

The Farm

When Corn is Dear.

Even when corn is high the relative price for pork frequently makes it the cheapest feed for finishing; fifty-cent corn is not expensive feed for six-cent hogs. Up to the last six weeks of feeding, wheat, rye or other cheaper substitutes may be used with grass, but in the ordinary course corn will be the best dependence for the close of the fattening period.—From Coburn's "Swine in America."

Rancid Butter.

Here is a good warning or suggestion about rancid flavor in butter that is well to consider: "If the merchant who handles your butter in the market complains about a rancid flavor, the chances are that you over-ripened the cream, if you didn't have a lot of stale stuff that day. Now, if you test your cream for acidity and kept a daily record of it, you could look up the records for the day that butter was made, and chances are that the records would show the cause of the complaint. If the records don't show the cause, chances are your records are 'off,' either wrong or incomplete."—Indiana Farmer.

The Dairy Type.

At a recent farmers' institute one of the addresses on dairy cows contained the following strong point: "If a man who raises corn should take from his crib big ears and little ones, with big cob and small cob, long grains and short grains, nubbins and all, would he ever get corn of one type? Or if, on the other hand, he constantly selected corn of one type, would he expect corn of another type? Yet this is just what some dairy (?) farmers expect in raising cows. "By the word 'type' I do not mean breed. There is a general type or form in good milkers of all breeds. If we breed for the perfect beef type we necessarily breed out or eliminate the dairy type just as in corn breeding for one type of corn, we eliminate all other types."

Handling Bees.

Like many other things, this is an art which comes natural and easy to some folks and just the reverse to others. Bees never sting some people, or rarely so, while others are stung every time they go about bees. Without full consideration this seems strange and mysterious. Some beekeepers always go about their bee yards in the most gentle manner and never stir up antagonism in their bees. They make no angular or abrupt motions. When they lift the cover from a hive, it is done so gently that the bees don't realize it and remain passive.

If you begin to jerk things around the hive and make disturbing noises you may expect trouble. It seems, too, that the odor of some people is repulsive to a bee, but just how far that may be counted on we cannot tell. Having a bee sting and then crushing it makes the matter ten times worse, for the odor from the crushed bee enrages its companions and causes them to be much more vicious. Always use smoke and give exactly the right amount. Fully protect yourself with gloves and veil and then if a thousand should come at you they could do nothing.—Farmers' Home Journal.

The Bracted Plantain.

Included you will find a weed. This variety has been giving me much trouble. Will you please give its name and tell how to get rid of it?—W. T. M.

The weed which you sent us is the Bracted Plantain, a close relative of the common Woolly Plantain. Its leaves appearing almost like a tuft of rather thick, dark green grass leaves, spring from the apex of a thickened root. Its seed-bearing stems, five to ten inches in height and numbering five to twenty-five on each plant are leafless and naked near the base. It is a tough annual plant producing on an average of 2000 seeds to the plant each year. As the seeds ripen throughout the season and are apt to be harvested with a clover crop, they are most likely to be found as an impurity in clover seed and the heavy grass seed.

Hand pulling and burning is perhaps one of the best remedies where the weed is not too abundant. If the land has become thoroughly seeded a series of hoed or cultivated crops will probably be necessary to clear it out. In permanent pasture repeated mowing of the plants as the seed stalks first appear will keep them in subjection. If allowed to go unchecked they will spread rapidly and become very troublesome.—Indiana Farmer.

Fertility Must Be Maintained.

We insist upon one absolute and fundamental necessity, namely, that the fertility of the soil must be maintained in both live stock and grain raising.

