

FOR THE FARMER AND STOCKMAN

Coburn's Alfalfa Don'ts.
 Don't sow old alfalfa seed.
 Don't sow any nurse crop.
 Don't sow on freshly plowed land, no matter how carefully prepared.
 Don't sow less than twenty-five pounds per acre, one-half each way.
 Don't sow twenty-five acres at first; sow five.—Weekly Witness.

Tuberculin Tests.
 Dr. S. H. Guiland stated in a paper read before the American Veterinary Society that in a series of experiments with 658 cows none of the healthy animals showed any decrease in the amount of milk it gave on account of the test, and dairymen should not fear to have their cows tested, for only the affected cattle would produce less milk on account of the test.

Grain of the Axe Handle.
 The right grain is very important in an axe handle for two reasons: First, that if you break it, as you generally do at work, you may have to go miles for a fresh one, and when got, lose a lot of time taking the remains out and putting the new handle in.

Another thing about a bad-grained handle is that when chopping a big tree you find out it is hollow by the simple process of your axe-head flying through the middle of the cut, and your hands only hitting the solid wood at the edge of the pipe. When



this occurs, the bad handle parts across the middle, and the other half and the axe head fall down inside. You can then exercise your mind as to whether it will pay you to chop it out at the bottom or buy a new axe.

The right shape and thickness varies with the size of the user's hand and length of arm swing. The main essential is that it shall run freely through his right hand when using. To judge a new axe's balance, grasp it and stand as if about to swing. Now open the hands flat, and let the axe lie loosely on them. If blade and poll are properly balanced the axe will lie perfectly flat. If



either has the advantage it will dip that way. If a first-class axe is badly balanced get your blacksmith to cut off enough to balance it he can temper. If not, put-up with the evil, as he will spoil your axe's temper, perhaps spoil the steel altogether.—R. Kaleski, in the American Cultivator.

Breeding Horses.
 A successful breeder of draft horses, Mr. J. P. Nunan, of Ontario, Canada, gives some good advice in the following:

If you want a good, safe brood mare, breed her young, and don't expect to raise a good horse from a broken down and worn out mare, as she cannot transmit what she has not got—that is, the stamina and vigor necessary for a good horse.

Try to stick to the type you have, unless it is bad and you want to change altogether; then, buy a good sound mare or two and start fresh; it is surer and cheaper.

In choosing a sire, even if you know there is a better horse in the neighborhood, still stick to your type. Don't quarrel with your neighbor about the merits of the different breeds. You might as well down a man's wife as his favorite breed of horses. Any of the heavy breeds are good enough, provided you aim at the best type of that breed, but if you like one better, that is the one for you to breed.

Take the neighborhood in which I am writing, and for the last forty years there have been two and three real good heavy stallions traveling and doing a good business here every year, horses that cost their owners in many cases from \$2000 to \$3000, all imported, and last summer I asked the owner of one how many mares he was getting and he said about a hundred. I asked how many of them were mares from which a man should expect a good draft colt. He considered carefully, and said about ten. Think of it, after forty years, one in ten, and I have seen going away from the station by the carload the best type of young mares, going because they sold well; the culls were kept at home. This is killing the goose that lays the golden egg. If a farmer has two fillies, one worth \$250, the other worth \$75, and a buyer comes along, eight times out of ten he will sell the good one and keep the other, and nine times out of ten he will

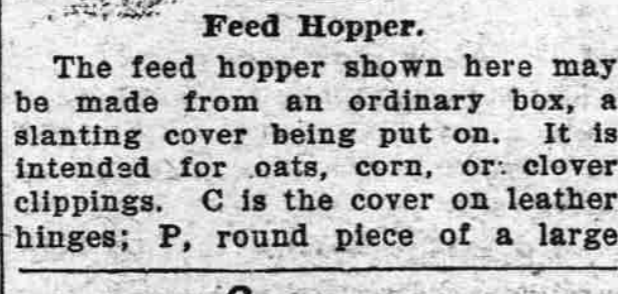
breed her and raise some more just like her, and then blame the sire and the man who has risked a couple of thousand dollars, often all he has, to place a good horse at his disposal.

