It is bad policy to buy poor grain. Use your own musty grain if necessary, scorching it in the oven to de stroy the mold plant; but the best is the cheapest when it comes to buying. Corn charred in the oven is both good and wholesome for the fowls It is all the better for a part of it to become blackened and charred .-Wallace's Farmer,

To Pet the Horse,

A horse trainer says that the average person does not know how to pet a horse. He says they do not pet them in the right place. Rub his eyelids or up between the ears. In petting borses most people slight these nerve centres. They stroke the nerve centres. horse's nose. While a well-behaved horse will accept the nasal caress complacently, he would much prefer that nice, southing touch applied to *he eyelids - Epitomist.

Cleanliness For Poultry.

If poultrymen would worry less about ventilation and pay more attention to cleanliness, there would be less loners. Ventilation is needed, and if the houses are built on the scratching-shed order all will be supplied that is needed. But If the filth house, all the vintilation that a scratching-shed house can afford will not prevent the entrance of disease. - I "mera' Home Journal.

Feeding Cattle.

Bulletin 242, of the Michigan Experiment Station, offers some exact for a stock feeder or farmer than to whole grain to cows, helfers and a good, growthy young draft horse, calves. When whole grain was fed if properly fed, will put on flesh at to cows, twenty-two per cent, was un- the rate of 100 pounds per month for masticated; when fed to helfers, ten two or three months. When they are per cent.; when fed to calves, eight put up for feeding give them light per cent. Chemical analysis showed rations on the start, and gradually inno change in composition of the un- crease the ration until they get all places. musticated parts, so it is a safe as- they will eat and properly digest .sumption that the animal derives no J. P. Fletcher, in the American Cultifrom grain that passes vator, through the digestive tract unaltered. - Ephonaist

chickens than those hatched later. It is surprising how much cold kept in a dry coop or house.

in all day and keeps out the north of pork. and east winds. The dirt floor is kept covered with straw or leaves.

and chicks are turned out in the yard. will not cost as much in proportion But if the ground is damp and cold to the food consumed as the pork, the chickens are kept in the house while four pounds of the former can

Cottonseed Meal For Hens.

beginning to find out the great value Practically, this means that roast of linseed meal and cottonseed meal duck may be had twice a week all the as dairy feeds for the production of year round, and the hatching can be milk, and it has been found equally regulated so that the birds will alas good for laying heas. Cottonseed ways be tender and palatable, and meal contains 36.9 per cent protein, there will be no necessity for smok-while corn contains only 7.1 per cent ing, packing or pickling the meat in of protein. Also, compared with the order to retain its value as food. The present prices of other feeds, cotton- same kind of food, usually, that the seed meal is about as chear as wheat hog eats can be consumed by the bran or comment, making it a very duck, and the latter requires but economical feed, compared to its little more attention than the former. richness and power to make cows and When marketing time comes the hens produce, says Journal of Agri- farmer can dispose of the fowls that

be given as an exclusive ration, hence at home cottonseed meat should not be fed The duck is mentioned in this artonseed meal is now sold on almost parison still remains. all feed supply markets at from \$1.25 to \$1.50 per 100-pound bags, and it the eggs produced on the farm, which is one of the best feeds that can be are conceded to be well-nigh inused for a variety of farm animals.

Make Butter People Want.

of the following points:

Flavor, forty-five points; grain, without their aid. twenty-five points; color, fifteen points; sait, ten points; package, five classed as interlopers, their scanty points.

have a sweet flavor; that makes us before slaughtering time. want to eat butter and bread instead of bread and butter.

cess of casein or water.

The color should be uniform and bright, not too pale, yet not too highly colored, while the salt should ba evenly distributed and thoroughly dissolved.

The package should be neat and clean, using a good grade of paper for wrapping. If making for special customers,

endeavor to suit their tastes in every . particular. This is important, for while one

customer likes a full-flavored butter, another likes a mild one. One likes the butter pale; another

salt, another quite a quantity. It is by eatering to these likes and dislikes that our butter will be in demand and we shall receive a good price for it.-Belle Miller, Ontario.

Feeding the Colt.

