FOOT ROT IN SHEEP.

Now that there is a revival in the sheep-growing industry, a word of caution may be needed against trying to grow sheep on low or wet land. The natural habits of the sheep is on high and often rocky lands. By contact with rocks and stones the hoofs of sheep are naturally pruned. When they are kept on low, wet ground the hoof grows long, and being very little sensitive it is easily softened until it begins to rot. There can be no doubt that this is caused by some germ, for rubbing the hoof with blue vitriol, which is one of the best germ killers, will destroy it. But the germ seems to be indigenous to all wet lands where sheep are kept, and it is the worst affection with which sheep can be affected. When it once gets into a flock it can be carried to land that is high and dry, and will propagate there.

NECESSARY APIARY EQUIPMENTS.

To care for a few colonies of bees, it is necessary to have a few implements: A smoker, a honey knife, a bee brush, queen cages, swarming box, a bee veil, besides extra hives; and if we expect to raise comb honey, we want section boxes and supers to hold them on the hives, also a supply of honey foundation. If we prefer to extract the honey, we want an extractor, and if we use the extractor we will not need the section boxes. The smoker is the indispensible article. A honey knife may be made out of any ordinary good table knife with long and slim blade. A brush; nothing is better than quills from the wings of turkeys or geese. Queen cages are easily made from little blocks of wood, and so is the swarming box, which is made of light stuff, about twelve by fourteen inches square with one end open, and sides perforated with one-inch holes, with a long handle similar to a tork, handle put through the narrow way near the center of box. A bee veil may be made of cheap veiling stuff of any kind that will admit of as good vision as possible. A bee veil is not a necessity, although a beginner may get along better at first, but I think after you once get well started, the bee veil will be thrown aside.—The Epitomist.

TUBEROSES EASILY GROWN

If to be grown in the open, start the bulbs in pots in March. Use small pots, one bulb in each, planting so the crown will be a little above the surface of the soil. Set in a warm place; keep the earth moist but not wet. When the bulbs show growth, give a sunny location, as rapid growth tends to weaken the plants.

Give fresh air freely, but do not allow any chills, as the tuberose is very delicate and tender. Set the pots out of doors for a time on mild sunny days. Never give more water than is necessary to keep the soil moist. If kept too wet there will be few if any blossoms. About the first of June transplant to a sunny spot which has been freely fertilized with well-decayed cow manure. To secure fine blossoms the soil must be rich and mellow. When the flower stalks appear, tie to a strong support with a narrow strip of soft cloth, for if not tied the weight of the flower with rain and wind will cause them to break. Should the nights grow cool before they flower, cover with newspapers, which are light and a perfect protection.

If for house growth set the bulbs in May, for succession of bloom, from April to June, at intervals of from two to three weeks. Fill six-inch pots with one part each of sand, leaf mold, old cow manure and good garden soil. Treat as directed above, sheltering from the intense rays of the sun and keeping in mind the caution regarding watering too freely. The pots may be kept on a sheltered piazza I preferred. Water about once a week with liquid manure. Should the green aphis appear spray with soapsuds or a very weak solution of carbolic acid. The tuberose is a charming plant, with flowers of waxen white and subtle, delicate, though heavy perfume.—American Agriculturist.

DEEP, OR SHALLOW PLOWING.

On the western plains, or that portion of them composed of what is known as the Loess formation, it is a matter of seeming little difference what portion of the soil is turned upon the surface to form the seed bed, writes J. J. Edgerton, of Iowa. Soil from many feet down incidentally removed in digging wells, seems to furnish a vigorous home for vegetation before it has gone through any process of disintegration after coming to the surface.

But with the average soils such is not the case. Usually that brought up from any inches below the surface exposed to the air for several years it will have decomposed sufficiently for plants to take kindly to it, let this be half that turned by deep plowing.

[illegible] to decompose the deeper soil more readily, introduces more vegetable matter and underdrains where necessary. This is a better plan than to wait for the action of the weather, thereby necessitating the burial of that part already decomposed.

Mr. Renney of the Ontario Agricultural College says: "When subsoil is developed a good tilth upon the surface, keep it where the young plants can get at it and do not bury it, out of their reach." In his four year system of rotation he plows but once and that is to turn the sod, and it is done just deep enough to insure a good job of plowing. The tendency of the food materials of the soil, as they are rendered soluble, is downward, by reason of percolating waters. If the plowing is deep this fine tilth of soluble materials is turned down where it has a shorter distance to go before getting entirely out of reach of the young plant.

