

Silage For Beef Cattle.

been used so largely upon the beef cattle and general stock farm is be- the ganders often weigh as much as cause beef men have not given it the trial that dairymen have. Those who have used sllage in the production of beef are universally in favor of it. It proves a profitable addition to a beef-feeding ration. Experiment station tests have presented results which stand out prominently in favor of silage for beef feeding. The latest evidence from this source comes from the Indiana station, where a series of practical heef feeding experiments are being conducted .-- Weekly Witness.

Spraying to Kill Weeds.

Directions for making a spraying Golution that will kill weeds are given as follows; Empty a hundredpound sack of sulphate of iron into a fifty-gallon barrel: fill to the chine with water, and stir with a hoe for few minutes until dissolved. Strain through several thicknesses of cheesecloth tacked over manhole of the spraying machine, producing a real mist free from drops. Use about fifty gallons to the acre, and spray on a bright warm day or on a dark damn day; it does not matter so long as twenty hours. This spray will not harm grain erops, and will kill wild mustard and various other weeds .----Weekly Witness,

Supplying the Still With Plant Food.

In fertilizing any crop the needs of the mil upon which the crop is to be grown are usually the leading considavation. A soil which had recently been well manured, or had a clover god plowed under, would likely be pretty well provided with nitrogen. and accordingly the mineral constitnents would be the principal concern. A heavy clay soil would not need the potash that a sandy or muck soil would require. The need for phosphorie acid is more general. After than three hens and a gobbler. Right the soil, the needs of the crop may be considered. For Instance, a 200bushel-to-the-acre crop of potatoes will carry from the soll thirty-three pounds of nitrogen, twenty pounds of phosphoric acid and sixty-two pounds of potash; a thirty bushel crop of wheat, sixty-two pounds of nitrogan, twenty pound: phosphoric acid and dwenty-six pounds of potesh. For ause upon the same sort of soil, then, the potato eron would call for a fer tillzer richer in potash than would wheat, if the store of plant food in the soll is to be maintained. It might be possible to omit the nitrogen for the polature, since the latter are usually closer to the clover sod or manure or both in the rotation than whent .- Farmers' Homo Journal.

Engines For Farm Power,

Some farms have steam bollers and engines, but for ordinary use they are | must be well fed and cared for. Give too expensive to buy and too compli- her plenty of fresh water and exer-

are large-framed birds, with long, The only reason the silo has not deep bodies. They probably average about fifteen pounds in weight, but twenty pounds or more. The Brown Chinese probably are the best looking geess we have, but the breed is comparatively small. This variety, however, is considered one of the best for crossing on the larger breeds for market purposes.

Greas are very fond of their mates and it is difficult to break up a mating sithout removing the male bird enely out of hearing. For this reason is advisable to attend to the mating problem in the fall. If gaese are kept on grass alone they probably vill lay one setting of eggs and hatch them out, but if given a grain ration. in connection with the pasture two or three settings may be expected. Goose sheds should be provided with plenty of straw during the laying seaon. They will then make their own nests near the ground and the moisture problem will be taken cars of naturally .--- Enltomist.

A Little Turkey Talk.

After successfully raising turkeys for a number of years, I am able to give a few practical and useful hints on the subject which cannot fail to be rain does not came within eighteen or of great benefit to the beginner, or perhaps to the ones who have been trying to raise turkeys, with but poor Success.

Turkeys, as we all know, are considered more difficult to raise than chickens, on account of their being more sensitive to the damp and cold f spring, and for this reason many do not try to raise them at all.

I find that if turkeys are not antched before the first of May, It is less trouble to care for them, and they are more apt to live.

The common brown turkey is the most profitable. I once tried the white species, but found them poor layers, and not so hardy.

It pays best to start with a small flock. Never keep over winter more here let me say, be sure to get your gobbler and hens of different flocks in starting, and if you have your own, trade with some one, so that they will not be related to the hens.

Inbreeding is very frequently the cause of blindness. I have seen inquiries in many farm papers as to the probable cause of blindness, and experience has taught me that this is the sole cause.

It is unwise to set the old turkey the first time she gets broody, but break her up to lay more eggs, and set a hen or two in her place.