Colts, like all other young animals, cannot be fed by any hard-fast set of rules. To successfully feed colts requires good judgment, patience and

Colts at weaning time require liberal feeding at frequent intervals. Oats are the most desirable grain corn may be used. A fair allowance the gratified." of oats and bran (equal parts) for a colt five months old would be two to four pounds. It would pay to cut ried you."-Illustrated Bits.

corn to the ration. A ration of four arts oats, one part bran and one part orn should prove satisfactory,

While the grain ration is important n feeding colts, attention should also be given to the ronghase. This may consist of mixed hay, bright clover free from dust and mold, out straw and corn stover. Sheaf oats, either cut or whole, are very desirable for colts. The roughage should be fed liberally, but the colts should not be allowed to cat all they will eat, as such will work injury on the digestive system. Although the feed and water are all important in growing colle, it must be remembered that these youngsters need abundant exercise in the open field when sunlight is plentiful. Feed as nea, as you can a balanced ration consisting of a variety of feeds, using oats, bran, a little corn in the winter and roots, If you have

I prefer clover hay, if cut early and clean, with some timothy and corn fodder, and always a place where they can get exercise. If fed all they can clean up and digest well they will

always be ready for the market If not sold when three years old they should be broken to drive, and put the draft coits at light farm work is allowed to accumulate in a hen the next year. Then they should be fed for the market, and that means they should have about 200 pounds more flesh than they usually have in the average farmer's care. Then they will bring from \$25 to \$50 more per head than if sold while still thin.

In fact, there is no better business data upon the subject of feeding feed draft horses for the market, as

Poultry as Food.

On the farm it is not always the Early Chickens.

Con the farm it is not always the case than the proper value is attached to poultry and poultry products which are consumed as food, but this will grow faster and make larger, finer the found wall worths of considers. grow faster and make larger, finer be found well worthy of consideration.

Nearly every farmer raises or enyoung chicks can stand if they are deavors to raise, his own beef and The best house the writer has plus over the home needs. Roasts or pork, and many market a neat surfound to raise them in is one boarded cuts of either beef or pork are seldom floods can drown, no waters up on all sides except the front, which missing from the thrifty farmer's quench, no fires consume; which is faces the south and is covered with table, at the noonday meal especially, wire netting. This lets the sun shine with the preference usually in favor

It is just as easy-and cheaperfor the farmer to have roast duck on When the ground is dry the hen his table as roast pork. The duck be put on the table eight weeks from the time the bird is hatched.

For instance, say that 100 ducks Dairymen all over the country are are raised on a farm during the year. promise the most profit from the No very rich or heavy feed should dealers, and keep the others for food

alone, but in connection with green gament simply as an illustration of feeds and other light feeds. When it the food value of poultry, even if none is given to laying hens it should be is raised for the market. To be sure, mixed with commeal or wheat bran roast duck, twice every week of the and fed as a stiff mash, followed with year might, in time, prove monotgrass range in summer and green onous, but other poultry may be subroots and vegetables in winter. Cot- stituted and the force of the com-

The foregoing takes no account of dispensable. They are used in the preparation of many dishes, and occupy positions of such prominence in Good butter should be composed nearly every meal that the farmer's wife would indeed be handicapped

But on many farms the fowls are rations being grudgingly furnished, You will notice that flavor gets while the herd of swine dines to reforty-five points, being nearly half the pletion on the best the farm affords, 100 points. We want our butter to that great weight may be attained

in estimating the profit from the home flock of fowls the farmer seldom Perfect grain gots twenty-five gives the poultry and eggs consumed points. It should have a wazy soft- by the family a value equal to that ness, yet not salvy or greasy. It which would be reckoned if such must be selld in body and have no ex- things had to be purchased .-- Farmers' Union Gulde.

The Aeroscope.

Among the scientific toys at the Paris Exposition was an instrument named the "aeroscope." It consisted of a wooden paddle about six and a half feet long and three inches broad, whitened with chalk, and turning about its middle at the rate of 1500 turns in a minute. When in motion the paddle resembled a thin, circular screen through which objects could be seen. At a distance of nearly four feet behind the whirling paddle and highly colored; one likes a very little parallel to its plane of rotation was fixed a black screen. The apparatus being placed in a dark chamber, a brilliant photographic image of some object was projected upon the moving paddle, and immediately the image seemed to stand forth with all the solidity of a real object. The perspective was supplied by the reflection of the image from the black screen behind as well as from the semitransparent screen formed by the rotating paddle.

