er a sun for this trail too hot, er a nook that knev it not. sting and turning from scene to scene, checkered the realm of the gold and

Young Lumberman's "Samson."

By C. A. Stephens.

The Stoss Fond lots, up to the northeast of the old farm in Maine, had been at one time covered with a fine growth of pine. Lumbermen, however, had cut it off forzy 'ears beformy time, all except one tree, a grand old pine, which stood near the deep navine of Stoss Pond Brook.

At first view it might have been thought sentiment which had led the woodsmen to spare this one last pine of all the thousands so ruthlessly slaughtreed for lumber; but the real reason was much more prosaic. The pine stood within ten feet of the brink of the ravine, and leaned so heavily over it that the axmen had despaired of making it fail the other way.

If it fell across the ravine great difficulty would have attended getting the heavy logs out; moreover, the trunk would be likely, in failing, to be so broken and shattered as to bunft for boards.

The kerefore let it stand, and went their way to other lots.

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The rorge of the brook was perhaps forty feet deep, steep-sided and rocky, the brook being a roaring torrent in spring-time, but later in the scaon a fine stream of trout. So Stoss Pond pine, as we called it, stood unmoiets, haddon's word how we can push down Stoss Pond Pine.

The kerefore let it stand, and went their way to other lots.

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The was an all-day lot, but the array of the proceed to fillustrate his Samson against a chairpost.

The olds are real and without a limb for forty of fifty feet, in our time it in creased in size but slowly, if at all.

One day hate in October, 1872, my consin Addison and I had gone up to Stoss Pond to gather a basketful of high-bish cranberries, from a hogening and the real conditions of the process of the process of the process

own way there. A common-school education was all that he felt sale to give us. Now nothing so sharpens a boy's wits as an awakening ambition the lever."

"That's good," said Addison. "We will fell that and cut the stump off square. It will do for the fulcrum of the lever." to obtain an education; nothing puts him more keenly on the lookout to make a dollar. That afternoon at the pond our talk turned to plans for earding money. It was with this in mind that we stopped to look at the old

arm of the lever, and have the upper end of it "toed" in a notch cut into the pine trunk twenty feet from the "I'm pretty sure that tree's got three thousand feet of lumber in it," Addison remarked. "It's worth forty dollars a thousand after it's hauled and saw-But by this time not a few diffi-culties began to arise. We needed a ladder, some bits of rope and several spike-nails, and were obliged rather reluctantly to give up the undertak-ing for the time being and return home—two miles and a half There's a hundred dollars' worth of lumber in that tree if we could only

where the hitch comes," I said. "It leans ten feet out of plumb. It is bound to fall into that gully."
"There ought to be some way of getting it," Addison said. "Let's ask the old squire if he will let us have it." aid. "It leans ten feet out of plumb.
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"There ought to be some way of geting it," Addison said. "Let's ask the
ld squire if he will let us have it."
Accordingly, as we sat at supperhat night, after speaking of the young

Accordingly, as we sat at supper that night, after speaking of the young cattle, Addison said:

"Sir, may we have Stoss Pond pine "Sir, may we have Stoss Pond pine might be injured by our contrivance."

"We did not want him to go, but

for our school expenses next spring?" The old squire laughed.

"I have looked at that tree many a time," he said. "Samson himself could not push it over this way; and stead, who had been away on a visit, returned that forenoon, and he, too, went along. it would be a pity to smash it up in

ut may we have it if we can fell it this way? said the squire, "if you can

fell it this way."

Addison said no more; but afterwards, between ourselves, we talked it over. By chopping a scarf into a leaning tree on the side toward which you wish it to fall, then sawing into it on the other side, and driving in steel wedges, such as are used in splitting four-foot logs for cord wood, a tree can be forced over when it does not lean too heavily. But I do not believe Stoss Pond pine could have been made to fall south by that method. It leaned too heavily to the gully and was too large a tree to be lifted over by wedges.

