

Thinking about work is enough to make some people tired.

A soft answer turneth away wrath, and sometimes bill collectors.

And the man who paid \$300 for a first edition of Shelley in London is named Wise.

All a person has to do with his troubles these days is to get outdoors and forget them.

Any automobile can be stopped in its own length, if what it runs into is strong enough.

About the only open-work stockings that are being worn now are those that need to be darned.

It is just like a mother to do her son's problems in algebra for him, and then to be proud of him for it.

The man who has been married three times may be a pessimist now, but he wasn't a little while ago.

When Paris apes Newport by doing "smart set" honors to a trained monkey imitation ceases to be flattery.

The man who writes sixteen-page love letters before he is married thinks a ten-word telegram is very long afterward.

Prince "Cupid" says that the way to pronounce his name is "Kale-ay-oo-ah." It sounds a good deal like a college yell.

Another girl has found a husband by writing her name on an egg. That's cheaper than paying railway fare out to Seattle.

"It takes a mighty good memory," remarked the philosopher, "to be able to forget the things one don't want to remember."

The people of Boston want their harbor made wider. But that would only make it easier for the enemy's war ships to get in.

Still, in spite of all this unprecedented record breaking, it will probably be some time before the one-minute horse gets here.

The nature of the "compromise" in the Alaskan boundary decision appears to be that the United States got the hide and Canada the tail.

All the newspapers in New York but one supported Low, but the one modestly remarks that it has more readers than all the others put together.

The cable announces that Russia and Japan have settled their differences. This perhaps means that Russia settles Manchuria and Japan settles Corea.

Premier Balfour thinks there is no danger of a war between Russia and Japan. In that case let's hurry and get excited again over the situation in the Balkans.

A Cleveland company proposes to insure bank depositors against loss. Is not this rather an uncertain way to increase the stability of our financial institutions?

Even if the man in Washington wanted to complain to the President that he was being pursued by airships is right about it, Prof. Langley can easily prove an alibi.

What seemed the utterly incredible story that a man had laughed himself to death over a joke in a New York theater is now explained. The joke was told him behind the scenes by a stage hand.

A German physician has discovered that rheumatism is contagious and has built an isolation hospital for his patients. What he has discovered is nothing new. All vice and all virtue are contagious.

Kaiser Wilhelm should rest assured that, if he wishes to challenge, Uncle Sam will find as much pleasure in taking the cup away from him as from any one whom he happens just now to call to mind.

It appears that some of the members of the British parliament do not know that New York state and New York city are not one and the same thing. And New York is so English, too, don't you know!

A Portland man has been cured of swearing through watching the peaceful pigeons of the city. Let him never attempt to cultivate a garden or the suburban chickens will undo all the work of their cooling cousins.

We are a democratic and modest people and therefore merely mention the fact that the pallbearers at the funeral of W. L. Elkins represented \$10,000,000,000. In some countries given to ostentation this would be played up as a feature.

It is not stated whether the Chicago man who combined 1,000 gallons of cider with carbolic acid gas, old bottles and counterfeit labels, and sold the produce to the Chicagoese for champagne at \$4 a quart, came originally from Connecticut.



The elderly man with the diamond horse-shoe scarfpin and the thick-soled brilliantly polished shoes, who was sitting near the door, rolled his unlighted cigar around in his mouth and turned to his companion. "Yes," he said, "you might say that it was a gift. If a dog has got anything in him I can bring it out. I know just how to handle 'em. It makes me sick to think of the good dogs that are running loose around the town that ain't got a particle of ejection—dogs with sense that only want a little training to be a credit to the man that owns 'em. I can take a dog and make a gentleman of him. Now that dog out there—"

"He's all right," said the dog's owner, as the dog half rose and wagged his tail furiously. "Only," he added, with a severe eye on the dog, "he's taking up too much room there. Suppose you turn around and lie down there in that corner so's there's room for somebody else on that platform besides you," he suggested, and the dog promptly turned around and crawled to the corner indicated, where he curled himself up in the smallest possible space. "There," said the man, triumphantly, "all he wants is a hint." He leaned back in his seat, forgetting to close the door. "Isn't it wonderful!" exclaimed one of the standing women, addressing the one who had shivered. "Very," replied she, changing hands on her strap and sighing wearily. "It's a pity, though, that there aren't some capable dogs that would take a man and make a gentleman of him." She looked at the dog's owner as she spoke and he appeared uncomfortable.