One Wish Unfulfilled. Wife-"You promised that if for them; in addition to this cracked would marry you myevery wish would

Husband-"Well, isn't it?" Wife-"No: I wish I hadn't mar-

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. J. M. HUBBERT

Theme: Life Here and Hereafter,

Brooklyn, N. Y.—Sunday the Rev. r. J. M. Hubbert, of Philadelphia, preached in the Central Presbyterian His subject was "Life Here and Hereafter." The text was from Philippians 1:22-24: "What I shall choose I wet not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you."

Dr. Hubbert said: The words of the text remind us of good Isaac Watts, who said: "Thank God, I can lie down at night with no concern whether I wake in this world or the next." Some people are world-ly, chiefly concerned for things here below. Some are others. below. Some are other-worldly hav-ing thoughts and affections set on things above; and such a man was Paul. This thinking about the future is by some called "impracticable star-garing." But Dr. Samuel Johnson correctly remarked, that "those who think most about the next life are the cools who best perform the duties of this life."

First of all, the text speaks of our morality. In saying he has a desire to "depart." Paul is not thinking of gothe from one place to anoth earth, but of going back to arth-Tearth to earth, duso dust. ashes to mshes." This is th ninst all go vary soon. Klot Maradon had a servant w Phillip 8000: K was to wake the King can by saying, "Philip, remember thou are mortal." Surely, we need no such remainder. We have cough all around us to impress us that "all flesh is as grass." Passing through a street of a very healthful mountain flesh is as grass." town, and seeing a man with a hose washing mud from the wheels of a hearry, I said, "Do you use such things up here?" "Oh, yes," said he. carried out three yesterday." And that is just what is going on everywhere. The cemateries are fast receiving the teeming populations of cities, towns, villages and country places. Well may it he said:

"Death floats upon every passing bronze, And lucks in every flower

Each norm has its own disease, Its peril every hour." Again, the text speaks of our imearthly tent is taken down, its octhinking, alert being. The body is corructible, it perishes, it dissolves; but there is that within the body which is incorruptible, imperishable destined to outlive mountains, firmaments, suns and stars ments, suns and stars. A prominent city social club has for its motto:

"While we live, we live in clover;

When we die, we die all over. Oh, no, we shall none of us die "all over." We die in part only. And even though the body only is to die, even it is to be raised again, and by and by soul and body shall be rejoined, and then man in his complete personality shall live on and forever. "Have you heard, have you heard of that sun-bright clime,

Undimned by sorrow, unburt by time, Where age hath no power o'er the

Mhere the eye is fire and the heart is flame? heard, have you heard of

that sun-bright clime?" Further, the text speaks of our thief folicity hereafter. Paul's desire is to depart, and to be "with Christ." The Bible gives different conceptions place of rest release from persecutions freedom from sin and reunion with But Paul's favorite idea of friends. it is as a place of companionship with Jesus. True, Christ is with His disciples here and now, by His Spirit, but in the hereafter they are to see Him in His glorified humanity, just as He was seen after His resurrection and when He went up from the slopes of Mount Olivet. We say "no home without a mother," and what a mother is to a home, and infinitely more, is Christ to His redeemed ones

"When death these mortal eyes shall

And still this throbbing heart, The rending veil shall Thee reveal,

All-glorious, as Thou art." Next, the text speaks of the immediateness of this heavenly felicity, after death. Paul's expectation is to depart, and then at once to be with Christ. The language will admit of no other interpretation. He gives no intimation of a midway station, a indiway house, between the deathbed and Heaven. Some people carry very vague notions of what is called the "intermediate state." As there is an intermediate time, between the body's death and its resurrection, so there is an intermediate degree of blessedness for Christ's saints, who are not to receive their full and final recompense reward until after the general judgment; but there is no gloomy abode for the righteous, after this

death, where they wait to see Christ.
"To-day thou shalt be with Me in
paradise," were Jesus' words to the
dying thiof, and such is the glorious privilege awaiting every saint that down into the valley of the

shadow of death.