These are some foundation facts:

1. We must maintain the supply of organic matter, nitrogen and phosphorus in the soil.
2. A ton of average farm manure contains about 500 pounds of organic matter, 100 pounds of nitrogen and two pounds of phosphorus.
3. A ton of dry clover contains about 2000 pounds of organic matter, forty pounds of nitrogen (which may have been taken from the air) and five pounds of phosphorus (taken from the soil); and many grain farmers can plow under a two-ton crop of clover on forty acres who cannot procure 300 tons of manure.
4. A ton of good natural rock phosphate, which can be delivered to most parts of the corn belt for \$5 or \$10, contains about 250 pounds of phosphorus, or more than is contained in 100 tons of manure.
5. More than a million tons a year of our best phosphate is being shipped out of the United States, and this contains the only plant food element in which our common soils are becoming deficient, aside from nitrogen, which can always be secured from the inexhaustible supply in the air, by

means of clover and other legume crops.—G. O. Creelman, of Ontario Agricultural College.

Hemp as a Weed-Killer.

The United States Department of Agriculture, the various State experimental stations and the college departments of agronomy are doing a wonderful work in the matter of educating the farmer. One of the latest announcements is the discovery of an effective method for suppressing weeds without resorting to the laborious process of hand-pulling. The agricultural department of the University of Wisconsin, while conducting a series of tests in hemp-growing, found that the crop's greatest usefulness was in eradicating weeds. Some of the experimental plots this year on land worked by the university were badly infested with quack grass, Canada thistles, wild mustard and other deep-rooted weeds. These plants were sown to hemp, which grew to a height of ten or twelve feet. It may have been the rank growth of the hemp or the deprivation of sunlight, but when the land was broken, after the crop was removed, it was found that nearly all of the weeds had been killed. A university bulletin makes the announcement of the facts in the case, and adds that weedy ground does not admit the growth of hemp.

But the most important fact in connection with the matter is that it pays to grow hemp—at least in Wisconsin, so that the farmer can get a profit from his land at the same time that he is getting rid of one of his worst enemies. On a four-acre field about 1000 pounds of fiber were secured. The fiber brings seven cents a pound, or \$70 an acre, and the labor of producing it costs about \$20, leaving a balance of \$50.—Buffalo Commercial.

The Silo a Great Help.

Upon one of our farms we keep a dairy, using nothing but Holstein cows. We retail this milk in Emmitsburg, Md., at six cents per quart and ten cents a pint for cream. We are milking only eighteen cows at this time. We have been in business for ten years and have had a silo for the last eight. Before we built our silo we had to buy milk from other farms to keep up our trade. Since then we have had plenty of milk and cream, for our cows yield as well in winter as in summer, when grass and pasture are good.

We built our silo a little too small. It is twenty-four feet high and twelve feet wide, about the right proportions. But it would have been better had we made it twenty-six feet high and fourteen feet wide for eighteen head of cows. We feed them six months in the year and we use about six or seven acres of corn, planting it so as to have one stalk every ten inches. We cultivate the corn four times and get all the grain that we can from such a stand. We have found nothing better for silage than corn. We feed about forty of fifty pounds per day for each cow and add to this a little bran and a little cottonseed meal. My cows are in good condition. We have another silo upon another farm where we feed steers. They do well upon this and the feed costs much less than corn chop. When you get your silo filled you have your feed all ready for winter. There is no husking or hauling corn month after month. We seed our ground that we take the corn from with winter wheat. We have just bought another farm and will put a silo upon this. We can fill it this coming fall. The question as to the practicability of the silo has been permanently settled. The man who is farming and keeps stock cannot do without one unless he is working for his health rather than for profits. We often look at our neighbors' stock at this time of the year when they are anticipating grass, and their condition is certainly lamentable. It takes them almost half the pasture season to recover.—Paterson Bros., in Kimball's Farmer.

Laborer and His Hire.

The Duke of Norfolk was once traveling from London to Rome. At each station he would get out to stretch his legs, and on several of these occasions passengers happened to stop him and ask questions, which the Duke courteously answered. When Rome was reached a tired old lady who had noticed this, but who didn't know his Grace of Norfolk from Keir Hardie or Jack Burns, caught him by his dual sleeve and said:

"Now, my good man, I've noticed you at all the stations loafing about. Just make yourself useful for once in your life. Pick up these bags and rugs and get me a cab."

