the same nort with a cotuous in the soil during the growing ton front scratching shed, the average season if we are to grow the targest egg production of 13 White Wyancrops. This chemical action is un- doite hens was 74.5 eggs per hen, of questionably dependent upon just a 9 Buff Orpington pullets in a warmed certain ideal or perfect condition of house 58 eggs per hen and of 12 the soil—a physical condition that White Leghorn pullets in a warmed house 77.17 eggs per hen.

As regards the record of Individuals of good and poor strains as shown by trap nests, 5 White Leghorn pullets of good strain averaged 161.1 eggs per hen in a year and 5 pullets of poor strain 77.4 eggs per

Ratio of Butter Fat.

Professor E. H. Farrington, the dairy writer, touching many matters of dairy interest, explains the ratio of butter fat in Hoard's Dziryman. He SASE

"The difference between butter fat and the overrun is the water, salt and curd in the butter. Butter is not the pure butter fat. The substances mixed with butter fat vary from ten to eighteen per cent, with each churning of butter. Butter, as a rule, contains about eighty-two per cent. butter fat, the rest is water, sait and curd, as already mentioned.

"The overrun means the excess in weight of the butter over the butter fat in milk or cream from which the butter is made.

"If 100 pounds of cream tested forty per cent, fat, this means that there was forty pounds of butter fat up on edge so he could work both in the cream. If the weight of the butter was fifty-five pounds, then the increase is the difference between he built it on a side hill sloping to Afty-five and forty, which is fifteen the south. Because the upper end pounds. The per cent, overrun is then obtained by dividing fifteen by the north end of the poultry house, forty and multiplying by 100, which is about thirty-seven per cent. This is an abnormal overrun and shows He dis- that the butter must have had a large quantity of water mixed with it. It would be called illegal butter, as gennine butter according to the United to the bottom it was pretty well worn States standard, must not contain to bits, so all he had to do was to over sixteen per cent. water. The pitch it out and call it manure, and usual overrun from cream is about twenty per cent., and thirty-seven per cent, is way beyond the ordinary practice and it would be a fraud for a person to make such butter and place | He. Does it traiter that it is same star that shone on Moses?

THE PULPIT.

BRILLIANT SUNDAY SERMON BY THE REV. ED. M. PARROTT, JR.

Theme: Friendliness.

Brooklyn, N. Y.—The Rev. Ed-ward M. Parrott, Jr., of Lake George, N. Y., occupied the pulpit in Holy Trinity P. E. Church, Sunday morn-ing. The subject of his discourse was "Friendliness," and for a text he took the passage of Scripture.
Deuteronomy 23:27: "The eternal
God is thy refuge, and underneath
are the everlasting arms." He said: There is an instinct in humanity, which may almost be called universal, toward friendliness. We have a tendency from our earliest recollection to make friends with recollection to make friends with something or somebody; oftentimes with things. It may be a doll, a toy, a post by the wayside, or a chicken coop. We find in that thing a certain kind of homeliness. There is a tendency all the time in us toward becoming friendly with our surroundings that answers to a yearning in our hearts and which makes us feel that the world in which we live is lovable, and for us a home; and it is one of the evidences of the knowledge which God has meant us to attain here. He has meant us to feel that friendly feeling toward our surroundings; to have it as a part of our education and part of our pre-paration for whatever of life there may be in store for us when we have passed into the more glorious radi-ance of knowledge of God. As this is true of things, it is even more true of faces and people. For the faces we see, although we know but little of the personality behind them we get to have a certain friendliness; and when we have gone by—say, the same apple woman—often, and seen the face. seen the face, we have acquired a sort of affectionate interest in the welfare of this and that person; and it is only when some change comes that we realize how strong has been the influence of the personalities of whom we know very little.