Once more, the text speaks of a certain halting at the very threshold of Heaven. Paul is in a quandary, saying he knows not which to choose,

Dr. Muhlenburg, who wrote the hymn, "I Would Not Live Alway," said long afterward that the hymn did not properly represent the feelings of the human heart, and that he would be glad to live on in order to save sinners and do the Master's

There are many of God's servants who have this same spirit. They are not "at case in Zion," and cannot rest from toll and giving aims, because they see the harvest is great and the laborers are few. The Master has for all such a glorious recompense of

Finally, the text has a tone of as Phinty, the text has a tone or assurance which should be noted. Paul's positive conviction as to immortality and his relation to God, lies between the lines here and is very manifest. Others may speak of death as a "leap in the dark," but for him it is a light just the light. as a "leap in the dark," but for him it is a flight into the light. Others may speak of it as "going into the great perhaps," but he has no doubts of questionings as to the blessed destiny ahead of him.

We speak of the "rational and Scriptural evidences" for immortality and conversion. The month satisfactory evidences any man can have and those that every one may have to him.

those that every one may have in his

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

"Yes, I'm Guilty." "I'm guilty, my lord," the prisoner said, As he wiped his eyes and howed his head. "Guilty of all the grimes you name; But this vere lad is not to biame. Twas I at he who raised the row. And, my lord, if you please I'll tell yer

this boy is pale and slim; him Saint—his name is Tim— a preacher in his ways— He's like a preacher in his ways—He never drinks, or swears, or plays.

Why, sir, many and many a night,
When grub was scarce and I was tight,
No food, no fire, no light to see,
When home was hell, if hell there be,
I've seen that boy in darkness kneel,
And pray such words as cut like steel;
Which somehow warmed and lit the room,
And seemed to chase away the gloom.
Smile if you must, but facts are facts,
And deeds are deeds, and acts are acts;
And though I'm black as sin can be,
His prayers have done a heap for me,
And make me think that God, perhaps,
Sent him on earth to save us chaps.
This man what squealed and pulled us in,
He keeps a place called Fiddler's Inn,
Where fakes, and smides, and lawless
scamps.

Where fakes, and ships.

Scamps
Connive and plot with thieves and tramps.

Well, Tim and me, we didn't know
Just what to do or where to go,
And so we stayed with him last night;
And this is how we had the light:
They wanted Tim to take a drink,
But he refused, as you may think.

Orink! Drink! they cried, 'this foaming

Drink! Drink! they cried, 'this foaming beer,'
Twill make you strong and give you cheer.'
Twill make you strong and give you cheer.'
Then Tim knelt down beside his chair,
And offered up his little prayer.
Help me, doar Lord, 'the child began,
As down his cheeks the big tears ran,
To keep the pledge I gave to You,
And make me strong, and good, and true,
I've done my best to do what's right,
But oh, I'm said and weak to night.'
Get up, you brat, don't pray round here,'
The landlord yelled with rage and fear,
Then, like a brute, he hit the lad,
Which mad my blood just bilin' mad,
I guess I must have hurt his head,
I struck so hard—for the man's dead,
No, he haint no folks nor friends but me;
His dad was killed in sixty-three.
Shot at the front, where bursting shell
And cannon sang their song of hell,
And bullets hissed with fiery breath,
As brave men fell to the tune of their
death.
I promised his father before he died,

I promised his father before he died, As the life-blood rushed from his wounded

side.
I premised him, sir, and it gave him joy,
That I'd protect his little boy.
I simply did what his father would.
And helped the weak, as all men should.
Yes, I knocked him down and blacked his

cye,
And used him rough, I'll not deny;
But think, my lord, a chan like him
Striking the likes of little Tim.
If I did wrong, send me below,
Rut spare the son of comrade Joe.
You forgive him; and me! Oh, no!
A fact? God bless you! Come, Tim,
let's go!"

Most Striking Argument.

One of the most striking arguments for temperance reform, says Mr. L. A. Brady, is to be found in certain cold, dispassionate statistics issued by the United States Census Bureau. These figures show that intemperance, as either a direct or a contributing cause, was responsible for more than per cent .- practically one-fifth -of all the divorces granted in the United States during the twenty years between 1887 and 1906 inclusive, Since at the present rate at least every twelfth marriage ends in divorce, we get a proportion of one home in every sixty-one wrecked by drink. Moreover, the census author-ities themselves, according to Mr. Brady, admit that these figures represent only the most flagrant and pal-pable instances of the part which intemperance plays in divorce, and that greater percentages than those ac-tually given would be nearer the truth. The detailed figures as set forth in the census bulletin are as