The Duke mildly shouldered the bags and rugs, and after the old lady had got safely in her cab with them she gave him a kiss. He bowed and said:

"Thank you, madam, I shall never part with this coin. It is the first money I ever earned in my life."—New York Times.

Kentucky's Biggest Cornfield.

The biggest cornfield in the State of Kentucky is outlined by the gigantic horseshoe sweep of the Ohio River from Henderson round past Evansville to Green River. It is the biggest because it is corn continuously for 6000 or 7000 acres, unbroken by fences, unrelied by any other crop—no hay, no tobacco, oats or wheat—just corn, corn, corn and then more corn. It is estimated that over 300,000 bushels of corn will be raised in this monster tract this year, and this in spite of the fact that the farmers were scared out of a year's growth by the high water and for a time were not quite sure whether the high water would let them raise any corn.—Louisville Courier-Journal.

By the will of Mrs. Mary E. Jones, of Knoxville, Ill., \$250,000 has been left to that city for the erection and maintenance of a home for aged women.

THE PULPIT.

A DRILLIAN SUNDAY SERMON BY REV. J. H. JOWETT, M. A.

Theme: The Christian's Resources.

New York City.—The Rev. J. H. Jowett, M. A., the most famous minister of Carr's Lane Congregational Church, Birmingham, England, who is on a visit for the first time to this country, preached Sunday in the Fifth Avenue Presbyterian Church. The sermon was on "The Christian's Resources." Mr. Jowett's text was Luke 14:31, "For what king will go to make war against himself, sitting down first to count the cost?" He said: "Our Lord was always seeking to get men to sit down to think. He seeks to get their judgment, to touch their reason, that they may see the reasonableness of His doings and the reasonableness of His gospel. He is continually calling upon men and women to think. 'What think ye?' 'What king?' He says, 'about to engage in a campaign, do you not know first to estimate the strength of the foe and the strength of his own resources, and then ascertain whether there is legitimate hope of his forces being able to meet and conquer those who oppose him?'"

My simple purpose to-day is to ask you to do this little thinking, to meditate on what kind of enemy we have to meet, and I pray you not to let your thoughts wander away to a far-off world, but let us consider what enemies we have to meet in this world where we have to labor and die, and whether we can with our own strength overcome them. And if not, let us turn to those resources which are offered to us in Jesus Christ, our Lord.

Now what are these enemies that we have to meet? What are the enemies in front of us? I repeat our Master's own estimate of the foe which every one of us will have to meet to-day and to-morrow. Jesus Christ calls on "every man," "to what is the world? We sometimes say a man is a worldly man. What is the significance of the term? Too frequently when we use this term we refer to something a man does or says. Men may be habitually of the theatre, or fond of cards, and we say they are worldly; and people who abstain from these things are labeled unworshipful. I do not think that covers it in the slightest degree. Worldliness is not implied in what we do or do not do. Worldliness is not doing this, or not doing this. Worldliness is in the spirit. It is the atmosphere of the soul. Worldliness is the spirit of the horizontal. Worldliness looks on and out, but it never looks up and prays. It is ambition, not aspiration. It is not "upward," never "upward." Its goal is success, never holiness. Worldliness is life without the vertical, without the upward calling in Christ Jesus, our Lord. And whenever you find a man or woman, no matter what he do or don't do, who always looks out to the horizontal end, men and women who have no ideal, no aspiration, no heavenly vision, no prayer, those are men and women who would be despised by the Master as "of the world." Everybody who does not know what an exceedingly strong gravitation there is toward the horizontal life. In the church and out of it you feel this tremendous mesmerism, this worldly fascination, leading us to turn our eyes from the heights, from what Paul calls "the heavenly things in Christ Jesus." We have got that force of gravity to meet—the world.