We thought also of using a tackle and blocks, attaching one block high up in the tree, and making the ground block fast to another tree, a hundred feet or more away, on the south side.

when all was ready, be pine could be cut nearly off and a horse or four men set to haul on the tacle rope. In that way the pine might perhaps have been pulled over in the right direction.

But many practical difficulties attended this plan. We should have to purchase five hundred feet of strong it would not slip off. The lever was a cart was trying the cart was trying the cart was trying to the short arm of the pine, the upter end of the lifter stick was fitted to car and the short arm of the lever. To hold it in place there, it was toed in with or either, or an open cart was trying cart was trying cart was trying to cart was trying cart was trying to the cornel of the pine, the upter end of the lifter stick was fitted to car and the short arm of the lever. To hold it in place there, it was toed in with or either, or an open cart was trying to the cart

We did not want him to go, but

said nothing outright. Our cousin Hal-

As there were four of us, we hitch-

ed up one of the work-horses and

drove most of the way by a cart road through the pasture-lands. We took

through the pasture-lands. We took a ladder, bits of rope and spikes, and also a strong five-bushel apple-basket,

a use for which we had begun to fore

old squire would pooh-pooh the plan; but after looking it over for some time, he said that he should not wonder if it worked well. We were then both very glad that he had come, so as to

bear a hand with us at raising the long lever into position. This really required the strength of

all four of us. It was a long, heavy stick, and it was necessary to set it

projecting over the ravine at an angle of about thirty degrees.

To get as great leverage as possible, we made the short arm of the

lever but two feet and the long arm

twenty-eight feet.

Addison had been afraid that the

also toed loosely to the fulcrum, it would not slip aside.

An hour or more was occupied in getting Samson in trim for work. Afterward the big basket was slung on the long arm of the lever, so that it could be slid out to the extreme end of it, over the ravine. Then setting to work, we began bringing up stones from the bed of the gully to fill the basket, until we had in it what the old squire estimated at five hundred pounds' weight.

counds' weight.
Under this strain the lever sprang risitly and the lifter showed sighs of buckling. It might well be so, for if our estimates were correct, we were applying a pressure of seven thousand counds against the pine trunk.
Samson being seated, as it were, with his shoulder to the pillar, the large was to suddened the bine.

thing was to undercut the pine dison now began chopping a scarf the south side, while I cut one op-ite, and a little higher, on the side at the gully. As the foot of the er was set between eight and nine back from the tree, there was e to swing an axe on that side. is no light task to cut down a three feet in diameter. Addison and I were fully on hour opening our two scarfs. So heavily did the pine lean back toward the gully that the scarfs had very nearly met at the heart before the steady lift of the lev-

ers prevailed over the counterweight and overcame the inclination to fall to the north. Halstead and the old squire sat ooking on in some little anxiety. It is a a critical moment. We all had oubts as to the result. Then slowly ne lofty top moved over to the south.

"She's going over!" shouted Halse 'Hurrah!'

"Hurrah!"

"Run, boys!" cried the old squire.
"Run back out of the way!"

Ponderously and slowly at first, then faster, with a sudden downward rush, the giant of two centuries fell southward and struck the earth with a crash!

Our Samson had done its work well; and it may be that others who have leaning trees to fell will find the scheme advantageous. From this pine we cut five fifteen-foot logs and one other, smaller and shorter. It made other, smaller and shorter. It made a little less than three hundred feet of boards and the sum which we realized from it was about seventy dollars.—Youth's Companion.

QUAINT AND CURIOUS.

Throughout Denmark there is not one person over ten years of age who cannot read and write.

There is one lighthouse in the world that is not placed on any mar-iner's chart. It is in the Arizona des ert, and marks the spot where a well supplies pure, fresh water to travel

A specimen of a herd of the small est sheep in the world—they are only nineteen inches high at the withers— is now to be seen at the Natural His-tory Museum at South Kensington,

The postal departments say Chicago is often and horribly misspelled by foreigners. It is said that the word has been spelled in 189 different ways. Here are some of the most puzzling: Zizazo, Japago, Hipaho, Jagiga, Schecchacho, Hizago, Chachcho and Shicabhyde.