Drunkenness was the sole cause of divorce in 36,516 cases, or 3.9 per cent, of the total number of divorces (1887 to 1906). It was a cause in combination with some other cause in 17,765 cases, or 1.9 per cent. of It was a cause in the total number. Therefore it was a direct cause, either alone or in combination with other causes, in 54. ases, or 5.7 per cent, of the Of divorces granted to the 281 cases wife the percentage for drunkenness either alone or in combination with other causes was 7.9; of those granted to the husband, the corresponding

percentage, 1.4.
"The attempt was made to ascertair also the number of cases in which drunkenness or intemperance, although not a direct ground for the divorce, was an indirect or contributory cause. The number of such cases was returned as 130,287, representing 13.8 per cent, of the total num-ber of divorces. Probably this number includes those cases in which the of intemperance was alleged in the bill of complaint or established the evidence, although not specifled among the grounds for which the divorce was granted."

Begun Too Late.

temperance instruction brings small results because it is begun too late. Temptation or example exert their influence early in the lives of thousands. An inquiry by a physician in one of the larger American hospitals as to the age when the use of drink was begun by alcoholic patients, showed that in 275 cases investigated, nearly one-third (thirty per cent.) began to drink before sixteen years of age, and over two-thirds (sixty-eight per cent.) began before twenty-one years of age. If these statistics are representative, they indi-cate clearly that temperance training to be effective must be begun early and carried on thoroughly and systematically through childhood and youth with devotion to the highest conception of human life and patriotic

Temperance Education a Hopeful Work.

The notions of to-morrow are already here. With us of to-day rests the responsibility for determining what shall be the future progress of these nations by the training or the neglest of their millions of children that at this moment are in the home or in the school room. Temperance education of youth cannot do all in solving the alcohol problem, but the problem cannot be soived without that .ducation.

A Pine V. M. C. A. Building. One of the interesting develop-ments since the State Prohibition law was passed, is the successful campus which has rosulted in raising a \$200,000 fund in Nashville for the erection of a fine Y. M. C. A. building. More than 4000 people contributed to the fund for this splendid enterories.

In Vermont, where seven years ago the Anti-Salcon League united with the liquor danters to sub-ritute local option for State profibition, the spring elections resulted in a gain of one towa for the license column.



YOU ASK ME.

You ask me how I gavemy heart to Christ? I do not know, There came a yearning for Him in my soul I found earth's flowers would fade and die—
I wept for something that could satisfy;
And then—and then—somehow I seemed
to dare
To lift my broken heart to Him in prayer,
I do not know—I cannot tell you how;
I only know He is my Saviour now.

You ask me when I gave my heart to Christ? I cannot tell.

I cannot tell.
The day, or just the hour, I do not now remember well.
It must have been when I was all alone the light of His forgiving Spirit shone into my heart, so clouded o'er with sin; I think—I think—twas then I let Him in. I do not know—I cannot tell you when; I only know He is so dear since then.

You ask me where I gave my heart to Christ? I cannot say. That sacred place has faded from my sight

as yesterday.

Perhaps He thought it better I should not Remember where. How I should love that spot!

I think I could not tear myself away.

For I should wish forever there to stay.
I do not know—I cannot tell you where:
I only know He came and blessed me there.

You ask me why I gave my heart to Christ? I can reply; It is a wondrous story; listen while I tell

It is a wondrous story; listen while I tell you why.

My heart was drawn, at length, to seek His face;
I was alone, I had no resting place;
I heard how He had loved me with a love Of depth so great—of height so far above All human ten; I longed such love to share, And sought it then, upon my knees in prayer,

You ask me why I thought this loving

Christ
Would heed my prayer?
I knew He died upon the cross for me—
I railed Him there.
I heard His dying cry, "Father, forgive!"
I saw Him drain death's cup that I might My head was bowed upon my breast in

shame!
He called me—and in penitence I came.
He heard my prayer! I cannot tell you Nor when, ner where; only-I love Him

Self-Pity.

One of the most hurtful moods that e can fall into is that of self-pity. It is a babyish, peevish spirit that will weaken us to such an extent that we shall actually become useless for God and shall either die spiritually or have to be petted and carried around like a baby, even though large and full-grown in stature. God has no pets in His family, except those who are young in grace and need to be carried along until they have become

strong enough to walk and do for Self-pity is, we can consistently say, a well-advanced degree of backsliding. It comes along with discouragement, which is but one step from giving up and falling from grace. As soon as we feel inclined to self-pity. we should take a strong stand against calling on God for help to overcome the temptation. The more we yield to such a feeling, the more it grows upon us, until we become like a spoiled child and forget all the blessings that God has given us, be-cause He has not given us more. A person in this condition becomes disperson in this condition becomes dis-agreable to all around him; and in-stead of being a blessing to any one and of helping to lift up the weak, he himself wants all the blessings and is a dead weight to those around him.