By the Ancient Mariner

There has been found, presumably in a garret, a hitherto unpublished manuscript by Samuel Taylor Coleridge. It appears to have been the intention of the poet to write a second "Rime of the Ancient Mariner," showing how that famous old salt on an occasion subsequent to the one commemorated in immortal verse met another wedding guest, this time a lady. The poem was not written, but the marginal notes make its outline and plot as follows:

but nevertheless continueth his tale of woe. "5th. She explaineth that she hath a pressing engagement, but he still holdeth her with his glittering eye. "6th. She heareth in her mind the strains of the Wedding March, and seeth in fancy the bride walk down the aisle, and is agonized by the thought that she will not be there. "7th. But he still holdeth her with his glittering eye and she cannot choke him off. "8th. Put, at last, she maketh a great effort and giveth the Ancient Mariner such a tongue-thrashing that he cannot get in another word edgewise. "9th. He trieth hard to get in the albatross story, but in vain. He realizeth that he is up against it. "10th. Then, wagging his head dolefully, he turneth away, a sadder and a wiser man. And never from that day did he stop a Wedding Guest of the female variety."—William E. McKenna in New York Times.

The "City of Crickets"

"San Antonio ought to be called the city of crickets," said a man who has just returned to New Orleans from Texas to a Times-Democrat reporter, "for I never have found as many crickets anywhere on earth as I found out there. The streets are literally filled with them. It is not simply a case of the cricket on the hearth. It is a case of cricket everywhere you go. I have been trying to figure out why it is that these insects are so plentiful in the Texas town in question. At night they swarm around the electric lights like the bugs we are familiar with in other places. It is impossible to walk along the streets without stepping on them. And there is just a bit of poetry about the situation in San Antonio with respect to crickets: life there. The people generally look upon them with a feeling of affection, and it is a rare thing to see a citizen show

any sort of indifference to the members of this interesting family. No man would think of treading on a cricket. They take particular pains not to do anything that would in any way injure the lives or limbs of crickets. I was speaking of the poetry of the situation. It is a fine thing to hear the crickets crooning early in the evening. They chirp as cheerily as if they were hidden away in the weeds of some romantic hedge or on the hearth which has been immortalized in verse and song. Men hurry along the streets; women brush along with their musical skirts, and all the while the crickets keep on crooning their little love songs, just as if the pulses of humanity were not beating about them. It is interesting, picturesque, poetic, and if I had my way, I would christen San Antonio the 'City of Crickets.' I think the name would add color to a city already romantic in its rich coloring."

The Decline of Babylon

Ancient Babylon was the alluvial and of the Euphrates and the Tigris region, about equal in size to the Italy of to-day, and was the granary of the ancient world, with a phenomenal wealth of vegetation and palm forests and olive orchards and vineyards. Canals dug in various directions served to store the waters and to irrigate the land, and at the same time were the avenues of commerce and trade. Indeed, the Babylon of the Biblical period was the Holland of antiquity. Every king found his glory in the extension of the waterway system, and from the days of Hamurabi through many centuries the work of the ruler in this regard proved to be the greatest blessing to the country. The whole country was practically one vast garden, northward from

Babylon, between Hillel and Bagdad, according to the wonderful reports of Xenophon, Ammalius, Marcellinus and Zosimus, the last mentioned finding as late as the fifth Christian century vast vineyards and olive groves throughout the land. In the time of the early Arabian califs no fewer than 350 cities and villages are mentioned by name along these canals. Pliny declares this to have been "the most fruitful land in the east." Now, on the other hand, it is a dreary desert, the playground of the storms and winds. In the southern portions there are still some remnants of the canals left, but the two famous rivers, Euphrates and Tigris, are no longer connected, and between Bagdad and Bassora a few English steamboats can scarcely force their way.

Beautiful Land of Where

There's a beautiful land in some sweet clime,
'Neath the light of a cloudless sky,
Where the meadows are fair with blossoms rare,
The rivers of rapture by,
There are billtops kissed by the shimmering sun,
All clothed in their verdure green,
And streams that glide with a ripple of pride,
To the valleys that lie between.
It is there that the weariest soul may rest,
And the saddest of hearts may sing,
For the heaven's care that mortals bear
Soars away on willing wing.
The spirit of peace is o'er the land,
And love reigns a monarch there,
In that glorious clime of the after-time,
The beautiful land of Where.