Then there is the "flesh." Everybody knows the power of the flesh; not only men, but women, are mastered by it, by carnal power expressing itself in vanity and pride. The flesh that bows down the soul and rides it, instead of the soul's determining the movements of the flesh. We have the flesh to meet, whether in appetite or in habit. Everybody who has the flesh and the devil. I do not know how I can define the devil, but Paul's phrase always seems to describe my relationship with the devil better than any other. "The prince of the power of the air." He does not leap upon you like a lion. The devil usually appears as "the prince of the power of the air"; and he comes into every life and lets down the temperature; he changes the moral atmosphere. You are just praying fervently, and suddenly you experienced a chill. It is "the prince of the power of the air." You start with great zeal to lead a clean life, and before you know it the temperature is perceptibly chilled. "The prince of the power of the air" quietly, silently, mysteriously, tremendously change in your moral life by infusing and changing the atmosphere. We have got the devil to meet.

Have you anything else to meet? Yes, the fourth enemy is the binding power of sin. Men and women who are proud and men and women who have no longer the sense of guilt. I cannot regard that as healthy. There are many who cannot hear the voice of God who are bound by their own guilt. You do not need to hear the voice and see the lightning to have proof of the storm. The souring of the milk in the dairy proves the storm's presence, and there is often the proof of the Lord's presence and of guilt in the souring of the disposition, in the manufacturing of cynicism. The man who was once sweet tempered becomes a cynic, the optimist becomes a pessimist. These things have registered themselves as "the binding power of sin." It is the bondage of to-day that comes from yesterday's sin. We have got that to meet. There are men and women who have that paralyzing power of their own yesterday from which they cannot escape. Still more enemy we have to meet is the tremendous power of the quiet habit. Everybody has certain habits which are determining the trend and tendency of their lives. There is nothing in human life which is trifling. The most apparent trifle has its quota of energy and it emphasizes that energy in the main river of our life and determines its course. The trend of my life to-day is made up of the accumulated trifles of yesterday. You have got that to meet. If you are on the right course so far it is well, but if you are on the wrong course you have to stop; you have that enemy to meet.

Let me leave the audience and take what they achieve in the way of destruction. First of all you get an impaired heart. I use the word "heart" in the scriptural sense. The word means that part of human personality which apprehends and holds communion with God and which is the first thing that suffers when a man becomes a victim of sin.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 17.

Subject: Paul a Prisoner—Before Felix, Acts 24—Golden Text: Acts 24:16—Commit Verses 25, 26—Commentary on the Lesson.

TIME.—A. D. 58 or 59. PLACE.—Caesarea.

Before Felix, Acts 24.—Paul's Defense. Felix was the best case a gentleman and an diplomat (cf. ch. 26:2). By all proper means he sought to gain the favor of those he would win for Christ. One can be faithful without being brusque and unanswerable; it is another thing to make accusations; it is another thing to prove them (v. 13). Paul was a model preacher, he believed all things which are written in the law and the prophets (v. 14). Happily he was the man who caught what Paul says here (cf. Luke 24:27; John 16:35; Matt. 5:18; Mark 7:13). His enemies accused him of departing from their ancient Scriptures; he showed them that, on the contrary, he believed more fully than they did. It is often the discipline which is needed call the believers heretics. As an athlete keeps himself in rigid physical training, so Paul kept himself in rigid spiritual training (v. 18; 1 Cor. 9:24-27). The object of his spiritual discipline was "to have a conscience void of offense"—that is, a conscience that did not stumble or cause others to stumble. He sought diligently and disciplined himself strenuously to have such a conscience, not only toward God but also toward man. He sought to have it not only most of the time, but all the time. The kind of athletics Paul cultivated are sorely in need of cultivation to-day. It was to bring calm to his nation and not to drag on his nation that Paul had come to Jerusalem.