We are disposed to pity self when in trial-to think that we are having harder time than any one else in around and try to help some one, we should see that our troubles are de-sirable in comparison with those of some poor souls, and would not change places with them for anything.

We cannot exercise faith in such a condition of self-pity; and if we do not soon get out of this condition we ecome an easy victim to almost any kind of evil spirit. Peter thought Jesus ought to pity Himself when he learned that Jesus must go up to Jerusalem and suffer (Matt. 16:22, margin); but Jesus rebuked that feeling and let Peter know that He (Jesus) would not be so weak and faltering as to yield to the discouraging feeling and give way to His hu-manity, when it was the will of God that He should suffer.

Self needs no pity of this kind. That which God gives is the right kind. It will come when needed and will do us good. Self-pity is downright seifishness .- J. W. B., in Gospel Trumpet.

Limiting Our Spiritual Resources. God is limited, in His gifts to us, by our gifts to Him. The only man whom God can give all that He has is the man who has given to God all that he has. In other words a man's partial surrender of himself to God means that he will receive from God only part of the power that God would like to send him. Limited surrender means limited power. Every time we hold back something that we ought to give up, we defraud our-selves of part of the power with which God is longing to enrich our lives. The impatient word, the wrong thought which we hold on to when we know that God asks us to give them up, rob us by just so much of at our disposal. The price of unlimited power is unconditional surren-

> The Reign of God.
>
> The reign of God begins in the human heart by unselfishness, honesty and a hearty support of every enterprise that has for its end the betterment of social, economic and religious conditions. — Rev. G. W. Grinton, Newburgh, N. Y.

Graces of Temper.

To bear evils with patience extracts from them their sharpest thorns and gathers from them the awestest graces of temper.—Rev. J. B. Remensnyder.

The energy stored up in ordinary matter on the electron theory is enormous. Assuming that each atom of hydrogen contained only one corpuscle—and the probable number is several hundred-then one grain of t would contain as much energy as that produced by burning five tons of coal. And all ordinary matter convains this vast store of energy kept ast bound by the corpuscies. If any appreciable fraction of this were at any time to escape it is pointed out that the earth would explode and become a zaseous nebula.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR OCTOBER 31

Subject: Paul a Prisoner-The Voyage, Acts 27:1-26-Golden Text. Ps. 37:5-Commit Verses 22-24 -Commentary on the Lesson.

TIME .- A. D. 60, 61. PLACE .- On the Mediterranean.

EXPOSITION.—I. Paul Tempest Tossed, 13-19. Gentle breezes and tempestuous winds alike await the tempestuous winds alike await the faithful servant of God (vs. 13, 14), but both come from the same hand, our Father's hand. It is He who commandeth and raiseth the stormy wind (Ps. 107:25). He maketh winds His messenger (Ps. 104:4, R. V.). Both the balmy south wind and the fierce Euroclydon furthered Paul on his course toward the imperial on his course toward the imperial city, where he was to give his testi-mony for his Master and toward the New Jerusalem. The gentle breezes from the south are more pleasant but not more wholesome and useful than the wild, howling northern gale. We may all well thank God for that tem-pest, for to it we owe the precious lessons of this chapter. If it should ever be ours to face the terrors of a cyclone, let us not forget from whom it comes and whose loving purposes it carries out. It was probably hard for Paul during that fourteen days' storm to discern the wise and gentle hand of God in it, but it was there, and we can see it now. It is interest-ing to note how, as the tempest overtook God's faithless servant Jonah (Jonah 1:4), so also the tempest overtook His faithful servant Paul. overtook His faithful servant Paul. They were both sailing the same sea, but one toward the duty to which God appointed him; the other away from the duty to which God appointed him. God's most faithful servants will not always find smooth sailing. The child of God may always have peace within (Phil. 4:6, 7; Is. 26:3; Jno. 16:33), but he will not always have peace without. That one who is being fiercely tempest-tossed (v. 18) does not prove at all that God has ceased to look upon him with favor. Paul was never nearer to God than at this moment, when he was being tossed pitilessly about by the raging Mediterranean, and perhaps undergo-ing the throes of seasickness. Never was Paul more faithful. Oftentimes the best thing for us to do when thus tempest-tossed is "to lighten the ship" (v. 18). Many of us are carrying too much cargo for such a stormy voyage as this world presents, and the tempest is God's call to un-load (Heb. 12:1; Phil. 3:7, 8; Matt.