Is caressed by the sleepy sea,
But the fairy who waved her magical wand
Has power for only awhile,
And the radiant gleam was a vanishing dream,
Like the light of a fleeting smile.
O when and how shall we wander away
To the haven that lies beyond—
To the vision blest of rapture and rest,
Of all that is fair and fond?
The poet sings of it many a time,
But it shines afar, like a glimmering star—
The beautiful land of Where.
It is far beyond the desert of toil
And over adversity's sea,
Where the light of day fades never away
And sorrows no more shall be,
We must climb the beautiful hills of hope
By the pathway of patience fair,
And at last we shall rest in that region blest,
The land that awaits us—where?
—Arthur Lewis Tubbs.

SUNDAY SCHOOLS

LESSON

LESSON X.
Golden Text—"The fear of the Lord is the beginning of wisdom."—Prov. 9:10.

I. The First Movements of the Young King.—The first duty of Solomon was to become firmly established in his kingdom.

II. The State of the Kingdom.—The kingdom had reached its highest glory and widest extent at the death of David. It was in perfect peace, and thoroughly organized. The fullest development of material prosperity and greatest splendor are associated with the reign of Solomon. But there was as yet no central, overmastering, unifying place of worship.

III. The Great Religious Assembly at Gibeon.—V. 4. Early in his reign Solomon held a great national gathering of the leaders of the kingdom, more fully described in 2 Chron. 1: 2-6.

The object of this great assembly was to unify the people under Solomon, to show the nation that he stood by the religion and the God of his fathers, to extend the influence of religion over the nation, to learn the sentiments of the people, and to bring all into harmony with himself and his plans.

IV. All Ways of Life Open Before Solomon for His Choice.—V. 5.

The Dream. The religious services were closed, and Solomon retired to rest with a mind elevated by religious fervor, and the greatness of the work before him burdening his spirit. Then in answer to Solomon's sacrifices and prayers, "The Lord appeared to Solomon in a dream." There are not a few instances in the Bible where God spoke to men through dreams; as to Abraham, Jacob, Joseph, Pharaoh (interpreted by Joseph), Solomon, Daniel, Nebuchadnezzar (interpreted by Daniel), Joseph the husband of Mary, Pilate's wife, Paul. In Job are two instances of instruction through dreams,—the vivid vision of Eliphaz (Job 4: 13-17), and in the speech of Elihu (Job 32: 13-18).

The Option. "And God said, Ask what I shall give thee." "There is nothing good for us in all his treasures of wisdom and knowledge which he is not most ready, with abounding fulness, to impart. The Lord is never displeased with large asking—so that he is proper asking—and his free bounty delights to surpass the largest requests and most audacious hopes of the petitioner."—Kitto.

Practical. 1. "That blessed and most loving offer is made to every human soul. To the meanness of us all God flings open the treasures of heaven. We fail to attain the best gifts, because so few of us earnestly desire them, and so many disdain the offer that is made of them."—Farmer.

2. You must choose. "People think that it is possible for them to postpone making a choice. But it is not. To-day every one in this school will again choose between godliness and the service of the world; for if you do not choose the one, by the very refusal to choose that, you choose the other."—Schauffer.

Choosing is a test of character. It is not what we get, but what we choose; not money or poverty, but the love of money; not success in gaining pleasure, but what we seek first, that tests us as to what we really are. What we have and what we do often depend on what things outside of ourselves. What we choose is the work of our hearts and wills.

V. Considerations that Guided Solomon's Choice.—Vs. 6-8. Solomon, before deciding what to choose, carefully considered his circumstances and needs, thus showing that well-balanced mind on which it was possible to bestow the gift of wisdom.

First Reason. The memory of what God had done for his father was a motive for walking in the same ways, receiving the same favor, and carrying out to perfect fulfillment what his father had begun.

6. "Thou hast shewed . . . great mercy." All that had come to David was a gift of mercy. He had no claim on the kingdom, no right to demand the position he had received. "Walked before thee in truth," in sincerity of heart in true devotion. He was true to all his duties toward God. "In righteousness." His duties to his fellow-men. This was the general course of his life. "This great kindness," withheld from Saul. "That thou hast given him a son to sit on his throne." It is a great favor to have God's blessings to us continued to our children, and thus to make our influence for good enduring.

