ers just now are of the Boers, most flattering. One of that in a Dutch church ago there appeared ing farmer's wife, er baby into town lefore leaving home written the names it the infant on one er and the list of the houseon another, and folded and put in urse she carried. e arrived the fond a slip of paper to read and reread it, that Koffia Rijst mfijit were rather for the child, and ones e embarrassing to the future time. Then allp of paper was produced ations followed.

Roses and Violets.

ent of the aweetest rose belous and the humble violet be accwling up at you from eyelmans when you know flowers and their fellows are to the deadly microbes for rs and agents. The delicate he Rothschild rose is comhe bodies of thousands of the microbes which bring death ion to so many of is and relations. The violet get their odor from the canbe, the tulip from the gout the geranium from the scarbactilus, Likewise, every e scent of any flower in reality gulping down after mouthful of some ter-There is no way of dislowers, as they are actually of microbes, and if you take away no flower is left.

auty to Blood Deep. od means a clean skin. No out it. Cascarets, Candy Cathar-ur blood and keep it clean, by the lasy liver and driving all im-n the body. Begin to-day to les, beils, blotches, blackheads, dy billious complexion by t king beauty for ten cents. All drug-ction guaranteed, 10c, 25c, 50c.

six smokeless powder manufac-

seas Cannot Be Cured mess Cannot Be Cured liositions, as they cannot reach the tion of the ear. There is only one deafness, and that is by constitution of the mucous liming of the Tube. When this tube gets inhave a rumbling sound or imperation of the mucous liming of the table of the mucous liming of the tube. The modern is sentially closed the result, and unless the inflamble taken out and this tube removed condition, hearing will be rever. Nine mass out of ten are starm, which is nothing but an intion of the mucous surfaces. "So One Humile I Dollars for any toos (coupset by caturth that cannot have the mucous surfaces."

F. J. CHENEY & Co., Toledo, Coruggists, 7%. mily Pills are the best.

rds which the people of Indianap-ads for presentation to General U now be presented to his widow fruit acids will not discolor with Purnam Fabriless Dyes,

of Abereorn has supplied the Gross Society with 300 dozen of t pocket handkerchiefs and 100 Are Your Kidneys !

Bierling Remedy Co., Chicago or N. Y. soal fields cover 471,800 square

ow, debilitated or exhausted cured as's Invigorating Tonic. Figg \$1. 's oil output is 15,000 barrels a

mr Bowels With Cascarets. chartic, oure constipation forever.

Mulroney, of Philadelphia, has 30,000 out of her shops in the thing Syrup for children ums, reducing inflamma-i wind colic, Sc. a bottle,

rew officers are on the lists of the Austrian

is the medicine to break up oughs and Colds. Mrs. M. G. ue, Wash., March 8, 1894. (Richinus communis) is sypt to keep away mosquit

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mpty Sack nnot Stand Upright." or, weak, thin blood

in the physical system. ves and muscles there rich, vigorous blood. is established as the n for the blood by its

ds Sarsaparilla Never Disappoints



Potent, Taste Good, Do losken, or Gripe, 10c, 25c, 25c INSTIPATION. Chieses, Neutresl, See York, 311 o CURE Tobacco Habit.

RTERSINK

impson's Eye Water

REV. DR. TALMAGE.

THE EMINEN'T DIVINE'S SUNDAY DISCOURSE.

Subject: New Year Thoughts-We Should Make the Most of Our Brief Lives-Infidelity the Source of Much Woe-Christ's Matchiess Stories.

(Copyright, Louis Riopsch, 1899.)

Washington, D. C.—In this discourse Dr. Talmage takes the opportunity of offering some very practical and useful suggestions; text, Psaims xc., 9. "We spend our years as a tale that is told."

The Israelites were forty years in the wilderness, and during thirty-eight years of the forty nothing is recorded of them, and, I suppose, no other emigrants had a dulles or people of the content of th and, I suppose, no other emigrants had a duller or more uninteresting time than they had. So they got to telling stories-stories concerning themselves or concerning others; stories about the brick kilns of Egypt, where they had tolled in slavery; stories about how the waters of the Red Sea piled up into pallsades at their crossing; story of the lantern hung in the heavens to guide them by night; story of thises destroying the reptiles of the wilderness; stories of personal encounter, it must destroying the septiles of the wilderness; stories of personal encounter. It must have been an awfaithing to have had nothing to do for thirty-eight years except to get lost every time they tried to secape from the wilderness. So they whiled away the time in story felling. Indeed, there were persons whose one business was to marrate stories, and they were paid by such triffes as they could nick up from the surrounding distances. To such instances our text refers when it says. "We spend our years as a tale that is told."

At this fremendous pusseans from the

our years as a tale that is told."

At this fremendous passenge from the year 1809 to the year 1000 it will do us all good to consider that our whole life is a story told—a good story or a bad story, a wise story or a foolish story, a clean story or a filthy story, a story of success or a story of failure. "We spend our years as a tale that is told."

In the first place I remark that sever

that is told."