Applying Lime.
 Will lime hurt wheat and timothy just coming through the ground? Which would serve the best purpose, to put the lime on this winter early, or wait until spring? The field contains fifteen acres and is rather wet clay bottom. Which do you consider best, shell lime or ground stone lime?—T. M. L. [It is evidently intended to ask whether sprinkling lime on the surface will kill young plants of wheat and timothy growing when the lime is applied. If caustic lime, it certainly would burn the foliage to some extent. The proper place for lime is mixed with the soil not applied at the surface. Especially is this true when it is added to a clay soil to amend the mechanical condition. It ought not to be applied to a growing crop, but to the land before the seed is put in, that it may be mixed with the surface few inches, there to do its good work. If the lime can be added this fall before snow covers the ground it may be better than no lime, and perhaps better than next spring. The lime is for the most part insoluble or very slightly soluble, and will not wash away unless on a steep side hill. Better wait now until the ground is again bare, then apply a week or more before seeding and thoroughly mix with the soil. Shell lime ought to be the better if in proper state of fineness and free from dirt. It ought to be a practically pure carbonate of lime. It ought to be better than ground limestone. Usually, however, it is mixed with foreign matters and is less valuable than common lime.]—Country Gentleman.

Investment in Trees.
 The planting and care of forest trees has been carried on for several years now by State Forester A. F. Hawes, of Connecticut, with interesting results. Mr. Hawes' experience boiled down to a few lines indicates that for sandy, cheap lands such as were used for most of the experiments the best trees are pines, white, Scotch, Norway and pitch. It appears that in the long run white pine is the best, the trees being cheaper and the growth through a term of years being equal to any and the lumber of good market value. The Norway pine is also considered very satisfactory, although the trees cost more at the outset. The Scotch pine is a very rapid grower and will do well for planting in open spaces, white pine requiring some shade of bushes or brush to do its best at the start. Two-year-old trees are most satisfactory.

The young pines can be bought for about \$3 per 1000, and at five or six feet apart are set 1500 to the acre. In fairly open land the cost of planting was \$1.70 per 1000, with higher costs in rough or bushy ground. Examination of a number of old plantations of white pine in the State indicates that with cheap lands and low cost planting the pine would prove profitable as a crop, paying at least five per cent. compound interest at present prices of lumber, with every probability that prices will be higher by the time plantings now made are ready for market.

Feed Hopper.
 The feed hopper shown here may be made from an ordinary box, a slanting cover being put on. It is intended for oats, corn, or clover clippings. C is the cover on leather hinges; P, round piece of a large



curtain pole, which slides down the slides and closes lower opening—wire connected with it opens it, so that it can remain open or closed as desired; S, a shield to prevent fowls throwing out feed; H, hole through bottom for dirt to work out. Wire netting nailed on side makes the space for clover clippings.

Holland has 10,100 windmills, each draining on an average of 310 acres of land.

The Pulpit

A SERMON BY THE REV. FRANK CRANE

Theme: Divine Indwelling.

Brooklyn, N. Y.—Preaching on the above theme at the Irving Square Presbyterian Church, the Rev. Frank Crane, pastor, took as his text, John 14:23: "Receive ye the Holy Spirit." He said:

The reception of the Holy Spirit in the inner sanctuary of the human heart is the condition of entrance into the kingdom of God. The possibility of the immediate and present indwelling and welcoming of the Spirit is reason enough for us to believe that the Kingdom begins in this life and at once, if you will. The fact that the coming of the Spirit into the heart is contemporaneous with the entrance of the individual into the privileges of divine citizenship is sufficient demonstration that spirituality is the key to, and the essence of, and the first requirement of admission to the kingdom. The one and only way to participate in the joys and blessings of the Spirit-filled life is to cease from hardness of heart, and from intellectual self-justification and self-trust, and to become as little children in humility and in receptivity to truth. Spirituality and divine citizenship are one and the same thing. Growth in spirituality is the test of efficient citizenship. The man who has stopped depending upon his own strength, his own wisdom, and has opened his eyes and ears and mind and heart to the influences and manifestations of the Spirit is ready to receive, and in all consciences will get the papers and rights of a citizen of the kingdom of the God of Jesus Christ. And that soul only is being sanctified unto God-likeness and fashioned into the image of Jesus Christ who is growing daily, hourly, momentarily, in the gifts and graces of the spiritual life. To be spiritual is to become childlike. To attain spiritual development is the aim and the calling of those who are Christ's.