Second Reason. He did not seek his present position, but it was conferred on him by God. 7. "Thou hast made thy servant king." The fact that God has put a man in any position of trust or duty creates an obligation to fulfill the trust and perform the duty.

Third Reason. His youth and inexperience compared with his father, who came to the throne after a youth of activity, and ten or twelve years of special training, and seven more as king over a small kingdom. "I know not how to go out or come in." This expression is proverbial for the active conduct of affairs. See Num. 27: 17; Deut. 28: 6; 1 Sam. 18: 13. This was a strong reason for asking of God the things he decided to ask.

Fourth Reason. The greatness of

the work to be done. 8. "Thy servant is in the midst of thy people." That is, is set over them as a king. "Which thou hast chosen." It was not only a great nation, but the nation chosen to represent God before the world and carry out his kingdom and teach the world his truths. All this was a far greater responsibility than the ruling of an ordinary kingdom. "A great people, that cannot be numbered." This was a common and natural expression for a large number. It would have been very difficult in those days to get the exact number of the people.

Practical. 1. Every one should use his reason in determining his course. Carelessness and indifference are crimes in a youth.

2. Every one is a little child in the presence of God and eternity and the vast issues of life. There is a great deal which the wisest man cannot know for himself. All need divine guidance, light and strength.

VI. Solomon Makes the Wise Choice.—V. 9. "Give therefore an understanding heart." Wisdom for the administration of his duties, wise principles, and wisdom in the application of them to the nation.

Solomon's own descriptions of wisdom imply that it rests upon a moral basis. No man can be a wise judge or wise king who is not first a good man. "The fear of the Lord is the beginning of wisdom."

VII. The Divine Approval. The Choice Followed by a Double Blessing.—Vs. 10-15. The choice was made in a dream, but it expressed Solomon's real desire. 10. "And the speech pleased the Lord." Why? (1) It was right, noble, unselfish, like God himself. (2) It rendered it possible for God to give him large measures of the best things in all the universe. (3) It furnished an opportunity to give many other things. God loves to give. He gives us all we can beneficially receive. The more he can give us, the better he is pleased.

11. "Because thou hast . . . not asked for thyself." The selfish man cannot receive the gifts God gave to Solomon, and he ought not to receive what he selfishly asks for himself. Selfishness is of hell, not of heaven, and bears the blossoms and fruits of the place to which it belongs.

The First Blessing. The Wisdom he Asked For. 12. "Lo, I have given thee a wise and an understanding heart. So that there was none like thee before thee," etc. This has been literally fulfilled in history. He had "wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore" (1 Kings 4: 29).

The Second Blessing. The Worldly Fruits of Wisdom. 13. "I have also given thee that which thou hast not asked." Here we see a striking illustration of that law of the divine government, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6: 33; Luke 12: 31).—Cook. "Both riches, and honor." See the next lesson.

14. "And if thou wilt walk in my ways . . . I will lengthen thy days." The promise here is only conditional. As the condition was not observed (1 Kings 11: 1-8), the right to the promise was forfeited, and it was not fulfilled. He died at the age of 60, ten years younger than his father David.

15. "And Solomon awoke; and, behold, it was a dream." But the results were real, because what was done in the dream expressed what Solomon really was and actually chose. "And he came to Jerusalem," his home, and the other sanctuary where the ark was placed. Here he continued the sacrificial feast.

Note. (1) Solomon asked nothing merely for himself, but everything for the best doing of the work put into his hands. This was noble and divine. (2) He sought real worth, not outward show. (3) The higher good brought with it all the lesser blessings, and doubled their value. (4) His choice was immortal. The things he chose could not be taken away except by his own will.

We all need continually divine wisdom in order to discern between evil and good, between the good and the better. It is a blessed thing that God is willing to give us wisdom liberally.

4. "The case, as presented here, is good both for proof and for illustration of the principle that when men 'covet earnestly' and supremely the best gifts, God loves not only to give these best things thus preferably and supremely sought, but to throw in the lesser things as unasked gratuities—'in business phrase—'into the bargain.' Give your full heart and chief endeavor to seeking the kingdom of God and his righteousness, and God will see to the filling of your cup with earthly good as may be best for you in his sight."—Cowles.