When a hen is spi, never use more than eight or ten eggs, and even then select a large hen. Give her a warm place to sit, and

saturate the nest well with sulphur to keep away vermin. Use sulphur on the hen, also

A hen that is to sit for four weeks cated to run. If a person only needs case, and a small ration of corn meal a five or ten horse power envine he wat with mills once each day

RELIGIOUS READING FOR THE QUIET HOUR.

郄 THE PEOPLE'S FRIEND.

The common people heard Him gladly. Three Syrian summers on the lake And on the mountain side. Men watched and weighed and tested Him Whom last they crucified: The great men of the cities scorned His mission and His claim – Who was this Christ of Nazareth? This Man of lowly name?

Eat when He walked amid the corn, Or rested by the well. Or paced the hot ways of their town With wondrous things to tell. Pathetic eyes were turned to Him As careworn men passed by, And when His gentle voice was heard, The wayfarers drew nigh.

They listened, and the darkened world Grew thre with morning hight; From weary shoulders hardens rolled. And life s dim ways were bright; Hope toucled the weary, wastful souls, Darkened with sin and erre. And sopetness was the heart's desire, And speech was tuned to prayer.

Eves, lighted with the new found joy Were turned toward Wis face; The source people had not known Such dignity of grace; And when He smiled and looked at them, Seeing them sick and sad. He loved, and healed, and pardoned them, Till they were strangely glad.

Ah, gracious Saviour of the world, The neople are the same. The wistful, weary commonifoll: Still resel to know Thy name. Why full Thy mesengars in cheer The sin-sick and sai? Ob. teach them how to here, and make The common people glad? —Marianne Farningham, in London S. S. Times.

Times

A Noble Sentiment

for noble sentiment and the action which accompanies the speech poth-ing finer has come under our eve for a long time than the words of Charles. Henry Brent, of the Philippines, in declining his second election to the piscopal bishopric of Washington, C.; the church that can raise men Episconal imbued with such semiments and noble ideals surely has a mission to the world.

"It is not that I fall to recognize the splendor of the missionary opportunity in Washington, and the dignity of the heritage which you hid me on ter-they inspire met nor that I shrink from the tasks and problems of leadership which you invite me to face in company with you-they challenge me; nor that I do not often-times years to serve the church in the bomeland again-1 am human. But God charges me to-day-the mor-tinue my witness to the high importance of the far-off mission of the church and the gravity of the nation's responsibility in the Orient by abiding on the spot where I am."

'his is what makes men believe, when they see the capacity for sacrifice that is ignorant of its own nobility in the fervent love of Christ. We have had a few men in our Methodism who have made the great renun-clation, and we have been gazing clation, and we have been gazin, upon them in open-mouthed wonder It is not well that sucrifice should call for surprise. So usual is place-hunt-ing, the quest of bonors and emoluments, that such reversion to the Pauline type is uplifting and fine.

It is a noble heritage and a splen-did opportunity that invited him to Washington. There is indeed need for leadership and high quality of burchmanship at the nution's capi-al, but doubtless he is right in his tal. estimate of the strategic value of the Constructive Christian civili-Oclent. vation is possible as is evidenced by Bishop Brent. At last the world knows that in the Philippines is a man and the church: and the world will not forget his splendid devotion to duty in an age wi in the dollar has

OUR TEMPERANCE COLUMN.

REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

The Sunday School Temperance Alliance.

The influence of a simple temper-Size organization in a Sunday school is very potent for interesting and educating the children and youth in the principles of total abstinence and the evils of the alcoholic drink traffic With a distinct purpose and at least quarterly exercises by the entire school and pledge signing at the close of the meetings, the attention, interest and finally active co-operation of nearly all is secured. This has been demonstrated in many communities in the last two years where the Sunday School Temperance Alliance has been taken up in one or more schools. It is not meant to take the place of any existing society already doing good work, or to crowd out any good movement desired, but to suggest to the thousands of Sunday schools in our land that are doing little or nothing practical in temperance education a simple method to do effectual work. The quarterly temperance lesson is often neglected in Sunday schools; that Sunday being used for mocial services, etc. It should be minde a most interesting day to all in the Sunday school. The Alliance purposes to enroll the entire school and make it a temperance army opbosing an ever-present and aggresive enemy. Young people are ready to study a live subject. They co-operate quickly in acgressive work for some good purpose. The church has its great opportunity in forming its great opportunity in forming Christian character and pure lives in its Sunday school work. No evil so takes our young people away from participation in Christian Endeavors does the social drinking habit or the influence of the saloon and those