Human hairs are not as might be supposed perfectly cylindrical, but are more or less flattened in one direction. The most cylindrical hair is most inclined to grow straight, while hair that is much flattened has a tendency to curl; and the flatter the hair the greater this tendency. This is the main cause of curly hair; but the readness with which hair absorbs mois

Four years ago, William Rockefelder, the Standard oil magnate, began an action at law against an old army veteran named Lamore, for trespass on the magnificent Rockefeller estate Malone, N. Y. The jury returned verdict in favor of Mr. Rockefeller and awarded him eighteen cents dam-ges. Lamore'*s attorney appealed te case. It has taken a dozen turns, he case. It has taken a dozen turns, but is still in the courts. Rockefeller is trying to get his eighteen cents and Lamore is trying to keep from paying

The Chinese eat discriminately alnost every living creature which omes in their way, dogs, cats, hawks, wils, eagles and storks are regular marketable commodities, in default of which a dish of rats, field-mice or snakes is not objected to. Cockroaches and other insects and reptiles are used for food or medicine. Their taste for dog flesh is quite a fashion. Young

of flosh is quite a fashion. Young pups—plump, succulent and tender-fetch good prices at the market stalls, where a supply is always to be found. A dish of puppies, prepared by a skilful cook, is esteemed as a dish fit for the gods. At every banquet it makes its appearance as a hash or stew.

Yes or No.

"My good woman," said the learned judge, "you must give an answer in the fewest possible words of which you are capable to the plain and simple question whether, when you were crossing the street with the baby on your arm and the motor car came down on the right side and the dog cart was trying to pass the motor car and the dog cart, or whether and when you saw the plaintiff between the carriage and the dog cart, or whether and when you saw the plaintiff between the carriage and the dog cart, or whether and when you saw him at all, and whether or not the carriage, dog cart, or either, or any two, and which of them respectively, or how it was."—

Illustrated Bits.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. DR. LYMAN ABBOTT.

what the character—to help one another, that is the way." The Jews wanted it another way. Queer people, these Jews! They thought they were the great people, which was very like the Anglo-Saxons of to-day. They thought there were no other people who were religious or civilized or who had the secret of great progress. They said the kingdom would come to Jerusalem, not to Rome, and that not the Romans, but the Jews, would be dominant. But Christ said, "No, that is a mistake. The kingdom of God is not in Jerusalem or Rome or Athens. It is im a spirit of universal helpfuiness." That is the kingdom of God, and the kingdom will come when every man helps his fellow man out of every kind of need, whatever it may be. He was finally arrested and put upon oath and asked: "Are You the Messiah?" "I am," He said. He claimed to be the Messiah and He claimed to bring about the kingdom of God by diffusing the spirit of hope and faith and good will. The apostles went forth and preached—what? Not the Ten Commandments or the Sermon on the Mount, but "This is the Messiah. The Deliverer is come." In the nature of the case He could not do it alone. If it were to be some sudden upheaval, some cataclysm, some march of armies, it could be done in a single period, but it good will, peace and universal helpfulness were to be brought about, that would take generations. That must go from kingdom to kingdom, from city to city and nation to nation. And so He called a few men to carry the message—first twelve, then seventy. Then He died. Then, after His resurrection, He sent them in the spirit of good will and helpfulness, to heal the sick, cleanse the leper and restore comfort to the sorrowing. To minister to everybody, rich, poor, wise, ignorant, to the Jew and helpfulness, to heal the sick, cleanse the leper and restore comfort to the sorrowing. To minister to everybody, rich, poor, wise, ignorant, to the Jew and he Gentile.