There is a deep lesson for all in the order of God's gifts to Solomon. Wisdom and righteousness first, then worldly blessings. "Seek first the righteousness of God and its righteousness," then it is safe to give all other things, and not till then. Wealth can safely increase in a community only as fast as religion and morality prevail. Then it is a great opportunity, a means of advancing God's kingdom. Riches, like fire, are "a good servant, but a bad master."

DAIRY

The Cheesemaker's Side.

There has been a good deal said in the agricultural press about cheese factories running only in summer. It is generally argued that they should run the year around, that the production of milk in winter might be encouraged. That is an ideal condition to be looked forward to and hoped for. But for the present little can be expected in this way. The cheesemaker is compelled to follow the course that will yield him a profit. Recently Mr. J. R. Biddulph of Bureau county, Illinois, gave to a representative of the Farmers' Review the cheesemaker's side of this question. He said: "The cheese industry in Illinois is not improving much, for there is no one to stir up the cheesemakers. In my immediate locality there is an improvement, but it is not general. More flats are being made than ever before, because many of the factories have a home market for them. Flats weigh from 32 to 40 pounds, while cheddar cheeses weigh from 50 pounds up. There are four cheese factories within a radius of seven miles from my house. None of them make butter, but some of them run the year around. Mine runs from April first to December first, every day. I do not believe a factory should run all the time, nor do the merchants. They think the factories should shut down so they can have a chance to work off their stock of cheese and fill up the following season on fresh goods. However, if we had milk enough to permit us to run all winter, we would have to run. During the month of December we generally run every other day, and that is the way the factories do that run all winter. But it is a poor plan to run every other day. A factory that does that seldom makes enough cheese to pay expenses in the months when they are doing that. The most I ever received in the month of December, when I was running every other day, was \$50, and that did not pay expenses. We are using now between 4,500 and 5,000 pounds of milk daily. I do not buy the milk outright, but make it into cheese at so much per pound. The patrons take the cheese and sell it themselves. They go to town and trade it for groceries, dry goods and other things they need."

Milk From Silage.

It would be interesting to hear from some of our readers that have silos and feed their children on milk made from such silage. The Borden Milk Condensing Company will not permit the farmers that sell them milk to use silage as a feed, no matter how good that silage may be. They claim that milk made from such materials is unfit for the use of babes and that the latter are always made sick when they use milk made from silage. One of the Borden Company declares that the farmers that have silos will not feed their own young children on milk so made. We feel certain that this is not so, and that if any users of silage take that position it is for the purpose of being on the safe side of a proposition of which they do not feel quite certain, rather than because they have any definite information that milk from silage is unhealthy. The company also asserts that milk made from silage is a poor keeper, on account of the unusual amount of acid it contains. Is this true? It would appear not to be, as Mr. Gurlier of De Kalb, Illinois, sent silage made of milk all the way to Paris, France, and it arrived in that city in a perfectly sweet condition, and no preservative of any kind was used in it. This would look as if milk made from silage keeps fairly well. This milk did not begin to get "off" till it was seventeen days old. The fact that other condensaries in the country permit the use of silage would seem to indicate that other milk condensing companies hold a different view from that held by the Borden Company. It is certainly to be hoped that some experiments will be started to demonstrate the value of silage made milk as a food for infants.

Coal Tar Colors Excluded.

From the first use of coal tar colors in butter there has been a great outcry against them. The people that object to their use declare that these colors are very injurious to health. The makers of the colors have declared otherwise, and have asserted that if the colors were poisonous when used in large quantities, the amounts used in butter were so small that they could injure no one. There have now and then been reports of children drinking the butter colors and being poisoned fatally by them. On this point we must say that the Farmers' Review has tried to discover the truth of some of these reported cases, but has never been able to even get a reply from the families in which such tragedies were reported to have occurred. We have very serious doubts as to the truth of these reports. But if the coal tar colors are injurious in any way they should not be permitted to be sold in any state. The state of Minnesota has taken that view of it and has passed a law prohibiting their sale after January 1, 1904. Vegetable colors have been used in butter for so long that records do not trace their first use. The old and reliable source of this coloring is annatto and colors made from that plant are not prohibited by the laws of any state. It is likely that many other states will pass laws against the use of coloring matter made from coal tar.