WINTERING HORSES.

Farmers within fifteen or twenty miles of the city will not find it a profitable business to winter city horses. Those having plenty of straw, fodder and hay will find this method of disposing of it much more profitable than hauling it to the city. A large quantity of manure is made, and this should be hauled and spread as fast as made, over the timothy meadows. The manure, if properly handled, will pay for the feed and care of the horses, and the money received for their board will be clear gain. In selecting horses for this purpose care must be taken to get only healthy ones. The boarding horses should not be in the same stable with the farm horses.

The oat straw and fodder should be cut by horse-power; give each horse a daily ration of one bushel of this cut feed, mixed with four quarts of bran, and ground oats. Feed half in the morning and half at night. Give six ears of corn at noon, with wheat straw and a small forkful of hay in the rack at night. The horses should be curried and rubbed down daily, and let out to exercise in the barnyard every suitable day. Water night and morning. With this feed and care, horses that are brought to the farm in the fall thin and weak will come out from one hundred and twenty five pounds more in the spring. Keep the stalls free of manure; the manure should not be allowed to remain in the stable, as fermenting manure will surely produce lung fever. While there is no great amount of money in the business, yet it is a very good method of disposing of the rough feed and making a large quantity of manure, which is always wanted.—Baltimore American.

OVER-FEEDING BROOD SOWS.

Many a fine litter of pigs is lost, and especially in times when farmers want to be particularly good to their brood sows by giving them too much feed the first three days after farrowing, says a breeder who has been successful. We have often noticed that the experienced breeder would not shy be allowed to have her own way at that period and has the range of the farm, will prepare her nest carefully on the south side of the hill, if possible, or with some other protection from the northwest winds. She will, if possible, make her nest close to a spring or slough. If her habits are closely watched, it will be noticed that she will eat nothing the first day. The second day she will probably go to the spring and take a drink, and maybe nibble green grass, if there is any convenient. The third day she may be looked for to come home; bringing her pigs with her with pardonable pride, and will usually bring a full litter of healthy squealers.

We do not recommend giving sows this liberty, but it would be better for some farmers if they did. By studying nature we can provide better quarters than nature furnishes, can take advantage of the instinctive wisdom of the brood sow and also of the wisdom of man, but upon one point, however, nature is inexorable; the brood sow must not be fed heating food the first three days. To do this is to invite cake udder, or what is known as milk fever, and destroy a litter of pigs. The first day give nothing but water—dish water is as good a thing as can be given. The next day give a little bran in it; the third day add a little bran and oats; the fourth day a little corn might be added, but the sow should not have a full feed of corn for a week or two. There will be no trouble in giving bran or shorts, or ground rye or barley, in the form of slop. In other words, the brood sow with a young litter of pigs should be fed for milk and not for meat. It should be remembered that for the first three days the system is feverish and that no fever is there any appetite, and therefore to encourage a sow to eat food such as corn is simply inviting disaster.

Never give sour milk to the brood sow with a young litter of pigs. To do so is to invite scouring and ruin the prospects of the litter. When the pigs are two or three weeks old there is not much trouble in developing them along, providing there is no disease to interfere with feeding operations. The difficult thing is to feed properly during pregnancy and the first two weeks after the litter comes into the world. There has been no time in the State when it was no important to look after these matters.—Farmers' Guide.

THE BEES OF THE BIBLE.

A COMPETITIVE SERMON BY A PROMINENT PREACHER.

The Eleventh of the New York Herald's Competitive Sermons is on "The Sin of Despising Your Neighbor"—Dr. Talmage's Treatment of the Subject Treated as an "Trape For the Unwary."

"He that despiseth his neighbor sinneth." Prov. xiv., 21.

There is a great deal of sin in the world which the ordinary conscience neither recognizes nor condemns. With most of us the standard of right and wrong is purely conventional. If we do not break the letter of the Ten Commandments; if we keep clear of acts which public opinion forbids; if we maintain a character upon which society sets no brand, then we feel at peace within ourselves and make sure that we are God's elect.