H. Felix Terrified, 24-26. The schemes of the enemies of Paul and of Christ had already resulted in giving Paul an opportunity to preach the gospel to persons who would otherwise have been beyond his reach (cf. Ps. 76:10). There were few who more sorely needed preaching than this same man Felix and this same woman Drusilla. How many preachers have received inspiration and instruction from the contemplation of Paul and his profigates in high society. How many hesitating people have been brought to an immediate decision for Christ through the study of the folly of Felix. Felix had a mere speculation in his mind in the matter (v. 24), but Paul gave a practical and personal turn to his exposition of "the faith in Christ." He showed Felix it was not some faraway thing in the region of metaphysics and speculation, but something close to the heart of the man. Paul always adapted his preaching to his audience, but not in the way some modern preachers adapt their preaching to their audience, studying to say nothing to offend. He went right before the conscience of the people before him. Righteousness and self-control were just where Felix and Drusilla were offenders. Paul had an influential audience of high social standing, but he preached the preaching that some would have us believe is only adapted for the masses. Paul was conducting himself in just the way that makes "the judgment of God" a terror. We would do well if we would so preach that we should be hated by the lawless of the present. Terrifying preaching is greatly needed to-day. Indeed, just as much in our fashionable churches, where there is many a modern Felix, as in our mission halls. It is true the terror of Felix did not do him much good, but it came near saving him, and there are many rich sinners and many poor sinners to-day whose only hope is that they may be so terrified that they will forsake their sins and accept Christ. What a fool Felix was. He had seen the blackness of his sin; he had seen the certainty and the awfulness of the judgment to which he was hurrying; he had been terrified and there was but one wise thing to do, turn from sin and accept Christ. But he waited for a convenient season, which never came. It never does for those who wait for it. With many it is now or never; repent to-day or be lost eternally. In a few days all that Felix was thinking about was how he could make money out of the man who had opened to him the gate of heaven.

A Writing in the Heart. As men and women add year to year of patient and loving service, there writes itself in their hearts and in their faces the language of a divine eternal life. To the seeing eye, what been lined and wrinkled by troubles bravely borne, by the sorrows of other lives shared and lightened, by unconscious heroism and sainthood.—George S. Merriam.

The Law of Moses. The law of Moses was, in every part, tinged with mercy; it stood for liberty and it had for its ultimate goal freedom from ignorance and despotism.—Rev. C. Ross Baker.

Hat Taken to Pieces. A leading Parisian milliner has just invented that which may be adapted for various occasions at will. It can be taken to pieces. When its removable brim is packed away under the brow it becomes a close-fitting toque suitable for motoring, railway traveling or for walks in rough weather. If its owner finds herself unexpectedly called upon to appear in evening dress she has simply to readjust her crown and she is ready for any function demanding the greatest elegance.—London Chronicle.

Perfectly Safe. Herbert, aged five, had received a handsome toy horse for Christmas. One day he took it into the street to play. He returned without the horse. Fearing that the toy might have been lost or stolen from him, his mother asked him where it was. She was surprised at this reply: "Oh, I left him around the corner. He can't get away, I tied him to a tree."—Delineator.

CHRISTIAN ENDEAVOR NOTES

OCTOBER SEVENTEEN.

Topic—Pilgrim's Progress Series. X. Doubting Castle. Ps. 45: 1-5; 73: 12-20; 1 Kings 19: 1-18.

Job in Doubting Castle. Job 30: 19-31. A prophet in perplexity. Hab. 1: 1-17. Elijah's despair. 1 Kings 19: 4, 13, 14. Peter sinking. Matt. 14: 22, 23. The key of promise. 2 Pet. 1: 1-4. The way out. Isa. 39: 14-33; 40: 27-30.

If we persistently ask, "Why are thou cast down, O my soul?" we may find that it is for no good reason whatever (Pa. 43: 5).

The bitterest doubt is doubt of the value of goodness and its rewards, for that doubt gives birth to all other doubts (Pa. 73: 13).

Over against every Doubting Castle stands its answer and remedy, the church (Pa. 73: 17).

The essence of doubt and despair is egotism, Elijah's "I, even I only" (1 Kings 19: 10). We get relief when we look away from ourselves to other men.