In the first ribace, I remark that every person's life is a very interesting story, My text does not depreciate "a tale that is told." We have all of us been entertained by the story teller when snow bound in the rall train, or in the group a winter's night in the farmhouse, or gathered around a blazing hearth with some hunters at the mountain fine. Indeed, it is a praiseworthy

blazing hearth with some hunters at the mountain fun. Indeed, it is a praiseworthy art to impersonate a good story well. If you doubt the practical and healthful and inspiring use of such a story, take down from the library Washington Irving's "Tales of a Traveier" or Nathaniel Hawthorne's "Twice Told Tales." But as interesting as any of these would be the story of many an obscure life if the tale wore as well told. Why do we all like blographies and autoblographies? Because they are stories of eminent human lives. But the story of the life of a backwoodsman, of a man who looks stupid, of one about whom you never heard a word, must be just as thrilling on a small scale as on a large scale is a life of a Cycus, or a Charlemagne.

Cresar, or a Pizarro, or a Mark Autony, or a Charlemagne.

If you get the confidence of that very plain man just come out of the backwoods and can induce him to give the stirring experiences of his life, he will tell you that which will make your blood curdle and your hair stand on end; that night when a panther disputed his pathway on the way home; that landslide, when the mountains seemed about to come down on his cabin; that accident to his household and no surgeon within fifteen miles; that long storm that shut thom in and the food was exhausted; that contest at his doorway with bandits, who thought there might be with bandits, who thought there might be with in something worth taking; that deathbed, with no one but himself to count the flut-tering pulses.

Oh, yes, while "we spend our years as a tale that is told," it is an interesting story. It is the story of an immortal, and that makes it interesting. He is launched on an ocean of eternal years, in a voyage that will never terminate. He is striking the keynote of an anthem or a dirge that will never come to its last bar. That is what makes the devotional meetings of modern times so much more interesting these these. makes the devotional meetings of modern times so much more interesting than they used to be. They are filled not with discourses by laymen on the subject of justification and sanctification, which lay discourses administer more to the facetious than to the edifying, but with stories of what God has done for the soul—how everything suddenly changed; how the promises became balsamic in times of inceration; how he was personally helped out and helped up and helped on. Nothing can stand before such a story of personal rescue, personal transformation, personal illumination. The mightlest and most skillful argument against Christianity collapses under the ungrammatical but sin lapses under the ungrammatical but sincere statement. The atheistic professor of natural philosophy goes down under the story of that backwoodsman's conversion. laborate persuasion of the old

All that elaborate persuasion of the old folics of the folly of giving up active life too soon means nothing as compared with the simple incident you may relate to them of the fact that Denjamin Franklin was Governor of Penusylvania at elighty-two years of age and that Dandolo, of Venice, at ninety years of age, although his eyesight had been destroyed through being compelled by his enomies to look into a polished metal basin under the full biaze of the sun until totally blind, yet this sightiess nonagenarian leading an army to the successful bestegement of Constantinople! When an old man hears of such incidents, he puts aside his staff and ear trumpet and starts anew.

he puts aside his staff and ear trumpet and starts anow.

The New Testament suggests the power of the "tale that is told." Christ was the most effective story teller of all the ages. The parables are only tales well told. Matchless stories: That of the traveler cut up by the this vest and the Samaritan paying his board bill at the taven; that of the big dinner, to which the invited guests sent in fletitious regrets; that of the shepherd answering the bleat of the lost sheen and all the rural neighbors that night helping him celebrate the fact that it was safe in the barnyard; that of the bad boy, reduced to the swines' trough, greeted home with

Ing bim celebrate the fact that it was safe in the barnyard: that of the bad boy, reduced to the awines' trough, greeted home with such banqueting and jewelry that it rtuffed the older son with jealousy and disgruntlement; that of the Pharisse full of braggadeole and the publican smiling his breast with a stroke that brought down the heavers in commissration; stories about leprosy, about paralysis, about catalensy about dropsy, about ophthalmia—stories that He so well told that they have rolled down to the present and will roll down through the entire fature.

I heard Daniel Baker, the wonderful exangelist of his time, preach what I supposed was a great semon, but I remember nothing of it except a story that he told, and that, I judge from the seeming effect, may that afternoon have brought hundreds into the kingdom of God. I heard Truman Osborne preach several sermons, but I remember nothing of what he said in public or private except a story that he told, and that was, among other things, the means of my saivation. The lifelong work of John B. Gough, the greatest temperance reformer of all time was the victory of anecdote, and who can ever forget his story of Joel Straton touching him on the shoulder or of Deacon Moses. the victory of aneedote, and who can ever forget his story of Joel Straton touching him on the shoulder or of Deacon Moses Grant at Hopkinson, or of the outcast woman nicknamed "Hell Fire," but redeemed by the thought that she "was one of us?" Dwight L. Moody, the evangelist of worldwide fame and uscfulness, who recently passed to his great reward on high, during his valuable labors in the pulpit wielded the aneedote for God and heaven until all nations have been moved by it.

wielded the anecdote for God and heaven until all nations have been moved by it.