There was something more. In all ages men have believed in some great occult power lying back of the phenomena of nat Brooklyn, N. Y. — At Plymouth Church, the Rev. Lyman Abbott, D. D. occupied his old pulpit in the absence of the present pastor, the Rev. N. D. Hillis. Dr. Abbott's subject was "The Essential Spirit of Christianity." He chose for his text the passage Matthew xx:27-28: "Whosever will be chief among you let him be your servant, even as the Son of Man came, not to be ministered unto, but to minister, and to give Flis life a ransom for many," and said;
What do we mean by Christianity? What is its essential, specific spirit? It is the spirit of the Christ who "came not to be ministered unto, but to minister." The spirit of the Christian is to be like the Christ. It is to get back of all that is injurious and all that is valuable; all the accretions that are injuring and all the additions which have been made in the growth of Christianity, dectrine, ritual and institutional; to get back to the time of Christ Himself, and, if we can, see what Christianity meant then and there, in order that we may get at the beginning of

self, and, if we can, see what Christianity meant then and there, in order that we may get at the essential spirit of it.

There appeared at the beginning of the so-called Christian era a religious teacher in a province of Palestine. He was certainly for that age and for all ages a singular man. The things we care for most He seemed to be indifferent to. He did not care for pleasure, but He was not ascetic. He did not lide Himself from the world. There is no instance in which He refused an invitation to a feast. He began His ministry be creating wine to prolong the festivities at a marriage feast, and yet He did not care for what men call pleasure. He said Himself that He "had not where to lay His head." He often laid down to sleep with only the stars overhead. He lived on the simplest food. He did not care for wealth. He never called a man a fool but once, and that was the man who spent all his life in accumulaating and then did not know what to do with the accumulations. He did not care for power, for when He was offered a crown He refused it. One day they gathered about Him, waved palm branches and shouted "Hosannath" and amid all the joy and acclaim He stopped and wept as He remembered the sorrows which were to come upon Jerusalem.

Ambitian did not appeal to Him. He was willing to preach to 5000 or to 200 or to twenty-five or thirty, or to sit down with one poor wretched woman and talk to her by the well; and it did not make any difference. What did He care for? For service—to go about among men and make them happy. That was what He cared for, He cared for all sorts of men. He was equally willing to serve the Greek or the Jew 15 have defended for the sorrow and the rich. He was not a poor man's prophet, nor a rich man's prophet, he was willing to minister to the ignorant, and just as willing to nainter to the ignorant, or spend an evening with one of the great rabbis at Jerusalem. Character or past conduct did not separate men from His sympathy. It did not make any difference how badly a man had

Jesus.

There is still more in Christ's message. In all ages men have been trying to get to this unknown God. They have said: "We have done wrong, we have aroused the wrath of this God. He is right to be angry with us. How shall we appease His anger? . We will offer sacrifices." It is difficult in this twentieth century to realize what worship was twenty centuries ago. Picture the temple, the altar, the whiterobed priests. All around in the outer court the cooing of doves, the bleating of sheep, and within, by this altar, a butcher's shop, a shambles. Priests cutting the throats of lambs and cattle and the blood flowing in great rivers out from under the altar. Why? Because these people thought God had a right to be angry—and they were right. He had a right to be angry—and they were half right in that—and they thought He was angry—and they were offered a sacrifice, so far as we know, or told anybody else to offer sacrifice. This world is God's reformatory and what He has done is this: His Marshal has come for you and me. Has He come in power, with greatness of riches or wonderful display or intellectual wisdom? No. Come how? In sympathy, in tenderness, in love, in purity and truth and righteousness. We can see no way to happiness save by endowing with truth and purity and righteousness. He has come to us—to you and me.

He says, "You can do the same thing," You say: "I have no power." "Neither had I." "I was not an ecclesiastic." "Neither was I." "Come to Me: get My spirit; Ilve as I lived; be willing to lay down your life for others, as I was for you."