Again, as this is true of things

and persons whom we do not know, it is all the more true of God, of whom, though we think we know a great deal, we know little, and with whom we may have had sweet intercourse, but yet have not attained to anything like intimacy, and as this is so of things and people and of God, it is surely to be part of that life which we are to live forever, and the eternal God is showing us a path which we may attain immeasur-The problem before us is whether

we can carry this friendliness all through life. We know what it is, but to many the past is only a memory, and to-day we are not being as friendly as we would like to be. The universe now is such a big place. Our childhood world, when this feeling of friendliness became strong. was a large world, but by and by we outgrow the toy and the chicken coop and there comes the difficult problem of how to become friendly with things afterwards. It is not so things afterwards. It is not so easy to become friendly with the office desk, and, moreover, the population of the country is constant-ly bringing to us a greater difficulty in understanding what it is to love mankind. When we are young among our friends, we come to un-derstand what God means by "love ail men;" but when we see all classes of men coming here and jostling us and pushing us, it is harder for us to realize that we are to keep upon a friendly relationship with all, and we have not fathomed the meaning we have not latherned of man. But of the brotherhood of man. But when we do realize the greatness of the demand of human sympathy, we see that, as Brierly tells us, the unisee that, as Brierly tells us, the universe is much vaster than our fathers thought it. We find that the sun and moon and the light were not apand moon and the light were not ap-pointed for our sole benefit. We have discovered that we are an infinitesimal speck in the universe amidst vast consellations, and our sun is only one of many and our planet a tiny one in the immensity of space. We have learned that the way to discover the distance of distant stars is to measure the time which it takes for the light to travel. We move 180,000,000 of miles between January and June, but starz do not change their position to us by a hair's breadth, and so we see now small we are in the whole heavens. When the microscope has brought us a great realization of the life about us, of the vast interests conveying all around us.

When we discover these things we se that this universe is far greater than men of a generation ago ever dreamed.

we moved God afar off, and cannot think of Him as sitting intent upon us and our prayers, but as all doing something to carry out and maintain these magnificent powers and forces all around us? Are we less friendly when we think the vastness of our surroundings? I think if we go along certain lines of thought we shall not lose our friendliness.

Let us try to maintain the open heart of childhood and keep in our-selves that friendliness that may be in danger of escaping. The first ship does not consist of anything in-tripale. It consists in the first place in the human heart. We are friendly because God made us friendly and if that is so, what do things matter? If things pass away as long as we have the spring in ourselves the water will bubble forth.

The thing is to look to the thing inside ourselves and not to the thing outside

As that is so it is true also that friendliness can never disappea really as long as man lives, and if we have lost any of it, it is because to some extent, we have ceased to live. It is possible to have some -the things behind us, and yet have them revive. It is quite possible for us to feel that there is beyond us something which we can bring back to ourselves if we are persistent enough in our search. relation between us and the thing we have learned to be friendly to is

feeling. We cannot increase knowledge too much if only we keep growing with our knowledge.

There is another thing, still direct and vital connection with things, though our life does change things, though our life does change. Though and the things change. Though still direct access to the things that do not change. Does it matter that there have been a dozon years be fore this one? This year is to us source of joy and glory because this year unfolds ugain the marvelous way that God brings the spring to life. Does it tuatter that it is the is the same star.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR AUGUST 29.

Subject: Paul on Christian Love, 1 Cor. 13:1-13-Golden Text: 1 Cor. 13:13-Commit Verse 8-

Commentary. TIME .- A. D. 57 (Spring).

TIME.—A. D. 57 (Spring).

PIACE.—Ephesus.