The Holy Spirit, the personal, purifying, propelling presence of God in the life of man, is the means unto the spiritualizing of human nature according to divine decrees. The entrance of the Spirit means death to sin. The yielding of self to the gentle ministrations of the Holy Spirit is the first step toward individual transformation. The communion of the spirit of man with the Spirit of God brings peace, contentment, rest and a wisdom and energy which are more than sufficient to meet the demands and the opposition of the world.

No mere impersonal, unreal, unattainable something is this Spirit which Christ bade His disciples receive, and of which, at a later time, they received a fuller measure. It is the real, helpful, personal presence of God in the life. The spirit of man is a prey to all sin save the Spirit of God as a constructive, controlling force comes in. The transfusion of the soul with the vitality of the Spirit fills the dying heart of man with life.

There are three characteristics of the Holy Spirit to which I wish to direct your thought. The Holy Spirit is a constant presence in the life of the world, a controlling energy, a soul satisfying comforter. The Holy Spirit is a constant presence and factor in the life of the world. The entire list of graces and gifts and blessings which are ours at the hands of our Heavenly Father are constant. The gift of the Spirit is no exception to the rule. When God promises to men the presence and uplift of the Holy Spirit upon the fulfillment of certain conditions upon their part He means just what He says. Our Father is not fickle or changeable or inconsistent. He is the same to-day, yesterday and forever. And His Spirit, which is His own real, personal presence in the hearts of men, is as constant as all else with which He has anything to do. When we were far away from duty and were serving sin the Spirit of the living God was knocking ever at our hearts. And though we hated ourselves and the depth of our own iniquity, though the world may have despised us and forsaken us, though everything in life may have held us as "unclean" with the leprosy of sin, still the Spirit of our living, loving Father stood waiting to reveal to us the wealth and beauty of the love of God and to receive our dying souls with the fullness of power unto eternal life.

The constancy of the Spirit as a factor in life is nowhere better illustrated than in the experience of Christian men who have given themselves up, in less or greater measure, to His dominion. What a joy, what a comfort, what a stay it is to know that whenever and wheresoever we may turn to the Spirit for the portion of refreshment that our souls so sorely need we shall always find Him ready to supply our wants. There is no sense and no reason in much of our constant petition to God to fill us with His Spirit. The influences of types of thought and of prayer are hardly escapable. We have grown so accustomed to ask God to fill us with His Spirit of power. But I submit, would we not pray better and more to the point if we thanked our Father for the favors of His love and acknowledged to Him in person, what He already knows, our shortcomings and our lack of appropriation of the gift of His Spirit. The showers of spiritual blessings are forever falling free, full and sufficient upon human souls everywhere. Our prayers should not be of petition that God may give us showers, but rather of thanksgiving for past, present and future blessings and of dedication of self, through the riches of His grace and powers to a finer and more fruitful life for Him. The presence and influence of the Holy Spirit in the life of the world is constant gratuity. If you are not the deeply grounded spiritual man that you should be the fault lies not with the Spirit, which there is abundance unto all men's necessity, but with you who have refused that wealth of spiritual power which, under God, might be yours if you would. Everywhere and continually the Spirit of the Lord is active. He knocks ever at the door of the sinner's heart.