I have tried this morning to get behind all definitions, all creedal statements, not because I think they are bad, but because I am sure the spirit of Christ transcends, all definitions and creedal statements. Christianity! What is it? It is the new doctrine of God. It is the new faith in God. It is the new had will "do unto others as they would be done unto." That is righteousness. There is coming the time when men will give to their fellow wen fair, honest, g wise. He would talk with the peasant, or spend an evening with one of the great rabbis at Jerusalem. Character or past conduct did not separate men from His sympathy. It did not make any difference how badly a man had lived or how rotten was his character, He was ready to help him. He came into Jericho one day and the people crowded round Him. It was a city of priests and corrupt politicians. The politicians were more corrupt than in this day, and that is saying a great deal. It was . city of priests and politicians, and one of these latter, who had made money by squeezing the public, was a little man, who climbed Into a tree, because he wanted to see this strange man passed the priests and the orthodox religious people and looked up at the little man and said: "Come down; I am going to dine with you to-day." He sought out the bad man because He thought He could do something for him. He was equally ready to minister food to the hingry, healing to the siek, comfort to the afflicied, wisdom to the ignorant, inspiration to the depressed or succor to the simple and the burdened.

The only question with Him was: "Is this man in trouble?" What kind of trouble," "It does not matter what kind of trouble, I want to help him." That was absolutely His only question. And yet this man saw that the deepest troubles of men are the troubles that come upon them because of their wrong doing. In His mast great sermon He gave the secret of happiness when He said: "Blessed are the pure in heart" and "Blessed are the poor in spirit," etc. The secret of happiness what you are, not what you have. So the thing He wanted to do was to change men's characters, to get them out of sin and lead them in the paths of virtue and truth and good will. He wanted to lift off the burden of their sins and make them healthy, normal, holy men and women. To this He gave His life. He did not do this incidentally, as it chanced Him; there was something more. He said: "That is what I am here for. That is what I on here for the golden age, not backward. The there will be peace in every heart be-cause it is at harmony with itself, and peace in the whole world between man and man, nation and nation. And it is

cause it is at harmony with itself, and peace in the whole world between man and man, nation and nation. And it is a new hope that Christianity brings when it says: "Now, you can work for that because you are working in the spirit of the Eternal, and it is the spirit of good will, of service, of sacrifice, of laying down our lives for others as He laid down His life for us."

Christianity! What is it? It is that "God so loved the world that He gave His only begotten Son, that whosever believeth in Him might not perish, but have everlasting life." That is the theology of Christianity. "The kingdom of God is at hand." That is the hope of Christianity. "A new commandment give I unto you: that ye love one another as I have loved you." That is the law of Christianity.

Where Leve 1s. There God 1s. law of Christianity.

Where Leve Is, There God Is.
Thoughts that disturb and trouble
us seldom come from God. It is generally best to put them away, and throw
ourself, with increased trust in Him
and mistrust of self, at His feet. And
never forget, amid whatever may befail you—dryness, coldness, desolation
and disappointment, consciousness of
many faults, and of great weakness,
and want of faith—that where love is,
there God is sure to be. He never yet
has suffered any soul to fall wholly
from Him which, amid all its frailities
and falls, clings to Him in love.—H. L.
Sidney Lear.

God's Errands.

Difficulties are God's errands, and when we are sent upon them we should esteem it a proof of God's confidence.—

Beecher.

WHO DAT KNOCK?

Who dat knock at de cabin do'?
O!' Age!—Well, des pass on.
I got no time to fool with youI got to hoe my cawn.

I reckon dere's been some mistake Dat's des whut hit shorely be, Caze I'se too spry fo' you to come A-huntin' 'roun' fo' me.

An' who dat you got wid you dere? Or! Rheumatics, you say? You'll haf to 'scuse me, ef you please— Dis here's my busy day. Eloise Lee Sherman, in New York Times.