EXPOSITION.—I. Love Exaited,
1-3. Paul brings forward in rapid succession five things that were held in great esteem in Corinth and shows the pre-eminence of love over them all. If love be lacking, these all count for nothing. (1) The gift of tongues. The saints in Corinth seem to have been peculiarly gifted in this direction, and to have been very proud of their gifts (ch. 14:2-23). Each was eager to outstrip the other in the discarding the saints in the content of their gifts (ch. 14:2-23). eager to outstrip the other in the dis-play of the gift (ch. 14:23, 26, 27, 28). Paul tells them that their much boasted gift amounts to little. That boased gift amounts to little. That the grace of love is so far "a more ex-cellent way" than thegift of tongues; that, if love be lacking, speaking with the tongues not only of men but even of angels would leave them only sounding brass or a clanging cymbal. (2) The gift of prophecy, in its very highest potency. Surely that is something to be greatly coveted and much admired. The man of great theological and spiritual insight must o cupy a very high place in the mind of God. If he has love, yes; if not he is just "nothing." (2) Miracle working faith: A man can have that in the most powerful form conceivable, and yet, if he has not love, he is "noth-ing." (4) Beneficence. You can ing." (4) Beneficence. You can give all you have, and that for the most philanthropic purpose—to feed the poor—but, if you have not love, you will gain by it just "nothing." How many false hopes that annihilates! (comp. Matt. 6; 1-4; 23-5). (5) Martyrdom. If I give my body to die at the stake, that will surely bring me great reward. Not necessarily. The "more excellent way," the supreme gift, the one and only absolutely essential thing, is love. II. Love Described, 4-7. Love has fifteen marks that are never wanting: (1) It "suffereth long," it en-

ing: (1) It "suffereth long," it en-dures injury after injury, insult after insult, and still loves on itself in vainly trying to help the unworthy, and still it loves on, and helps on (comp. Gal 5:22; Eph. 4:2; Col. 1:11). (2) It "is kind." It knows no harshness. Even its necessary severity is gentle and tender (Eph 4:32; Gal. 5:22, R. V.). (3) It "envieth not." How can it? Is not another's good as pleasant to "love" as our own? Do you ever se-cretly grieve over and try to discount another's progress, temporal or spiritual (Jas. 3:14-16, R. V.)? Love never does. (4) "Vaunteth not itself." If another's greatness is as precious to us as our own, how is it that we talk so much of our own, and that we talk so much of our own, and are so anxious that others see it and appreciate it? There is no surer mark of the absence of love and presence of selfishness than this. (5) "It is not puffed up." If we love, we will be so occupied with the excellencies of the others, that there will be no thought of being inflated over our own (Phil. 2:3, 4). (6) "Doth not behave itself unseemly." Love is too considerate of the feelings of others considerate of the feelings of others to do indecorous things. Nothing else will teach us what is "good form" so well as love. Those Christians who take a rude delight in trampling all conventionalities under foot and playing the boor would do well to ponder these words. Love will make a perfect gentleman. (7) "Seeketh not her own." That needs not provoked. It may be often grieved, but never irritated. (9) "Taketh not account of evil." Love never puts the wrong done it down books-nor in its memory. (10) Rejoiceth not in unrighteousness Why is it we are so fond of dwelling upon the evil that exists in church and state? (11) "Rejoiceth with the truth." Oh, if we love, how are hearts will bound whenever we discover truth in others! How gladly attention to it! "Beareth all things." (13) "Believeth all things." How proud we are of our ability to see through men and the impossibility of gulling us. (14) 'Hopeth all things. No boy is bad but a mother's love, with eyes of hope, sees in him a future angel. (15) Endureth all things."

and Stephen stand as illustrations (Luke 23:34; Acts 7:60). III. The Permanency of Love, 8. Prophecies, tongues, knowledge, have their day. Love has eternity "God is love," and love partakes of His eternal nature. Our best knowledge is only partial, and the divinely inspired prophecy tells but part of what is to be. When the perfect knowledge comes in, our partial knowledge will become idle and be laid aside. When the event comes to pass of which prophecy gave us only outlines, prophecy will be rendered useless by fulfillment. We now, the wisest of us, but children; but a day is coming when we shall be men knowing all things. In a comparative sense we are some of us men now, and if we are we should have laid away childish things, clearest vision now is but as in a mirror, as "in a riddle" (R. V. But a time is coming when we are going to see "face to face" (cf. 1 Jno, 3:2). We now know "in

shall know even as we have been known, i. e., we shall know God as

perfectly as God now knows us.

but a time is coming when we

part;

Literature and Journalism hurry; literature is not. Literature deals with the permanent elements of dealing with what are called live isideals, the journalist is a man of ac-He is not a student, but a man of action, and he is concerned with the real.—Lord Morley, on Literature and Journalism, at Imperial Press Contury. Conference, London.