that begin to frequent it. With the "spirit of wine" in the "Spirit of God" has no room. The National Temperance Society now publishes " pocket leaflet, No. 54, entitled "Save the Children," which has had the record of just such a society as the Sunday School Temperance Allisince purposes, for over forty years, Every Sunday school superintendent should read it. We shall be glad to furnish a copy with a suggestive method and constitution of the Alliuce to any pastor or superintendent. Every church and Sunday school should be alive to this great question and should be training its army of children and youth for aggressive batthe against the alcoholic enemy. How about your Sunday school reader? Is It measuring up to its duty and opportunity in this warfare against an everywhere present and active foe to all good and Christian influences?

Send freely to the National Tem-perance Society for information and suggestion .- The National Advocate.

Catholic Attack Smites Saloons.

Clergy and layman of the Roman Catholic Church, as typified in the convention of the Catholic Total Abstinence Union of Illinois, held in Chicago, have put their shoulders to the wheel to crush out the saloon in America. In thundering resolutions and in

oratory, which for unequivocal condemnation of the liqvor business probably transcended anything ever before put forward in a similar Cathgathering of equal magnitude. the liquor trade and the persons' engaged in it were scored without mer-The saloon business was declared ey. scandal which had endured too long, and now must be crushed for the safety of the children of the church. Catholic clergymen of note in Chi-

cago rose to their feet to announce their intention of setting forth upon the highways and byways of the nation to spread the total abstinence movement on behalf of the church.



AN ELOQUENT SUNDAY SERMON BY DR. ELBERT RUSSELL

Theme: God's Fatherhood.

Brooklyn, N. Y.-The Rev. Dr. El-bert Russell, of Earlham College, In-diana, preached in the Friends' Meeting House, Sunday morning, on "The Fatherhood of God." There was a large congregation. Dr. Russell's text was Luke 11:2: "And He said unto them, when ye pray, say, our Father." He said:

Fundamental in all our religion is the conception of God. More or less consistently all that we do in the way of worship or service springs from what we believe God to be, and what we believe He wishes us to do and be. It is important for us very frequently for the keeping of ou ligion truly to go back to this fundamental element in our religion. I say our conception of God determines our religion in so far as it is a con-sistent thing. If we believe that God is a despot we shall cringe and fawn before Him. If we believe he is a jealous God we shall walk softly and not appear too prosperous in His ence, lest in fealousy He smite If we believe He is an absent or an impassive God, who neither knows nor cares how we feel towards Him or regard Him, then we shall go on our way as if God did not exist, and shape our course of action with reference to our course of action with reference to our own desires, and we shall not reckon with God. We shall say with Job's friend, "Is not God in the height of Heaven? What doth God know?" There is a story from the East of a certain Parsee who was performing his devotions at the altar of fire, and there drew near a Jew and a Chris-tian. The Jew, moved with jealousy that men should worship the creature instead of the Creator, said: "Do you worship fire?" "No," said the Parsee, not, we only worship the Great Spirit that manifests Himself in the flame." "What do you call that spirit?" asked the Jew. "We call him Ormuz. What do you name the In-finite One?" "We call Him Jehovah." said the Jew. "God of Gods and Lord of Lords the Creat Coal and tord of Lords, the Great God and terrible. The Parsee answered, "Your name is a great one, but it is awful." Then urning to the Christian, he asked: 'How do you name the Great One? and the Christian said: "We call Him Abba, Father," and the Parsee answered, "Your name is the greatest of all, but who gave you authority to call the Infinite, Father?"