16:26). II. "Be of Good Cheer, For I Believe God," 20-26. It was very natural when neither sun nor stars shone them for many days and no small tempest lay upon them, that all hope that they should be saved should be taken away, but it was entirely unnecessary. God is able to save in the darkness as well as in the sunshine and in the tempest as well as in the calm. There was at least one man on that boat whose hope was not gone, for God had said to him, "Thou must bear witness at Rome also" (ch. 23:11), and he knew that through storm or through sunshine God would somehow get him to Rome to give his testimony. Those were manly words of Paul in verse 21. It was not a mere taunt, "I told you so," but simply a deft reference to the judiciousness of his former advice that he might gain the more respectful hearing for his present words. The darker and stormier the night the likelier are the angels of God to appear if we are indeed His (v. 23; cf. ch. 18:9 and 23:11). Sometimes they stand beside us and we do not see them, we are so taken with the darkness and the howling tion of his relation to God (v. full of meaning. It is a great thing to look up to the infinite God and say, "I am His;" to say it intelligently and with a deep realization of its meaning. It gives a blessed solemnity to our entire life. It also gives a sense of security. God can take care His own property (Jno. 10:28, "Whose I am," but went on to add.
"Whom also I serve." Many say they are His, but do not prove it by service. Paul loved to think and sneak of himself as the "servant of God" (Rom. 1:9; 2 Tim. 1:3; Tit, 1:1). It is a position of great dignity and also of great security (Dan. 3:17. 26, 28; 6:16-20) and blessedness and reward (Jno. 12:26). Much that is called serving God is really serving But Paul's whole life was service rendered to God. "Fear not. that is what God's messengers are always saying. Take up your concordance and look up the occasions upon which God says to His servants, "Fear not," "Be not afraid," and similar words. There may be fourteen days' continuous storms and no sun or stars appear, but God still says. "Fear not." God reveals His plan to Paul, "Thou must stand before Caesar." Well, then all the Eurocly-dons that ever struck the sea cannot. founder the ship on which Paul sails until he is near enough the land to swim ashore. His enemies thought that Paul must stand before Caesar because he was a malefactor; the real to be given there (cf. ch. 9:15). Paul had built better than he knew when he appealed to Caesar. It is a great thing to have a godly man in the ship in a storm (v. 24). It is a great thing to have a godly man in the home or the church or the commu-Mark well Paul's closing words in verse 25.

IDEAS OF A GIRL would take a trip over to Asia and see the Himalaya Mountains, the

highest in the world, if I had \$1,000,-I then would like to join a club, and have a pony and cart, which I could use in going to the club. 1 would have to buy food for the pony. I would have a house with about ten rooms in it, and have it all fur-

nished, and all the nice clothes 1 wanted. I then would want to see Pike's Peak and the Garden of the Gods and Great Salt Lake and learn how to swim. They say you can not drown in Great Salt Lake. I would go South and see them how they pick the seeds out of cotton. I would give the rest

Telephone cables are about to be laid under the English Channel by the British Government. This is expe o greatly facilitate business between London and Paris.

of my money to the poor .- Dorothy

Wiegand, in the New York Times.

CHRISTIAN ENDEAVOR NOTES

OCTOBER THIRTY-ONE.

Topic-Heroes of missions in the istands. Isa. 32: 1-4, 16-20.

The God of the isles. Ps. 72: 10:19 The God of the Isles. Isl. 42: 1-18.
The waiting isles, Isl. 42: 1-18.
The kingdom enlarged, Isl. 51: 14. Paul on Cyprus, Acts 13: 4-12

Barbarian kindness. Acts 28: 1-10. To all the world. Luke 24: 44-68. It is impossible for us to under stand how grateful is the cool shadow of a great rock in the hot lands of the East. Such is Christ to the Christian amid the trials of this world (v. 2).