We do not see what subtle and far-reaching things good and evil are—how they interweave themselves into all our acts, our words and motives, and secret thoughts; even; and how they depend, not upon the fashion of the hour or the place, but upon eternal and unchangeable principles. An enlightened and sensitive conscience would see sin in a thousand things which pass with the majority as indifferent, if not actually praiseworthy. It is not in nice points of religious observance that pieces our moral character above suspicion half so much as in those weightier matters of justice and mercy and truth which are involved in all the business and intercourse of daily life. Thousands who would tremble to participate in any of the so-called amusements of society, are yet as far from as strict and ostentatious as the Pharisees in regard to prayer and other duties, are yet living in such an atmosphere of uncharitableness and wrong that they are actually further from the kingdom of heaven than the very publicans and harlots. In a terse, direct and emphatic way a form of guilt is pointed out by Solomon which we seldom think of, yet which we are all very prone to fall into, and which is one of the most fruitful things sins in that large class of men who are disposed to be religious without being holy. The chief characteristic of such people is to trust in themselves that they are righteous, and to treat others in a way which manifests the spirit of Pharisee, who "stood and prayed thus with himself, God, I thank you that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Such conduct never fails to insure moral bankruptcy and to elicit the rebuke, "He that despiseth his neighbor sinneth."

The parable of the Good Samaritan supplies a most beautiful explanation of the word "neighbor." It teaches that every man with whom we come in contact or relation is to be regarded and treated as our "neighbor." The fact that I know of a man's existence, and that I can in any way teach and influence him, is enough to bring me under responsibility in regard to him. The broad Atlantic may roll between us, whole continents and burning deserts and deadly swamps may separate us; but if there is any channel of communication between us—any electric current, so to speak, by which sympathy may be created and love may act—that man is as truly my neighbor as if we met in the same market or lived in the same street.

Notice what it is to despise our neighbor. To entertain mean and contemptuous thoughts of our neighbor is obviously to despise him. We should always remember that there is a vastly more in common than there is of mere distinction between the lowest and more cultured and the lowest and most ignorant. Frequently, however, we forget this, and from mere diversity in outward circumstances we look upon each other with feelings of haughty superiority and contempt. As a consequence the rich and the great sometimes undervalue and insult the poor and the lowly; and the poor and the lowly in return hate the rich and the great, and ascribe all their importance and all their wealth and power to God, in both cases, this is despising their neighbor—forgetting their common humanity, their common dignity and their common origin.

To treat your neighbor with indifference, as if there were no ties binding you together, and no sympathy due from one to the other, is to despise him. The affinities of human nature are such that it is treason to place ourselves in proud isolation from the race to which we naturally belong, and pass upon the sufferings and helplessness of our kind with stoical indifference. Such conduct is not only reprehensible, it is actually sinful. It is sinful because it is a great wrong done to humanity. It rouses within man bitter, bad, resentful feelings, which sets class against class. Its tendency is to destroy self-respect, and to make us lose that which God has given us to be our crown and there is no telling what he may become.

Again, to despise one's neighbor is an offence against social unity. The social organism can only be held together by a true and proper recognition of the brotherhood and necessity of each individual to the whole. Society is one body. Its members are wonderful, but they are all knit together in the closest bonds.

There is no such thing as real independence. And hence for any man to despise his neighbor is just as wrong and foolish as it would be for the head to say to the feet, "I have no need of you;" for his influence, as far as it goes, operates to the disorganization of society—to the breaking up of that unity and sympathy upon which the general happiness and well being depend. Despising your neighbor is to sin against your own soul. By such conduct the great forces ever operating for the formation of your own character and the shaping of your own destiny are undervalued. We depend upon each other.

This offence is also an against God. Humanity is His child—the outcast and the sinful as well as the poor. If you despise his child, He says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

W. H. KEESHAN,
Pastor First Congregational Church, Park Ridge, N. J.

TRAPS FOR THE UNWARY.

Various Pitfalls Exposed by the Rev. Dr. Talmage.

TEXT: "I did but taste a little honey with the end of the rod that was in my hand, lo, I must die."—I Samuel xiv., 43.

The honey bee is a most ingenious architect, Christopher Wren among insects, geometer drawing hexagons and pentagons, a freebooter robbing the fields of pollen and aroma, wondrous creature of God whose biography, written by Huber and Swammerdam, is an enchantment for any intelligent reader.

Do you know that the swarming of the bees is divinely directed? The mother bee starts for a new home, and because of this the other bees of the hive get into an excitement which makes the heat of the hive some four degrees, and they must die unless they leave their beehive apartments, and they follow the mother bee and alight on the branch of a tree, and stay to cool off their "wings. Then they gather and hold an council, and some of them go at three bees apiece to the rest and carry the bees to the hive at least or rock out for all from a stream of water, and they have got up a new colony, and by their industries, and give themselves to the manufacture of honeycombs edible. But who can tell the chemistry of the honeycomb? Sweetness, part of it the very life of the bee, and part of it the life of the fields?