Now, it is Jesus who teaches us that, "Father," robbed of its human infirmities, of its evil, of its limita-tions, is the name likest to God. If we would comprehend what is the character of God and His attitude toward us we should come before Him with the word "Father" upon our lips. It is worth while for us to take the conception, this revelation of Jesus of God, and see what kind of religion is consistent with it; how we, as children of our Father, should worship Him and behave ourselves before Him and talk of Him. Jesus has not left us entirely to draw our own infer-ences. He told us to call Him Father. I know that theologians dispute over the question, whether it is right to speak of the fatherhood of God to all men, but certainly we shall be true to Jeaus if we talk of the fatherliness of God. And we shall find that Jesus has something to say about God's ation to the universe, to this world of which humanity is so small a part. The Pharisees believed in a distant God, God on His throne afar off in the seventh heaven, a majestic sovereign, removed from the common things of the world. They believed



Subject: Paul a Prisoner-Before Festus and Agrippa, Acts 25:6-12-Golden Text: 2 Tim. 1:12-Commit Verses 26, 27-29.

TIME.—A. D. 60 or 61. PLACE.—Caesarea. EXPOSITION. - I. Not Disobe-

dient Unto the Heavenly Vision, 19-23. Verse 19 contains the key to Paul's life and successes. Christ spoke, Paul hearkened and obeyed. The heavenly vision, the call of Christ, comes sooner or later to every man. To hearken means blessing and joy and victory; to refuse to hearken means wretchedness and ruin (cf. Isa. 50:5). How Paul obeyed appears in Gal. 1:15, 16. Heavenly vis-ions are not to be trifled with, but promptly, unquestioningly, exactly obeyed. Paul began his testimony right where he was. The apostles to begin in Jerusalem (Luke 24:47), where they were. Paul was in Damascus, so he began right there. Paul was to be a foreign missionary, proved himself first on the spot where he was converted. The substance of Paul's message to Jew and Gentile: "Repent and turn to God and do works worthy of repentance" (comp. ch. 20:21). To repent is to radically change one's mind; to change one's mind about God, about sin, and especially about Christ; to change from a mind that loves sin to a mind that hates sin; from a mind that spurns God to a mind that yields joyfully to God; from a mind that re-jects Christ to a mind that accepts Him as Saviour and as Lord. To turn to God is to turn our faces, which are away from God in fear and dislike disobedience, unto God in trust and and love and obedience. The "works worthy of repentance" are the works which He commands in His word (see, e.g., Luke 3:8, 11-14; 19:8, 9; Eph. 4:17-32). The turning to God is the inevitable outcome of repentance, and "works worthy of repentance" are the fruit and proof of the genuineness of the repentance and turning to God. "For these causes the Jews caught me in the temple, and went about to kill me." was a strange cause to kill a man for, but the heart of the Jew was "deceitful above all things and desperately wicked" (Jer. 17:9). And the heart of the Gentile to-day, of every one out of Christ, is just like it (Rom. 8: 7). The man who preaches the plain,

unvarnished truth of God is bound to suffer in this God, hating and truthhating world (Jno. 15:19, 20; 2 Tim. 3:12). But we can stand it if Paul did, and Jesus did; yes, and rejoice in it, too (Matt. 5:11, 12; Acts 5: 41). There is a great utterance in verse 22: "Having obtained the help that is from God I stand." Angu blood-seeking Jews against him, Angry. loving, sustaining God for him. That was Paul's position. So he stood. So can we. All we need is "the help which is from God," and that is at our disposal (see also v. 16; ch. 14: 19, 20; 16:25, 26; 18:9, 10; Ps. 18: 47; 27:1-3; Ps. 124:1-3, 8; 2 Cor. 1: 8-10; 2 Tim. 4:17, 18; Jno. 10:28, 29; Heb. 4:16). Paul was now standing before a governor, a princess and a king, but he never forgot the little ones of earth. His testimony was to "small" as well as "great." Many of us think the washwoman, the servant girl, the bootblack and the coal heaver beneath