He is forever pouring out the inexhaustible waters of spiritual life upon the parched souls of men. But neither God nor His Spirit can fill any inverted cup. The showers of blessings can not flood a closed heart. Then, too, the Holy Spirit is a controlling energy in the life of the man who is susceptible to His influence. Christ tells us that His Spirit shall lead us unto all truth; that He shall be our Guide, our Teacher and our Helper. The catalog of the activities of the Spirit in the life of man is strengthening and sustaining. By Him we are led into the entirety of divine self-revelation and of eternal truth. Under the guidance of the Spirit of the living God we may progress from truth to truth as the workers of God's universe are revealed to us and the application of everlasting verities brought home to our hearts. May no man think to follow the Spirit without ever He may direct. Dante went through hell and heaven and the intermediate regions of the world beyond, and told in allegory and song the wonders that he witnessed and the sights he saw, so may we, with the Spirit as our Guide, be given grace to look truth squarely in the face and portray it faithfully to the world. And if we, as Dante, or beyond him Christ, shall be haunted by those who fear the light of truth we shall yet be certain that the truth, the truth alone, is worth men's fealty and shall make them free.

The Spirit as the Comforter appeals to the heart of every Christian. Who of us does not joy in the fact that above us and within us is this comforting Spirit of the Lord our God? The human heart cries out for comfort when distressed and danger and destruction come upon it. When our hearts are bowed in anguish and our souls are crushed with grief, when every human tie is severed and no mortal hand may avail to dispel our utter darkness, then the Spirit of the loving Father strengthens, sustains, sanctifies the soul. "Save me, O God, for the waters are come into my soul," we cry out with the Psalmist. In the Judah wilderness of the world our souls thirst for Him, our flesh longs for Him as for water, and the Spirit comes, and with His entrance the live springs of refreshment minister to our souls' deep need. The Spirit as the Comforter is God in His presence ministering to the humanness of mortal needs. No man can live happily without Him. No man can weather the trials of tribulation and the temptations of prosperity without Him. Lending the sorrowing light hearts He keeps the successful level headed.

The sense of the constant presence of the Spirit of God in the individual and world life is the certain indication of a true religious experience. No man who lives near to God is without it. It is elemental in Christian experience. And this consciousness of God's abiding and guiding is the mainstay of the soul. Without it progress is impossible in the truest sense. With it we may fight with fearlessness, with hope unquenchable, against principalities and powers, against the wickednesses of high places and the sins of mighty men. For the abiding Spirit of the living God is the controlling energy in the life of humanity. Bad men may defeat Him temporarily; evil policies may frustrate His purposes and hurl themselves against His plans; but the Spirit of God is unconquerable. He is the controlling, the overruling energy of the world. In this Spirit we should find our strength. From Him we should derive the comfort of our souls.

Let not your heart be troubled. Come what may, be the storms of life what they will, God will not leave us comfortless. He will not leave us orphans. He is with us. He will abide with every soul who loves and trusts Him, and constantly refresh us all. He will give us courage and be our strength. He will suffice us. He will comfort us. And He does.

Conscience Not an Information Bureau.
 If conscience is a safe guide to what is right and wrong then the Bible is not needed. There is no half-way ground here, for a guide that needs guidance is no guide at all. And as a matter of fact, conscience is not a guide, and because so many souls mistakenly think it is, confused and wandering errors in the pathway of life are constantly made. Conscience is a monitor. It prompts and prods; it urges "Do what you know to be right; do not do what you know to be wrong." But it does not instruct us in what is right and what is wrong; it is not a bureau of information. That instruction we receive from God in many different ways, of which the Bible and the training of parents and teachers are some. Therefore it will not do to settle back in the easy assurance that we have a safe guide in conscience. We have a tremendous responsibility to learn, from sources outside of ourselves, what is our duty, and those sources are always available when we really seek them.—Sunday-School Times.

Nature Presses Toward Fruitage.
 Ripe fruit, which is the immutable promise and purpose of God, is the end of a patient process. After a long and trying pause young spring, like a hope of God, returns; but the end is not yet. It is the season of new breath, new motion and new birth. Everything is astir under the new, universal excitement. The earth, like a bride, puts on her beautiful attire. She blooms and sings. But bloom and songs are not the end. By her beauty music she announces the exquisite end toward which she is moving. She will not pause until she has produced her fruit, nor then until her fruit is full-ripened and mellow. She recognizes nothing less than ripe fruit to be her fitting crown. Nothing less will satisfy God. Thou crownest the year with Thy goodness.—John Paulsford.