TEMPERED WITH ENVY.

Wifey (after church)-"I particularly enjoyed the close of the sermen

Hub-"And the rest of the tim you enjoyed the clothes of the con gregation."-Boston Transcript.

CHRISTIAN ENDEAVOR NOTES

AUGUST TWENTY-NINTH

Home Missions - Our Cosmopolitan Population-Luke 13: 22-30. Our invitation to the world. Isa.

S: 6-9.

Justice for all. Deut. 1: 15-18.

Kindness to all. Deut. 24: 17-22.

Christ for all. Tit. 2: 11-15.

All for Christ. 1 John 2: 1, 2. The Bible our bulwark. Deut. 4:

It is the same narrow door for all. rich and poor, high and low, American or alien (v. 24).

Jesus taught in the streets of cities; and how seldom, even after all fhese centuries, do His disciples follow His

example! (v. 26.) From all points of the compass the men of other lands are pressing into our country. Would that they might all find here the Kingdom of heaver! v. 29.)

Let no one dare to sneer at the least of these foreign dwellers among us. Many of them may enter the Kingdom before many of the proudest native blath (v. 30) From the Ends of the Earth.

More than a million immigrants come to the United States every year. We have no greater national prothan to educate, nationalize and Chrisianize them. In 1905 the immigrants that could ther read nor write numbered 230,-

882. Such people are very difficult to reach, and are at the mercy of designing men.
Of the million immigrants received in 1905, nearly one-half-430,000-were unskilled laborers, whose support is less precarious, many

them becoming paupers and a burden upon the community. One of the mischievous tendencies a the gathering of limmigrants of various nationalities in places by them-selves, where their 'own languages revail, and their customs, and it is very difficult for American ideas to

During the fourteen years between 892 and 1905 the immigration officers turned away 59,248 immigrants be-cause they had loathsome or dangerus diseases, were convicts, were assisted to come over, were insane or idiots, were under contract to work, or were paupers or likely to become

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 29

Relief In Sorrow-John 11: 1-46. We do not appreciate the full meaning of Christ's comfort for sorrow until we consider the greatness of the need for that comfort. Take the sorrows that are like that of Mary and Martha—sorrows because of bereavement. Do you know the meaning of such sorrow when it comes into your own home? You will know, for this is an experience that is universal. when your grief seems to cloud all life, remember that there are at least a hundred thousand graves made every day. A hundred thousand people pass from earth every twenty-rour hours. That means four thousand every hour, or sixty-six every minute Listen to the big clock. Every tick some soul goes forth, and the shadows fall upon some home, and some hearts are broken. How great the world's need of relief in sorrow!

Then there are sorrows that come from disappointments, those ome because of sin, sorrows because of the suffering of those whom we love, sorrows from many other sources. Here, then, is the world with its sin, its sickness, its weariness, its heartache, its grief. And over against ill this is God's comfort, abundant, diine, eternal. And between these two stands the blessed Christ. He is our relief in sorrow, for God is able to supply all your needs according to is riches in glory by Christ Jesus.