our notice. Not so Paul. II. Almost Persuaded, 24-29. was getting excited. The Festus Spirit of God was gripping his heart. Festus was unwilling to yield, so he called the preacher a crank. The devil has cheated many a man out of eternal life in that He has also cheated many a Christian out of a larger life in the same way. We must expect to be called crazy, If we get our message from God. That is what they called Jesus (Jno. 8:48, 52). Note Paul's unfalling courtesy. Many a man is loyal to the truth and is called "mad" for it, and then goes to scoring his traducers. But in Paul unflinching fidelity went hand in hand with unfailing courtesy. Let us learn a lesson. Paul now turns directly to Agrippa with a tremendous, startling and soul-awakening question: "King Agrippa, believest thou the pro-phets?" It was a master stroke. It is a good question to put to the un-converted Jew to-day. It is a good question to put also to unconverted Gentiles, and then show them how wonderfully the prophecies have been fulfilled. The argument from prophecy is unanswerable. Many are trying to break its force, but they have failed utterly. They have succeeded in turning the eyes of some foolish people from the contents of the pro-phecies to questions of authorship, but if any one will study the prophe cles themselves, instead of wasting time in the endless jangle of words them, he will soon find that about God is the real author, that the posi-God is the real author, that the posi-tion of the destructive critics cannot be true, and that "Jesus is the Christ, the Son of God." Agrippa's answer is full of suggestion: "Almost thou persuadest me to be a Christian." While the Authorized Version is not a literal translation of the original, it comes far nearer to being a literal translation than the Revised Version. The literal translation is: "In a little thou persuadest me to make a Chris-tian." It is said that Agrippa said this in sarcasm. Perhaps so; but, like many another, the attempted jest reveals the real state of the heart. Agrippa was deeply moved. He saw the cost of further consideration of the claims of Christ.

CHRISTIAN ENDEAVOR NOTES

OCTOBER TWENTY-FOUR

Topic-Why some men and women de not succeed in life. Josh. 1: 1-9. Idle habits. Prov. 10: 4, 5, 26; 29;

13. Faithlessness. Matt. 25: 14-30. Injustice. Ps. 1: 4-6; 11: 4-7. What is success. Luke 12: 16-21. True success, 1 Tim. 6: 17-19, Lack of perseverance. Heb. 12: 14-

God did not lend His Moses or Paul, or any other Bible here more fully than He is willing to lend it to me and to you (v. 5). The success of others depends upon

us; in some measure, the success of all the world (v. 6).

The best, and really the only manual of success is the Bible (v. S). If God is our ally, we cannot doubt our success, for we know that He cannot fail (v. 9). How to Succeed.

Success is carrying out of plans-if they are worth carrying out of plans-it do not plan, others plan foolishly; and neither class deserve success.

Success is to be measured by the whole life. The eleventh-hour worker is received, and may got a whole day's pay; but he does not do a whole day's work, or make a whole-day success. Many fall in life because they have

not learned to do one thing well. "I am willing to do anything" is a very poor recommendation

A man is sure to fail if he tries to succeed in his own strength. God is the only success.

No one succeeds whose success keeps others from succeeding.

"Nothing succeeds like success" is not true. There are many men whose first success, being mere chance, is never followed by a second. Half of success is character. Be

true, helpful, and humble, and men will push you up. No estimate of success is complete

that does not count in heaven. Good cheer is a mortgage on suo

cess. A whiner seldom succeeds

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 24.

A Lost Son and a Yearning Father (Luke 15: 11-32).

The Theme and the Scripture. Verses 11-19. The Lost Son. He was a prodigal before he left home.

His heart was in the far country before his body reached there. His sin was in desiring to be his own master. Prodigals are not always poor people, Many of them are prosperous.

"Took his journey." "Began to be in want." The insidious approach of temptation, its imperceptive advances, its gradual progress, its prevailing fascination, its pitlless power, its heartless tryanny, and its final hideous triumph over the moral sense are here pictured. Some travel the road more quickly than others, but all reach the same disastrous destination. The way is downward. The end is far, not measured in distance, but in affections, far from father, far from home restraint, far from good influence.

"Joined himself to a citizen." "No man gave to him." He traded freedom with his father for slavery to a stranger. He would not live with his father; now he is compelled to live with swine.

"Came to himself." "Came to his father." He had gone far, but "the Lord's hand is not shortened that it cannot save." He had gone low, but "the Lord lifteth up the needy." Sinning, sinking, suffering, yet self was left to him, and that was his A fool, a spendthrid tender, yet the germ-cell of character was not destroyed. Thoughtlessness took him away. Thoughtfulness must bring him back. Verses 20-24. The Yearning Father. Sin travels far, but love is farsighted. The eyes of mercy are quicker than the eyes of repentence

Non't want to bother with a steam en. When a brood of little turkeys are gine. It takes too long to get up first hatched they are weakly, and steam and too much stiration when should not be taken from the nest running. What he needs is a gasoline for at least twelve hours. engine,