The Reason is Christ.
 We have insane and blind asylums and public schools in Massachusetts, and not in Turkey, because here we had yesterday a strong sense of Christ, and there they had not.—The Rev. Frank Crane.

He Opens the Path.
 God never fails to open you a path though He may refuse you a philosophy.

The Sunday-School

INTERNATIONAL LESSON COMMITTEES FOR JUNE 14.

Subject: The Risen Christ by the Sea of Galilee, John 21:1-25.—Gold Text: Matt. 28:20.—Commit Verse 15.—Commentary.

TIME—May, A. D. 30. PLACE.—The shores of Galilee. EXPOSITION.—I. Lowest, thou wilt find the fisher's net. The twenty-first chapter of John is an appendix to the gospel. The gospel naturally ends at 20:31. This appendix is evidently also by John, with the possible exception of verses 24 and 25. The disciples had gone into Galilee because Jesus had bidden them go there (Matt. 28:22; 28:7; Mk. 16:7-10). There were seven of the apostolic company present at this appearance of Christ (v. 2). Thomas was one of the number. Peter was the leader. Peter suggested that they go a fishing. Some have thought that this was a temporary desertion of his call on Peter's part. This is pure fancy. Secular occupations are not inconsistent with a true devotion to the work of prophet, apostle or minister. (Acts 18:3; 19:24.) It is well to be honestly busy while awaiting great events. God often grants His special revelations to those who are at the post of secular duty (Luke 3:8; Matt. 4:13-20, 31). Jesus seemingly approved of this fishing excursion, at all events He took a hand in it (v. 6). Jesus disclosed Himself to the disciples as at their first call of four of them by a miraculous draft of fishes (Luke 5:5-11). Jesus did not come to their help until they had come to end of themselves and their own resources, having toiled long and wearily and fruitlessly. As day broke they saw Jesus standing on the beach waiting for His weary disciples out on the sea to bring their fish ashore. We may see a picture of Jesus standing on the beach beyond the sea of life waiting for us to bring ashore the fish we have caught. Alas that so few of us are heavily freighted as were these disciples. Before Jesus came to the help of His disciples He drew out of them a confession of their own utter failure (vs. 3, 4). Everything about the story bears the marks of its genuineness and truth. The actions ascribed to Peter and John are exceedingly natural and highly characteristic. The story if fictitious would never have mentioned that the disciples for some time were not clear that it was Jesus. When breakfast is over Jesus especially addresses Himself to Peter. He was the one who especially needed first to be searched and then encouraged and commissioned. He calls Peter by his weak natural name Simon; for He is about to recall his failure, in which he had not appeared at all as Peter (Man of Rock). The first question brings up Peter's self-confident boasting and sad fall, "Lovest thou Me more than these?" Peter had boasted that though all the cast were offended he would not be, that he would stand by His Lord even unto death (Matt. 26:33-35). Peter had thought that his love overtopped that of all the rest of the disciples. Jesus asks him if he still thinks after his sad denial that he loves "more than these." Peter did not say he loved Jesus more than the others did; he had learned humility. But of his love he has no doubt and is willing to appeal to Jesus' own knowledge of him, "Thou knowest that I love Thee." Are we so confident of our love to Jesus? Can we say to Jesus, "Thou knowest that I love Thee?" True love to Christ is shown by obedience (John 14:15-21). Jesus accepted Peter's profession of his love and on its basis commissioned him, "feed My lambs." Jesus will set only the one who loves Him to feeding the lambs, and the way to show that we really do love Him is by feeding His lambs. The lambs are the young of the flock. A minister's first duty and a Christian's first duty is to feed them. The word of God is the food to give them. What wondrous forgiveness and compassion on Jesus' part to set faithful Peter at this glorious post. He asks the same question a second time, leaving out "the more than these," and gets the same reply. He gives another commission, "Tend My sheep." Love to Him is the condition of tending His sheep. To "tend" is more than feed, it is all the work of shepherding. Now Jesus alters His question and uses the same word for love that Peter had used, "Simon, son of John, do you have affection for Me?" The thrice asked question is such a manifest thought-gentle reference to the threefold denial that Peter is grieved at the suggestion of a doubt by the Saviour of his love, and he bursts out with all his soul, "Lord, Thou knowest all things, Thou knowest that I love Thee." Jesus is satisfied, "feed My sheep."