Light from Doubting Castle. The true Christian life is always such as to produce hopefulness. Mr. Anything and his comrades are among the most dangerous of men, because they are so wrong, yet so pleasant.

How can we tell whether it is religion we care for or only his silver slippers unless we find ourselves in love with religion in rags? Mr. By-ends objects to Christian because he will hold to his own judgment, forgetting that if a man holds to another's judgment he is not holding to judgment at all, but to policy.

Christ loves to bestow the good things of His world upon His followers, but not if they follow Him for the good things of this world. The hill called Lucra is volcanic, all surrounded by treacherous, hollow ground, that breaks under the feet.

Christian's severest dangers are not the enemies he meets in the way, but the anxious laborers of the way itself, turning him into bypaths.

When you get into Doubting Castle, examine and you will find that first you have been walking in By-path Meadow.

Giant Despair and his wife Diffidence have no power over Christian so long as he remains in the highway and steadily pursues his journey.

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 17.

The Growth of Seed-Truth (Matt. 13: 31, 32; Mark 5: 1-20).

The Theme and the Scripture. Matt. 13: 31, 32. The mustard seed is not really the smallest of all seeds, but it was so in the popular estimation of our Lord's time. The rabbis called the smallest possible quantity "the quantity of a mustard seed."

The Christian movement had so small a beginning as that—started by a condemned and executed leader, directed by twelve obscure and uninfamous men. No great enterprise was ever less impressive at its beginning to the observer.

Today a third of the human race has come under the influence of Jesus Christ. Not all are His disciples, but all are indebted to Him for the things which make their lives endurable and hopeful. But the greatest growth of the mighty tree that came from so small a seed had to wait for the beginning of the modern missionary movement. The Christian population of the world, after eighteen centuries was 200,000,000; but after one century during which the Great Commission was exalted, the Christian population rose to 500,000,000.

Mark 5: 1-20. Jesus and His disciples had just come from a storm-tossed sea. Our Lord's power over physical nature had deeply impressed His followers. As soon as they left the boat they encountered a man possessed by the fierce wildness of a "brain storm." Christ's compassion was at once aroused, for this storm was in a man and God always considers a man the supreme unit of value in the world. Jesus over-estimated the worth of a man, not simply because of what he was, but for what by the grace of God he might become. This unpromising subject was made a conspicuous example of what is possible to the wisdom and power of Christ.

A HORSE IN A MARSH. One night while in the country we were suddenly awakened by the barking of our dog. We got up and investigated, but could find nothing wrong, so we thought that perhaps he had heard some one passing on the road, and again retired for the night.

The following morning we again searched the barnyard and found that the horse was missing. We looked all over the grounds and finally found him stuck in the swamp.

There were four men staying at the house, and they tried to raise the horse, but all their efforts failed, for he sank deeper and deeper. They then went across the road and asked their neighbor for assistance. He, knowing the danger of the swamp, responded immediately, bringing with him his son, a team of horses and two of his boarders. The eight men worked for about three hours, being in great danger themselves of slipping into the marsh or of being hurt by the horse, who was fighting all the while for liberty. At last their efforts were rewarded, for they succeeded in getting a rope under his legs, and with one vigorous pull raised him enough to put a plank under him. Then, with another pull, he was raised on firm ground.

The horse was so weak when he was taken out of the swamp that he could hardly stand, but after good treatment for two or three days he was himself again. Every precaution has been taken to prevent him from ever getting in there again.—Marguerite E. Bender, in the New York Tribune.

HAD HAD ONE MOVED. Lawyer—"What is your occupation?" Witness—"I am a piano finisher." Lawyer—"Be a little more definite. Do you polish them or move them?"—Boston Transcript.

BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

Why Do Men Drink? BY JOHN C. EARL.

"O God, that men should put an enemy into their mouths to steal away their brains! To be now a sensible man, by and by a fool, and presently a beast!"—Shakespeare.

To me there is no more interesting problem in psychology!