The newer patterns of gasoline enmerning and it will put stor day until lint coops. noon without attenues. They start sulckly, jump right into full power blocks under the corners to keep them and run at less expense than any other of the ground. Nail strips of board er farm motor power except wind, over every crack. The top of the box mills, and these are unreliable, by, forms the front of the coop. Nail cause they all subject to the whims and fancies of the winds.

a farm gasoline engine is in getting it too small. You need a little veserve power. If you need two horse power buy a four horse power engine. It don't cost any more to ran it to do two home power worth of work, then you have the extra power when you need it. The cost of a size larger is not a great Ceal when compared with the additional service it will render .--- The Epitomist.

Geese For Beeeding.

A goosp farm should have a running stream of pure water so situated that the fiel's may be laid out on both sldes of the stream. The fields should consist of good pasture with a variety of grasses and of sufficient size to support a gander and three geese with their growing goslings.

One gander and three geese to a pan are often better than any other number for breeding purposes. A shed on the north side of the field into the grass and weeds and get lost, opening to the south is all the protection the geese require except in the extreme north. In the middle sections of the United States geese seldom will use the shed except during where there are little turkeys, as a the bying and hatching seasons or hen with chicks will kill little turon extremely cold days in winter. The sheds consequently need not be very large nor expensive. But the roof should be thoroughly waterproof and the bettom provided with a foot or more of straw.

Toulouse, Embden and Chinese are the three varieties usually raised. The Chinese lay more eggs than the others, but the birds are not so valuable, consequently the larger varieties are likely to pay the best. Stock birds do not require to be renewed like other kinds of poultry, as geese are long-lived and the eggs are much better for hatching after geese have obtained full maturity. Breeding M. M. Chandler. stock is at best from five to twelve

years of age. This is especially true of gauge. Scientimes it is advisable ito ronew ganders after six or seven Geese cighteen and twenty yen". years of age have been known to ley

The Embden and Toulouse varieties, called the Rosin Bible.

Warn, waterproof coops should be provided for them. Larg dry-gools gines are practically automatic. You boxes, such as can be bought for can start one after brenkfast in the about twenty-five conts, make excel-

Turn these on their sider, with laths across the front so close to-Lither that the little ones cannot One mistake often male in having 'crawl through, and make a little door, a: one end, through which to feed and water them.

1 feed them on bread and milk for a few days, and then give them corn menl wet with sweet milk, a pinch of sait and some clean sand.

Dutch cheese is also good for a change. They are very fond of it, and it alds digestion. Cive them plenty of water, but do not leave it where they can tumble into it, as a wetting is almost certain to be the death of a little turkey

When they are a few days of? take a lath from the front of the coop and let them run out, after the dew is off. If the nights are chilly, or the weather should be damp, cover the coop well with a warm blanket. The last year I raised turkeys i learned something vary helpful. I put the coop under a large tree where there was shade in the afternoon, and found that the little "turks" never as they had formerly done. They cannot endure the hot sun.

If you have hens with little chicks do not put the coops near the ones keys. A hen with turkeys will likewise kill the chickens.

When the old turkey hens are 22. later on, I take the same method with them as with the hen mother at 1 brood, and take care to provide a large coop.

When little "turks" are six to eigh wacks old they can be let out with their mothers a short time each day if the weather is good, and by the time they are half-growr they can get their own living, by gleaning in the fields, and will make no more trouble. The last year I raised turkeys I lost but three and raised forty .--- Miss

The Treacle Bible got its name from its rendering of Jeremiah 8:22: "Is there no treacle in Gilead," instead of balm in Gilead. It was printed in as woll as ever, and their eggs to batch satisfactorily, but these of course are exceptional cases. In o rosin in Glicad?" This Bible was

dulled so terribly the ideals of real Christianity .- Baltimore Methodist.

Will You Take God at His Word? Will you set to your seal that God is true? Unbellef says. "I won't." Faith says. "I will." Oh, may God help you now to say, "I will set to uy seal that God is true" this very hour, and the moment you do that, and put your faith in God, then comes the peace, the happiness you have been looking for so long!