II. Follow Me, 19-22. A prophecy of Peter's crucifixion follows. Peter will have again the opportunity of proving that he is ready to die for Christ, and this time he will not fail. This might seem like painful information to Peter, but under the circumstances it must have been highly gratifying. His death should "glorify God." Then comes the grand and best commission of all, "follow Me." The following was to be very literal right to the cross (cf. Matt. 16:24; 17:3:12). Peter never forgot this conversation (1 Pet. 5:3-4; 2 Pet. 1:11).

Unsatisfactory Work.
 It's hard work fattening the soul on a weekly sermon sandwich.

REGISTRY OF PIGS.
 There is such a thing as a poor pig being registered because it is descended from registered stock. While such a pig may be better than a scrub as a breeder, on account of its many good ancestors; a pig that has good ancestors and is good individually is the kind that should be in the breeding pen. If it is not possible to inspect a pig before purchasing it, have a clear understanding with the seller as to its good points.—Progressive Farmer.

Pert Paragraphs.
 When a man plays for sympathy, he loses if he wins.
 Don't be afraid to do more than is required of you.
 Don't be afraid to begin at the bottom. It is the safest way to climb.
 Girls who are worth their weight in gold are seldom given a weigh-in.
 When anybody agrees with you he has opinions; when he doesn't, decisions.

Libby's Food Products

Peerless Dried Beef

Unlike the ordinary dried beef—that sold in bulk—Libby's Peerless Dried Beef comes in a sealed glass jar in which it is packed the moment it is sliced into those delicious thin wafers.

None of the rich natural flavor or goodness escapes or dries out. It reaches you fresh and with all the nutriment retained.

Libby's Peerless Dried Beef is only one of a Great number of high-grade, ready to serve, pure food products that are prepared in Libby's Great White Kitchen.

Just try a package of any of these, such as Ox Tongue, Vienna Sausage, Pickles, Olives, etc., and see how delightfully different they are from others you have eaten.

Libby, McNeill & Libby, Chicago



So. 24-08.

DON'T CARE FOR DRESS.
 The Russian Empress cares little for dress, though her coronation robe of cloth of silver and pearls was a marvelous thing. And she looked like some goddess of the North in a novel ball dress I designed for her recently. It was a "simple" gown of white velvet with a long train and superb veil. This last was kept in its place by a jewelled white dove lightly perched on the Tsaritsa's hair, which was arranged over a cushion. Carmen Sylva, the white-haired Queen of Rumania, affects the charming flowing draperies of her country, with a long lace veil held in position with jewelled pins. The favorite color of Queen Elena of Italy is a soft blue-gray. Wilhelmina of Holland feels most at home in a tailor-made gown, and the Dowager Queen of Spain has brilliant taste in patterned brocades and silks.—Worth in Harper's Bazar.

A Random Thought.
 Everything has two handles; the one soft and manageable, the other such as will not endure to be touched. If, then, your brother do you an injury, do not take it by the hot and hard handle, by representing to yourself all the aggravating circumstances of the fact; but look on the soft side, and extenuate it as much as possible, by considering the nearness of the relation, and the long friendship and familiarity between you—obligations to kindness which a single provocation ought not to dissolve. And thus you will take the accident by its manageable handle.—Epictetus.

Let no one know so many of your secrets that you will regret his becoming an enemy some day.

BUILT UP
Right Food Gives Strength and Brain Power.

The natural elements of wheat and barley, including the phosphate of potash, are found in Grape-Nuts, and that is why persons who are run down from improper food pick up rapidly on Grape-Nuts.

"My system was run down by excessive night work," writes a N. Y. man, "in spite of a liberal supply of ordinary food."

"After using Grape-Nuts I noticed improvements at once in strength and nerve and brain power."

"This food seemed to lift me up and stay with me for better exertion, with less fatigue. My weight increased 10 lbs. with vigor and comfort in proportion."

"When traveling I always carry the food with me to insure having it."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pink.