One of the greatest joya of Christ's reign in the life is the exaltation of all the senses. We seem to see and hear and feel for the first time (v. 3). The most striking outward change wrought by Christianity in the islands is the coming of peace and secutive where before all had been war and in-

security (v. 18) At the very beginning of modern missions the injunction was heeded. and the seed was sown beside the lieral waters, God has always peculiarly blessed the missions to the islands

Some Island Heroes,

John Williams, the great pioneer, was sent to the Soriety Islands in 1816. He said, "I cannot content my self within a single reef; a continent would be infinitely preferable;" and it would be infinitely preferable;" and it was while trying to plant the gospel in the New Hebrides that he was skilled by the natives who mistook him for a cruel trader.

Cross, Cargill, Hunt and Caivert, Wesleyan pioneers to the cannibal Fijis, took their lives in their hands, but wrought such a triumph that now

but wrought such a triumph that now those islands are beautiful, civilized. Christian communities.

Samuel Marsden, with subline courage, went in 1814 to New Zealand to live among the savage cannibal Moaris, and remained there through a long life, working among them great wonders of peace and purity.

Patterson, the noble hearted bishop of Melanesia, was murdered by the

natives. Some traders had painted their ship in imitation of his and through the trick had stolen some natives into slavery, so that when the good bishop care. the good bishop came he was mistaken for those traders.

The story of John G. Paton's perils and trials in the fierce New Hebrides, as he tells it in his famous autibiography, is perhaps the most thrilling in

missionary annals. He endured it all with glorious hardihood, and lived to a good old age in his work. James Chalmers, called by Robert James Chaimers, caned by Robert Louis Stevenson "The Great-Heart of New Guinea," labored in that terrible island for years, assailed by canal-bals and poisoners, and at last was murdered by a tribe which he was

newly approaching with the gospel. Lyman and Munson went in 1834 to the East Indies, and were murdered almost immediately by the Sumatrans, being only thirty and twenty-four years old.

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 31.

Poor Rich and Rich Poor (Luke 16: 19-31). In this story there is nothing said against riches as such, nor in behalf of poverty as such. There is no virtue nor disgrace in riches. There is no virtue nor disgrace in poverty. Dives met his fate in Hades, not be cause he was rich-for Abraham had been rich, yet he was in paradise-but because he made riches his highest good. His riches were his all in all,

his riches; but there daily at his gate Lazarus, a living opportunity for him to use his abundant resources for the relief of pain, hunger and misery But he refused, or was indifferent. it was this indifference to suffering humanity which brought him to remorse and torment. Nothing is said as to how he got

his riches; but he did not put them out to beneficial service. "Tainted

money" is not only that which is got-

and when he lost them he lost every-

thing. He was not asked to renounce

ten wrongfully, but that which is not used rightly. Lazarus was a meek sufferer in his poverty. No word of complaint es-caped his lips. He might have found fault with social conditions, with the government and with God. He might have turned anarchist, because he was improperly fed and the government did not help him. He might have turned atheist, because he suffered and God did not relieve him. But he did neither. Without any bitterness patiently endured that which was inevitable. He kept his faith in man and in God. If he had been able, he

might have corrected social condi-tions, but not being able he did not rave nor despair.

Our lot may be a bitter one and we may see the rich who care not for our pitiable condition. It may duty to correct the evils of the present time. On us as young people rest the obligation of removing social wrongs. We may help to give equal opportunities in the race of life all men. As much as possible we are to remove the conditions of pov-

erty, misery and crime.

Only a Small Favor, A quiet, middle-aged man, who was in attendance at an operatic performance was much annoyed at the behavior of two young women in the

row of seats behind him. Calling one of the ushers; he put a coin in his hand and whispered

something in his ear. The usher went away, and presently came back and handed him a small

package. When the curtain went down at the close of the first act, he turned in his seat and said with a smile to the young woman directly behind him:

'I beg your pardon, miss, but may ask a slight favor of you?" "What is it?" she said. "Please use this stick of gam in

place of the kind you are chewing. The odor of wintergreen is very ofnaive to me."

After that he was not disturbed.

The latest improved life preserved is a hollow belt of rubber, to which is attached a cylinder filled with liquid attached a cylinder filled verbon dioxide. On turning iquified gas escapes into volatilizes, and influtes it to capacity, twenty-seven and quarts, which makes it so