Come to think of it this whole question of alcoholism is one of the most astounding puzzles in moral inconsistency and intellectual perversity that has ever come before the intelligent world for solution.

Why we should tolerate this accursed stuff among us, with the evidences of its cruel and destructive nature confronting us at every turn, is a question that should scare us as to our own personal sanity!

In its initial stages alcoholism is the birthplace of moral and physical degeneracy, later on the hotbed of dishonor, dishonesty and disloyalty; and, at the last, the sad burial ground of wrecked hopes, of ruined careers, of lost souls and all that might, but for it, have been so beautiful and good and true.

Why do men drink? It is the dew that moistens the roadway to hell! Yet we nurture the germs of our future hopes and fears in its foul pollution, we suckle it to our innocent babes, and proffer it to one another at the most sacred rites of our religious beliefs! Why do we do it?

"Wine turns a man out of himself, and infuses qualities into the mind which she is a stranger to in her sober moments."—Addison.

Why do men drink? Ask the "total abstainer" who smilingly offers it to his guests.

Ask the "moderate drunkard," who, sneering at his more involved brothers, wickedly boasts that he can "take it or let it alone."

Ask the "convivialist" who, swearing love and loyalty for the companions of his debauch, takes to the tall timber at the first sign of trouble.

Ask the "dipsomaniac," who periodically knees death in a perfect Niagara of the vile stuff he abominates.

Ask the poor "chronic inebriate," who but "marks time" in the morass of alcoholic bill till the reaper gathers him in.

"Who hath we? Who hath sorrow? They that tarry at the wine. It biteth like a serpent and stingeth like an adder."—The Bible.

Why do men drink? Of what use is medical science if this question cannot be answered? We are given countless good and sufficient reasons why men should not drink, but no one seems to heed the knowledge of the depths of human perversity for one good and sufficient reason why men do drink!

The fact of the matter is that, with few exceptions, everyone who comes into the alcoholic atmosphere falls under its control; they become obsessed with a moral obliquity, or what may be perhaps more correctly termed an intellectual strabismus—the axis of their mental vision has become deranged by alcoholic hypnotism; their logical instinct a non-responsive blur.

Nature has supplied an antidote for all her ills—is there no immunity from the infatuation of this mirage? No redemption for those who have fallen? No hope for the lost?

"Drunkenness is nothing else than a voluntary mania."—Lafayette.

Let us be truthful—we do not want to escape it! Our fathers pledged their friends in it, and our mothers wet our lips with it on the tips of their rosy fingers. What was good enough for their fathers is good enough for us! Our mental power will not, or can not, travel farther.

We have been unfairly dealt with by the countless generations who have traveled ahead of us. Even before our birth, and during our helpless childhood, the fine clockwork of our mental balance has been tampered with, and thrown awry by alcoholic stimulants; and now, we have ears that hear not, and eyes that see not. We welcome bestiality with an insane smile, and extend the glad hand to shame and ruin!

"Oh, wad some power the gittie g'ie us, To see oursel's as thers see us!"

Is there absolutely nothing in all this wide, wide world that can free us of our ills' ears?

"Soon as the potion works, their human countenance, The resemblance of the gods is changed, And they so perfect in their misery, Not once perceive their foul disfigurement."—Milton.

Practical Results of Sobriety. A marvelous change has taken place in the drink habit in the past century. In the United States for instance, it is true that the consumption of drink has reached a high per capita mark, despite the vigorous temperance work, including education, through the population and the energy of the liquor traffic are understood. There is, nevertheless a tremendous increase in the sobriety of the people as a whole.

It may be truthfully said, for example, that the growing demands of business for sober or completely abstaining employees have followed education of youth in the facts showing how drink tends to impair efficiency and reliability. A generation of employers has been reared who not only have an idea as to how their fathers that drink makes a poor workman, but tonight by the facts of science, they know the definite risk.