Inland Cities For Balloouing. New York is too near the seacoast for good ballooning. Generally speaking, it isn't safe to make an ascension near the seacoast unless the wind is blowing inland. The sea is one great menace to ballooning, because unless you keep very near the earth it is possible that a shift of wind may carry the balloon out where a dry land descent can not be made. It is for that reason that inland points like North Adams, Pittsfield, Springfield, Mass., Indianapolis, St. Louis and Milwaukee have been selected for inflating stations when the large halloons are to be used. The longest time one of these balloons has remained in the air is seventy-three hours, the winning balloon in the international race of 1908 establishing this record. The contraction and expansion regulated by the air conditions in which a balloon travels have much to do with the length of time it stays aloft and the distance it is capable of traveling .- New York Sun.

Polishing a Diamond.

The polishing of a diamond is a very slow process, because of the great hardness of the material: besides this, the work must be frequently interrupted to allow the disk to cool out after it has become overheated by friction. Each time a new facet is to be cut the diamond must be removed from the dop and reget at another angle, and the diamond cutter trusts to his eye alone to guide him in this delicate adjustment, although in the case of very small dia-Journalism is, and must be, in a monds a magnifying glass is become sary. The skill is shown in placing human things. A journalist has to times with the bare hand, is surpristhe stone in the heated metal, some take the moods and occasions of the ing. The regular brilliant has fiftyhour and make the best of them. But six facets, besides the table and the literature more or less describes the collet; thirty-two above the girdle attitude of a judge; the journalist and twenty-four below; but as eight sues, has to be more or less of an and below, each of these being recut Literature deals with into three or four smaller ones, there are considerably more than fifty-six separate surfaces to be cut. -From Dr. Geo. Frederick Kunz's "The Two Largest Diamonds," in the

Swapping Snakes, Fifty-one spakes from the zoologi-

cal park, in New York City, have been exported to England to be exchanged for varieties of snakes at the London zoo which are not among the exhibits over here. The reptiles arrived in good condition, apparently enjoying the voyage. - Harper's

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

but his hands were very cold. He

The Dog, or the Wife and Children. Hueber had drawn his wages for the week, now \$8.50; formerly it was \$30. But Hueber had fallen into evil ways and gone down gradually, until he was unfit for anything but the commonent and most unskilled labor. He had moved from his former comfortable home to a wretched little sharty on the cast. Strengthen our hands, and heip as find The fountains that refresh the mind, And may the faith by which we live Have fragrance such as roses give. former comfortable home to a wretched little shanty on the outskirts of the city. Saturday meant a half-holiday to Hueber, a great spree, and the wasting of all his wages. It meant dread and grief to his family. It was March, a cold, pittless day, with the biting wind from the north-west. After drawing his \$8.50 Hueber made a bee-line for the saloon, paid up for last week's drinks and then filled up full on the poison they willingly gave him. With a few penwillingly gave him. With a few pen-nies in his pocket, he started for the butcher's. His brain was beginning to whirl and his feet to stagger. He asked for ten cents' worth of soup bone. Three small pieces of the poorest and cheapest were given him, being wrapped in a piece of brown paper, but not tied. Then Hueber started home, growing colder and more bewildered at each and every step. He tried hard to hold on to the three small pieces of soup bone,

but his hands were very cold. He had no mittens, no overcoat, a wretched old hat, shoes badly worn. Just as he passed the church that stands for all that is good and elevating in the community, his legs gave out and he fell to the pavement. The pieces of soup bone went with him, one piece in front of him, one on each side of the coment walk in him, one piece in front of him, one on each side of the cement walk in the dirt. He tried and tried again to rise, but for a long time he could not. Then a beautiful child, a little boy about four years old came to where he was, stood and looked at him a minute, while the man looked up at the child. Finally the dear lit-tle fellow took in the situation, evidently thinking the man was sick, and so he gathered up the pieces of lines are for?" soup bone, while the man staggered desperately to regain his footing, when he had done so, the child handed him the pieces of soup bone and tripped merrily on. Hueber blundered forward two blocks far-ther and again fell to the cement sidewalk. Again the meat was scat-tered here and there. This time not a child, but a large dog came upon the scene, and thinking, no doubt, that he had more right to the bone than the prostrate man, he seized the

largest piece and trotted off, while poor Hueber looked on in helpless confusion. Some time later Hueber managed two pieces of soup bone and reached home, where the wife and children had been anxiously waiting for him many hours. When the wife saw the two tiny pieces, with not enough meat upon them for one person, her heart sank and she fell into a chair sob-

bing.
"O John! John! is this all we are ing? What have you done with the paper that was wrapped about the meat?

