

Patience—"Love suffereth long."

Kindness—"And is kind."

Generosity—"Love envieth not."

Humility—"Love vaunteth not itself, is not puffed up."

Courtesy—"Doth not behave itself unseemly."

Unselfishness—"Seeketh not her own."

Good Temper—"Is not easily provoked."

Guilelessness—"Thinketh no evil."

Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth."

These nine make up the supreme gift, the stature of the perfect man. All are in relation to us, in relation to life, and can be practised to-day and to-morrow.

We hear much of love to God. Christ spoke much of love to man. We make much of peace with Heaven. Christ made much peace on earth.

"The greatest thing," says someone, "a man can do for his Heavenly Father is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done and how quickly it acts. How it is remembered and how superabundantly it repays us. There is no debtor in the world so honorable as love. "Love never faileth;" love is success; love is happiness; love is life; "Love," I say with Browning, "is energy of life."

"For life, with all its yields of joy or woe,
And hope and fear,
Is just our chance o' the prize of learning
love,

How love might be, hath been indeed,
and is."

POEM BY EDGAR M. ZAVITZ.

Are love and fellowship maintained to our ideal profession?

In outward act and inward thought do we escape transgression?

Let us examine us in the clear light of God's indwelling witness,
Which will reward all virtue found, condemning all unfitness.

Do we rest approved in conscience from tale bearing and detraction?

If Jesus Christ were here himself would he commend our action?

Or measured with his life on earth, so loving and forgiving,

Do we not blush ashamed, abashed at our own mode of living?

If so we are not right at heart, the main-spring of life's issue,

That gives to every word and deed its own distinctive tissue.

Love treats a neighbor as oneself, in deals not overreaching,

Does not commit what it condemns so vehemently in preaching.

It giveth a soft answer back to one that storms upbraiding!

It strives to comfort all it meets, even the most sin-laden!

It is long suffering, envieth no one, all things it endureth,

Its sure reward is joy and peace; heaven's kingdom it ensureth.

Even for its persecutors it prays: "O Lord they're blind, forgive them."

But Friends these things cannot be known unless we strive to live them;

For know this law inviolable, 'fe's truest, highest blessing,

Comes only to those perfect souls that never knew transgressing.

Conscience is the sentiment of the soul and remorse its pain. Hell has become a myth in a physical sense, but conscience and remorse remain. The man of sin may sneer at the traditional hell, but the hell of suffering in body and mind for broken laws remains. In these, as in the finer molding of life itself, pain has its mission and in a measure justifies its existence.—Rev. R. A. White, Universalist.

AGRICULTURAL SCIENCE IN RURAL SCHOOLS.

BY J. HOYES PANTON, M. A.

From time to time it is the privilege of the writer to address large audiences at Farmers' Institutes upon topics of a scientific nature. When Institutes were first established such were not