It is recorded in history that some cars ago a man was condemned to be put to death. When he came to lay his head on the block, the prince who had charge of the execution asked him if there was any one peti-tion that he could grant him. All ATE that the condemned man asked for was a glass of water. They went and got him a tumbler of water, but his hand trembled so that he could not get the water to his mouth. The prince said to him, "Your life is safe ntil you drink that water. He took the prince at his word and dashed the water to the ground. They could not gather it up, and so he saved his

My friend, you can be saved now by taking God at His word. The water of life is offered to "whosoever will." Take it now, and live. May God give you grace to do so this mo-ment! Let feelings go! Say in your heart. "I do believe. I will believe, I now believe on the Lord Jesus Christ with all my heart." and life everlasting is yours!-D. L. Moody.

Unrepented Repentance.

For the many mistakes of the past we must have sincere regret, and for ous ains sorrow, but if they have caused a "repentance not to be re-pented of" they have been mercifully forgiven us of God for Jesus Christ's sake .- Rev. A. W. Snyder, New York City.

Brighter Days.

Look for a brighter sunrise from some hill to-morrow. Look for surprises in the coming days. Look for the great thing that shall yet make your whole being to feel the fellow-ship which it was made to entertain with the infinite God .- Rev. E. L. Powell, Louisville.

Faith.

Faith, the appropriation of the ideal, is the secret of a successful and inspiring life .- Rev. E. L. Powell.

So It Was!

Carrie, aged four, and Jimmie, a ear older, were making mud pies. "Me am going to have a cherry pie," remarked Jimmie, "'Me am!'" scorned Carrie, "that's a funny way to say 'I are!' "-Delineator.

So Would We!

Little Edith gazed thoughtfully for some time at her grandmother. Finally she said, "Grandma, I would like to have seen your face when it was new."-Delineator.

The whole weight of condemnation

of the convention as a body fell upon societies within the church which permit Saturday night dances and Sunday pienics under their auspices

at, which intoxicating liquors are sold. Bad Effect on Students,

One of the Indiana counties which has lately banished the saloon is Montgomery, the county-sent of which, the historic city of Crawfordsville, is the sent also of Wabash College, one of the best known of the older collegiate institutions in the Middle West. The faculty exerted themselves vigorously in the campaign, and has good reason to reinice over the result. Among the arguments published by the Citizens' League shortly before the elction was one which has force for every college town. It was authoritatively declared that ninety per cent, of the cases of student discipline were the direct result of the presence of saloons; toat for years an intense strug gle had been waged between the college and the saloons for the control of the character of students; that so many college towns in the West had already "gone dry" that parents were becoming unwilling to send their sons to a saloon town for their education Every precinct in the city went no-license!-Christian Advo-

Good For Guthric, Oklahoma.

cate.

From a letter received the other day from one of the vice presidents of our National Temperance Society, we quote the following:

"I am just from Guthrie, Okla-It looks good to see a city of 22,000 with not a saloon nor sign of liquor. A lawyer said to me, 'I doubt if you would see an intoxicated man you were to stay here a month. -National Advocate.

Ten perance Notes.

The local elections in Minnesota show a decided no-license gain.

At Eaton. Ohio, William Butler was arrested for operating a tiger. Butler, bedfast with rheumatism, had intoxicants concealed in and under his bed.

The individual who is early led to apprehend the perils of alcohol, not only to himself, but to those around him and to those who come after him, will be less liable to yield to debasing temptations

Investigation has repeatedly shown that the foundations of sobriety in a very large majority of cases were laid in the training received in childhood

or youth. "The brewing interests are grap-

pling with their adversary in a fight for life or death."-From the report of the Brewers' Vigilance Committ at the recent mational convention.