"I-I dun know. Guess it blowed away, an'—an'—the cur—he took the biggest piece. I seed him run off with it-but-but-I couldn't catch

And so the poor Hueber family had to manage on less than five cents' worth of meat for their Sunday meals.

That same afternoon the saloonkeeper's wife went downtown with six dollars of the wages of Hueber in her pocket. She purchased a nice roast for eighty-five cents and a better soup bone for her yellow dog than John Hueber had bought for his wife and children

Somebody had voted to give the anloonkeeper the right to rob John Hueber and his wife and children Somebody had voted to make it pos sible for John Hueber to get so drunk that he could not walk and for the dog to run away with his soup bone, and somebody in a little while will have to help support the Hueber wife and children, for John will not last iong at this rate. Someone is helping to kill him. Nobody arrested the dog for stealing the meat, for every-body was sure the dog was not to But somebody was to blame blame. and I have been asking who it was. Can any one tell?—C. W. Stephen-

Saloon is Doomed.

The official organ of the National Liquor League of America, which is published under the name. Bever ages, unites with Bonfort's another periodical in the service of alcohol, in expressing the opinion that the sa loon is doomed. It writes editorially as follows:

The result in Georgia presents no pleasant outlook for any section of the business. That State in its judgment has treated all alike, and no false notion that beer is a temperance beverage and should be allowed hold on has been brought forward. We dislike to acknowledge it, but

we really believe the entire business all over has overstayed its opportunity to protect itself against the on-ward march of Prohibition, which in some sections of the country is advancing like a prairie fire and not a hand raised to stop its progress.
"Five years ago a united industry

might have kept back the situation that now confronts it, but to-day it is too late Might as well try to keep out the

Hudson River with a whisk broom

Prescribes No Alcohol.

Professor Max Kassowitz, M D., of Vienna University Medical School, Austria, says: "I have not pre-scribed alcohol to my patients for more than fifteen years, and can af-firm positively that they have fared well under this change of treatment Since I formerly followed the universal practice, I am competent to make comparisons, and these speak unconditionally in favor of treatment

> A Hateful Thing. Search through the history of this

bateful thing, and read one page over which some mother can how her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears, and blood with smears of shame and stains of crime and dark blots of disgrace.—"Bob" Burdette.

Not many years ago of the twenty-four aldermen in New York City ten were liquor dealers and two others



A MORNING PRAYER,

Let sunshine find an entrance here. To fill our hearts with wholesome And grant us courage to express A large, unflinching hopefulness.

Help us, dear God, this day, and make New music in our souls awake— Communicable songs that show The glad companionship we know.— Stephen Tracy Livingston, in The Con-gregationalist.

Unfinished Pictures.
I had laid myself down to rest, and as I closed my eyes my mind wandered back to the words I had been dered back to the words I had been reading in the Bible a few moments before, about the great refiner. I remembered also, the process of refining silver, how the metal was considered unfinished until it reflected the reflected that reflected the reflected that the reflected that reflected the reflected th

sidered unfinished until it reflected the refiner's image.

Thus thinking. I fell asleep, and was led into "dreamland," where I thought myself in a studio. I looked around, wondering, for it did not seem like anything I had ever seen before. There were many easels standing about, holding unfinished pictures; and pieces of canvas, with simple outlines, were resting against the wall on all sides of the room just leaving a corner, where an old man with silvery hair and softened features sat slowly painting. In a few moments I noticed that he stopped and put aside his brush and paletic when only the very last touch seemed wanting to complete his labor.

wanting to complete his labor.