Alcohol and Pneumonia. Dr. Moorehead, a great physician of Edinburgh, said of alcohol in pneumonia: "If I can get a patient who has had no alcohol, I have very seldom any doubt as to the result of that attack of pneumonia, showing that it is never necessary to give alcohol in these cases at all; in fact, the patients do far better without it."

No Constitutional Cloak. The alcoholic drink trade is not protected by our National Constitution.

Michigan Seizes Rummies. Cincinnati wholesale liquor dealers announce that their losses from the going dry of Michigan counties will not be less than \$2,000,000 per year. The recent passage of the Michigan counties of Michigan starts a cry among the pro-liquor papers of Michigan for a law which shall require three-fourths vote to carry no-license.

Always Wrong. If it was wrong to vote for license when the per capita consumption of liquor was fifteen gallons, it is still wrong when the per capita consumption is twenty-three gallons.

A Waterless Bath. "What do you think, said the man curious, 'I cleaned my face to-day with a vacuum cleaner. It just took the skin and pulls it so you can hardly get away. The man who operated one told me that he went over his face and clothing every night when he got through his work and fell as fresh as a daisy. Of course, he talked off the wall. I believe I'll start a new—'"

Ambition. Ambition is right and good and necessary, when kept within proper bounds, but when it brooks no restraint it leads to crime and shame.—Rev. S. H. Burgin.

Time. Time.

ROYAL HELPS

Battered for the QUIET HOUR

"HOPE THOU IN GOD."

(Pa. 42: 11.)
"Hope thou in God!" This is the very, very inmost soul stirred; And so I pass it on to you, That you may learn likewise to do,
Hope thou in God!
"Hope thou in God!" This lesson learn, 'E'en when His will you can't discern, His purposes of love are sure, His mercy shall for aye endure,
Hope thou in God!
"Hope thou in God!" Do not despair, Although your circumstances seem to glare, It has ascended to His throne, They need to Him is fully known,
Hope thou in God!

"Hope thou in God!" Though all around The powers of darkness doth abound, He reigns above, He rules on high, No evil shall to thee befall;
Hope thou in God!

"Hope thou in God!" Oh, may it be A message to Himself to thee, Be not east down, be not dismayed, Still cling to Him, 'mid light or shade,
Hope thou in God!

The Holy Spirit and the Word. It requires the enlightening, emphasizing presence of the Holy Spirit to enable us to comprehend and appropriate the teaching of the Word. The following incident illustrates this:

One afternoon, some years ago, a man was seeking the Lord. He had been at the altar a number of evenings in succession, and seemed only to be getting deeper into gloom, doubt and despair, but he was an honest inquirer.

One evening, right in the middle of the altar exercises, he got up, took his hat, and left the church, feeling that there was no salvation for him. He went home, and on entering his house his eye caught a Bible lying on the table. He sat down and began to read, thinking that perhaps he could find something there that would relieve his mind. He opened upon the passage, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

He was astonished. The Holy Spirit emphasized the truth, and he believed his mind. He believed upon the passage, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." He was astonished. The Holy Spirit emphasized the truth, and he believed his mind. He believed upon the passage, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

The Holy Spirit enlightened his eyes, because he was an honest, penitent inquirer, and it did "guide him into all the truth" and he grasped all the truth essential to his salvation. And so it will do for every earnest inquirer. If the "higher ethics" of to-day would study their Bibles on their knees, they would find much to believe and much less to criticize than at present. The enlightening influence of the Holy Spirit illumines the truth to the mind of the honest reader of God's Word, but upon the minds of those who, training in their own wisdom, read his sacred pages only to criticize and find fault, no such illumination.—Religious Telescope.

Cleansing His Conscience. There was once in Boston an old codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family worship hour. One day two other merchants persuaded him to go to the market and with them, by which they could control all the codfish in the market, and greatly increase the price.

The plan was succeeding well, when this good old man learned that many poor persons in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar, and went straight to the men who had led him into the plot, and told them he could not go with it.

Said the old man, "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to