While the alcoholic drink evil goes back to Nonh, and no doubt fifteen centuries more, modern organic tem-perance effort, on the two funda-mental principles now forging shead as never before, did not begin to work with widespread and intelligent earnestness until 1866.

the world was carried on through the mediation of angels. They believed that God once for all had given His will for men's conduct in the law, that on some far off day men would stand before Him and be examined as to whether they had kept the law and that only by some special provi-dence or miracle did God take a direct hand in the control of His universe. That was not the teaching of To Him the world was the Father's house. To those rabbis who belleved that God had spent six days in making the world. He said, "My Father worketh until now." He could say that His Father makes the sun and sends the rain on the evil and the good alike, clothes the lily and feeds the birds. God needs no angel to tell Him what is going on in the "orld. He knows our needs before we ask and when we pray we do not have to invoke some angel to carry the petition, but simply say in sincerity: "Our Father." How that changes the conception of religion and our relation to God; how it fills the world with the presence of the Divine! Far be it from me to deny the possibility, or even the continuous recurrence of the things we call miraculous, but to anyone who follows the teaching of Jesus the miracle loses its unique character for our religious thinking and life. I bollove that Jesus turned the water wine (it was exceptional activity of the Divine power), but I believe that when the vine blossoms in the spring and matures its fruit in the fall, it is just as much the activity of God as when Jesus performed the

inizacle at Cana hen Jesus teaches us to think of as Father, He calls attention to the likeness between our spirits and the Spirit of God, as there is a likeness between father and son in nature; and secondly, to the love that God, His Father, feels toward

We are made "in the image of God." whatever that may mean, and whatever that may mean, and we certainly bear a spiritual likeness to God. Love and reason and power of will in us, though finite and small, can the same in us that they do in God.

We could not uncerstand Him if that were not true. In fact, only human sin is the unlike thing to God.

The sinless man is the one most clearly shows what God is. Rev-elation between God and man must be a process of man's comprehending God and realizing His purpose.

The peculiar odor of clay is unquestionably due to organic ingredionts. Although these caunot he isolated or detected by chemical an-alysis, they can be classified accord ing to their physiological effects, which vary widely. Rohland has succonded in transferring the odors of clay to saccharate of iron and has thus recognized ten distinct varieties. Louis has made similar observations, employing ammonia as a vehicle for

A Zero Courtship.

The Practical Young Man and the Girl from Boston had known each other for nearly two weeks, and two weeks is a long time when there are moonlight nights and a stretch of sheltered beach with an old wrecked schooner snuggling down comfortably in its sandy grave. It seemed as though they had known each other for years and years. The Practical

Young Man said so, and the Girl from Boston, knowing him to be Practical. agreed with him One night, when a fleecy cloud

passed accommodatingly across the moon, and the sheltered beach seemed even more sheltered than usual, and the old wreck was actually redolent of romance instead of tar, on that night the Practical Young Man so far forgot himself as to ask the Girl from Boston if he might kiss her. The Girl from Boston shivered. "Oh! sir," she cried, "I have never

been kissed in all my life." "That's all right," said the Practical Young Man. "Don't let that worry you. I suppose somebody has got to break the ice."—New York Times.

PROFIT IN CASTOR BEANS.

A Crop of Southern California Which Yields \$100 Per Acre.

A novel industry, yet one which is said by its owner to be very remutertive on small capital, has been quietly carried on in Southern California for some time by an elderly German rancher, who brought the secret, if secret it can be called, from Southern Europe when he migrated westward several years ago.

Castor beans are the sole crop grown by this German, and for their growing he uses nothing but bare, semi-arid valleys and gently sloping hillsides, on which, owing to lack of water, nothing else will grow to good advantage. He supplies, of course. only a small part of the castor beans in use in the world, but his is believed to be the only ranch of its kind in California, if not in the United States, much of the oil being propared from the seeds of the wild shrubs, which grow in great profu-sion in some parts of America and Mexico.

When the beans were sacked and weighed, all the small ones having been culled out in the winnowing process, Brass discovered that he had between four and five tons of as fine beans as could be produced in the world. For those he received five cents per pound, almost \$100 per ners for his five acres.

The work done on the beans had been all his own, with the aid of one horse, and had been performed at spare times from caring for a large barley field which he owned. The beans were so much more profitable than the barley that the thrifty German the next season set out fifteen more acres to the oil producing shrubs. From these he has consist ently, during the eight or nine years since that first experiment, received an income averaging \$100 per acre. At times of great yield, apparently when the castor bean producers other parts of the world were unloading big stocks on the market, prices have gone down, but Mr. Brass has never received less than three cents per pound for his beans, and during one or two years the price went as high as six cents. The demand for the beans is always good, and Brass believes that a field of 100 acres would be more profitable than 100 acres of alfalfa, one of the best par-ing grops of Southern California.--Technical World Magazing.

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