I was puzzled with the scene before me; and, eager to have it enplained, I said: "Sir, will you tell me why there are so many pictures unfinished, and what all these out-

He replied, "I am the artist of the King of kings, and He bids me pain the pictures of His children. I can only paint them as they grow like Him in their character, and alas' g Him in their character, and alas' a is very slow work. Sometimes these are years in which I cannot touch a picture already begun, for the characters do not grow, they are earnasleep. Others grow quite rapidly and suddenly stop, as if they were wearied, and so the pictures must remain as I left them. The outline that you see are those who bear our that you see are those who bear our Lord's name, but have never shown any likeness to Him, and I am watching each day, hoping to fill them in

I thought to myself, is there a picture here for me, or am I one of those simple outlines? but I will ask for I ought to know where I stand. So trembling, I said: "Is there anything here for me?" The artist moved to a corner I had not noticed, and drew from it a ple-ture just commenced. There was something more than an outline, and something more than an outline, and there were touches that looked quite fresh, as if they had been put on late-ly. I looked at it with eyes scare able to distinguish, they were so full of tears, as I saw how little was painted; and yet, hardly expecting anything. I was glied and grantled:

anything, I was glad and grateful.

The old man seemed touched by
my emotion and said to me. "You have been growing more this lat year; you have been working for year; you have been working to others as our Lord commanded Many times you have not pleased yourself, and we are told in help Scripture that that was part of our Saviour's life; 'for He pleased at Himself.' Take courage! and let make the paint diligently. When you become like unto Him, the picture will be done."

done. Then I understood why there in this quaint old studio, and wh the dear, gray-haired artist stopped just as his work seemed completed It was because our Lord's discipled stopped in the way of their duty

And with these thoughts I awoks from my strange dream.

But I felt as if I had looked by youd the veil. The studio and is yond the veil. The studio and is uncompleted pictures and bare out-lines, were all plain before me: the gentle face and touching tones of the artist were with me, too, all were stamped on my memory. The partial picture of myself I felt I could never forget, and yet I was humbil thankful that it was not a simple outline. It had begun to be some

Let us not be content until we are full pictures of Him "who paints out everyday lives." Let us not be wear and pause in our duty, but, with His grace, go steadily, lovingly on until the last touch is added to the canearth for the walls of Heaven-

Zion's Watchman.

Give Yourself.
Someone has aptly defined ordinari

charity as "giving something that you don't want to somebody else." And scientific charity as "giving some thing that you don't want to some body that doesn't want it." And of ganized scientific charity as "giving something that you don't want to a institution that it may give it is somebody that doesn't want it." Bat Christian charity as "giving some thing that you want to somebody that wants it more." He might have gots on to add that Christian love is sto-ing yourself to somebody that wars you: giving your sympathy, your fel-lowship, to somebody that he was to lowship, to somebody that needs it holding out the friendly hand is some feeble grasp that must have it or else sink into the Slough of Despond.—Bishop Williams.

The Pious Fraud.

The wealth of the pious fraud, the wolf in sheep's clothing, whose stoies fortunes should be denounced; the men who help to build the churches but at the same time exact their usurious returns from the tumble down, ramshackle, tenement houses—Rey, T. Schanfarber.

Confidence Needed. Confidence is what we present-day Christians need.—Rev. Edward Yates

A LITERARY MOTIVE. Bociologist Student-Will yo confide to me your motive in robbins the country postoffice?"
Stealthy Sam—"Yes, lady; me object was purely literary. I wanted to write a magazine article about me

experience."-Chicago News OBSERVED A FALLING OFF. O'Beese-"I've taken four bottle of anti-fat. Do you notice any dif-

Friend (looking him over) "Well, I do think your hair is this-ner?"—Boston Transcript.