Stella-Silence gives consent. Bella -Yes, but the trouble is that it won't pop the question.—Brooklyn Life.

"That big dog you gav us actually does police duty at our house.' "Yes. He spends most of his time in the kitchen with the cook."—Detroit Free Press.

Wigg—So the editor said Scribbler's brand of humor was too delicate, eh? Wagg—Well, that wasn't exactly the word. He said it was sickly.—Philadelphia Record.

Harduppe—If you will let me have a fiver I shall be everlastingly indebted to you. Miserleigh—Yes, that's why I must decline to let you have it.—Town and Country.

"I made my first dollar picking up chips," said the self-made man. "And who staked you to the stack you started on?" was the interviewer's absentminded question.-Cleveland Lead-

er,
Defeated Conservative candidate(addressing supporters)—There is a saying, "Give a man enough rope and he will hang himself." This the Radical party will do; and then it will be our turn!—Punch.

Wigg—I know a man who was robbed in broad daylight in London. Wagg—That was very remarkable. Wigg—Why, is robbery so scarce there? Wagg—"No, but broad daylight is.—Philadelphia Record.

"Young man, how do you intend to support my daughter if you marry her?" "By working, sir." "Yes, yes, I understand all that; but what I want to know is whom you are going to work."-Baltimore American

Elderly Man (greeting former acquaintance)—I remember perfectly, miss, but your name has escaped me. The Young Woman—I don't wonder. It escaped me three years ago. I am married now.—Chicago Tribune

"So you turned down that impecunious nobleman?" interrogated the in-quisitive girl friend. "Was he shy when he proposed?" "Yes, shy about two millions," replied the daughter of the multimillionaire brewer.-Chicago Daily News.

Newberry-Is Sanford of an opti-New Perty—18 Santord of an optimistic temperament? Baldwin—1 shauld say he was. I have known him to go into a restaurant without a cent in his pocket, order a dozen oysters and feel satisfied that he could pay his bill with a pearl—156. bill with a pearl.-Life.

"This Government does not anything like the salaries that foreign officials receive." "No," answered the citizen who refuses to be worried. "We don't take needless chances in a mon's being so much occupied in investing his money that he forgets about his patriotic duties."—Washington Star.

ton Star.

"Yes," said D'Auber, the artist who had been commissioned to paint the portrait of Mrs. Nuritch, "water colors may be easily rubbed out, but——" "All right, then," interrupted Nuritch, "you can paint the head and neck in oil and the dress in water color. Then it'll be easy to make it up-to-date every time the style changes."—Philadelphia Press.

Town of 4,000 in a Week.

One day a mountain valley, with 20 inhabitants; in a week a pulsating mining camp of 4,000 people—that is the history of Manhattan, 80 miles northeast of Goldfield Nev A low estimate places the exodus to the new fields from Goldfield alone at 2,000 Two hundred dollars a day has been bid for automobiles by thos anxious to reach the camp in Hundreds of teams line the two roads to the latest camp.

Life at the new camp is strenuous. There is no law. Lots have jumped in price from \$25 to \$3,500. Meats are very high. A bath in a round tin sold the other day for \$3. Hotels are making hundreds of dollars a day, and at night space is sold on the floors for sleeping room.—Chicago News.

Road Dangers for Automobiles.

A French automobilist gives the following interesting statistics of dangers in the road gathered in the course of 1,000 miles' travel on the public

Vehicles abandoned by their driv ers, 75; drivers who refused to move out of the way, 51; drivers asleep on their vehicles, 8; drivers on the wrong side of the road, 35; drivers not hold ing the reins, 12; vehicles without lan-terns, 31; drivers resting their horses in the middle of the road and at dangerous turnings, 2; drivers walking behind their vehicles, 18; several vehicles fastened together, and having only one lantern, 10; saddle horses left standing, 13; wandering dogs which had to be avoided, 85,-Motor World.

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Tocci Con pan fire,