Plenty of this luscious product was hanging in the woods of Bethaven during the time of Saul and Jonathan. The army was in pursuit of an enemy that by God's command must be exterminated. The soldiery were positively forbidden to stop to eat until the work was done. If they disobeyed they were accursed. Coming through the woods they found a place where the bees had been building a great honey manufactory. Honey gathered in the hollow of the trees until it had overflowed upon the ground in great profusion of sweetness. All the army obeyed orders and touched it not save Jonathan, and he not knowing the military order about abstinence dipped the end of a stick he had in his hand into the candied liquid, and as yellow and tempting it glowed on the end of the stick he put it to his mouth and ate the honey. Judgment fell upon him, and but for special intervention he would have been slain. In my text Jonathan announces his awful mistake: "I did but taste a little honey with the end of the rod that was in my hand, and lo, I must die." Alas, what multitudes of young men and old have been damaged by forbidden honey, by which I mean temptation, delicious and attractive, but damaging and destructive.

Corrupt literature, fascinating but dreadful, comes in this category. Where one good, honest, healthful book is read now, there is a hundred made up of rhetorical trash consumed with avidity.

Corrupt literature is doing more to day for the disruption of domestic life than any other cause, perhaps, that I know of. Letters, sly correspondence, fictitious names given at postoffice windows, clandestine meetings in the parks, and fleet rates, and in hotel parlors, and conjugal perjuries are among the ruinous results. When a woman, once pure, has her mind thoroughly stuffed with the modern novel she is in appalling peril. There is a wealth of good literature being forth from our publishing houses that leave no excuse for the choice of that which is debauching to body, mind and soul. Ask for a list of intelligent man or woman and ask for a list of books that will be strengthening to your mental and moral nature. Life is too short and your time for improvement so abbreviated that you cannot afford to fill up with husks and cinders and debris.

Stimulating liquids also come into the category of tempting but dangerous and baleful. You say, "I cannot bear the taste of intoxicating liquor, and how any man can like it is to me an amazement." Well, then, it is no credit to you that you do not take it. Do not brag about your total abstinence, because it is not from any principle that you reject alcoholism, but for the reason that you reject certain styles of food—you simply reject what you do not like. But multitudes of people have a natural fondness for the kinds of intoxicants. They like to which make them smack their lips to look at. They are dyspeptic and they like to do something to relieve them of the annoyed by insomnia, and they take it to produce sleep; or they are troubled with a fever that is creating them oblivious; or they feel happy, and they must celebrate their hilarity. They begin with little sips and little sucks at the straws in the Long Branch piazza and end in the ditch, taking from a jug a liquid that consumes all the life in them.

One would suppose that men would take warning from some of the ominous names given to intoxicating liquors, from the devastating influence. You have noticed, for instance, that some of these intoxicants are called "Tiger." Typical of the fact that it puts a man's reputation in the shade, and his morals in the shade, and his prosperity in the shade, and his wife and children in the shade, and his immortal destiny in the shade. Now, I find in some of the liquor signs in all our cities the words "Old Crow." Nightly suggestive of the carcass and the life-less raven that swoops upon it. Men and women without number shun of our best institutions, and this evil is peeking at their glazed eyes, and pecking at their bloated cheek, and pecking at their destroyed manhood and womanhood, thrusting beak and claw into the mortal remains of what once was glorious life, but now morally putrid. "Old Crow!" But alas! how many take no warning. Remember Jonathan and the forbidden honey in the woods at Bethaven.

Furthermore, the gamester's indulgence must be put in the list of temptations delicious but destructive. Men who have crossed the ocean many times have noticed that always one of the first things in the morning until late at night, they grow up to gambling practices. I heard of men who went on board the steamer for an European excursion who landed without money to get their baggage up to the hotel or railroad station.

State Legislatures have again and again sanctioned the mighty evil by passing laws in defence of gambling dens, and many young men have lost all their wages at such so-called "meetings." Every man who voted for such legislation has blood on his hands and forehead the blood of these souls.

Stock-gambling comes into the same catalogue. It must be very exhilarating to go into the stock market, and, depositing a small sum of money, run the chance of losing out a fortune. Many men are doing an honest and safe business in the stock market, and you are as ignorant as if you do not know that it is just as legitimate to deal in stocks as it is to deal in coffee, or sugar, or flour. But nearly all the outsiders who go there on a financial excursion lose all. The old adjuring of the Scriptures, "Make not haste to be rich," has been a hand on his lip-pocket and said in substance, "I will be rich, I will be rich, I will be rich,