If you have had experiences of pardon and comfort and discathraliment, tell of it. Tell it in the most pointed and dramatic way you can manage. Tell it soon, or you may never tell it at all. Ob, the power of "the tale that is told!" An hour's discourse about the fact that blasphemous behavior is sometimes punished in this world would not impress us as much as the simple story that is a town of New York State at the close of the last century thirty-six profane men formed themselves into a club, calling themselves "Society of the six profano men formed themselves into a club, calling themselves "Society of the Druids." They mot regularly to deride and damage Christianity. One night in their awful moeting they burned a libbe and administered the sacrament to a dog. Two of them died that night. Within three days three were drowned. In five years all the thirty-six came to a bad end. Before justices of the peace it was sworn that two were starved to death, seven were drowned, eight were shot, five committed suicide, seven died on the gallows, one was frozen to death and three died accidentally. Incidents like that, sworn to, would balk any proposed irreverent and biasphemous behavior.

In what way could the fact that infidel-

In what way could the fact that infidelity will not help any one die well be so powerfully presented as by the incident concerning a man falling ill in Paris just

after the death of Voltaire, when a profes-sional nurse was called in, and she asked, "Is the gentleman a Christian?" "Why do you ask that?" said the messenger. The nurse replied, "I am the nurse who attend-ed Voltaire in his last illness, and for all the wealth of Europe I would never see an-other midel die." What discourse in its moral and spiritual effect could equal a tale like that?

moral and spiritual effect could equal a tale like that?

You might argue upon the fact that those fallen are dur brothers and sisters, but could we impress any one with such a truth so well as by the scene near Victoria Park, London, where were digging a deep drain, and the shoring gave way and a great pile of earth fell upon the workmen. A man stood there with his hands in his pockets, looking at those who were trying to shovel away the earth from those who were burled, but when some one said to the spectator, "Bill, your brother is down there," then the spectator threw off his coat and went to work with an agony of earnestness to fetch up his brother. What course of argument could so well as that incident set forth that when we too! for the satvation of a soul it is a brother whom we salvation of a soul it is a brother whom we are trying to save?

are trying to save?

A second reading of my teat reminds me that life is not only a story told, but that it is a brief story. A long narrative stretched out indefinitely loses its interest. It is generally the story that takes only a minute or half a minute to rehearse that arrests the attention. And that gives additional interest to the story of our life. It is a short story. Subtract from our life all the hours of necessary sleep, all the hours of incapacity through fatigue or illness, all the hours of childhood and youth before we get fairly to work, and you have abbreviated the story of life so much that you we get fairly to work, and you have abbreviated the story of life no much that you can appreciate the paalmist's remark when he says. "Thou hast made my days as a hand's breadth," and can appreciate the apostle James' expression when he compares life to "a vapor that appeareth for a little season and then varishes away."

It does not take long to tell all the vicinsitudes of life—the gladness and the griefs, the arrivals and the departures, the successes and the failures, the victories and the defents, the ups and the downs.

ies and the defents, the ups and the downs.
The longer we live the shorter the years.
We hardly get over the bewildering futlgue of selecting gifts for children and friends of selecting gitts for children and friends and see that the presents get off in time to arrive on the appropriate day than we see another advancing group of bolidays. Autumnal fruit so sharply chases the summer harvest, and the snow of the white blossoms of spring-time come too soon after the snows of winter. It is a remark so often made that it falls to make any impression and the platitude that calls forth no reply, "How rapidly time goes." How rapidly time goes."

"How rapidly time goes."

Every century is a big wheel of years, which makes a bundred revelutions and breaks down. Every year is a big wheel of wonths and makes twelve revolutions and then ceases. Geologists and theologians go into elaborations of gnesses as to how long the world will probably last; how long before the volcanic forces will explode it, or meteoric stroke demolish it, or the cold of along winter freeze out its population, or the fire of a last configuration turn it. That is all very well, but so far as the present population of the earth is concerned the world will last but a little longer. We begin life with a cry and send it with a grean, and the cry and the groan are not far apart. Life, Job says, is like the flight of a weaver's shuttle, or, as David intimates in my text, a story quickly told and laughed at and gone and displaced by another story as a "tale that is told."

We talk about public life and private

We talk about public life and private life, but there is no private life. The story of our life, however insignificant it may seem to be, will win the applause or lifes of a great multitude that no man can sumber. As a "tale that is told" among admirers or antagonists, celestials or pandemoniacs, the universe is full of listening cars as well as of gleaming eyes. If we say or do the right thing, that is known. If we say or do the wrong thing, that is known. I suppose the population of the intelligences in the air is more numerous than the population of intelligences on the carth. Oh, that the story of our life might be fit for such an audience in such an auditorium! God grant that wisdom and idelity and carnestness and truth any We talk about public life and private

ditorium! God grant that wisdom and fidelity and carnestness and truth any characterize the "tale that is told."

Through medical science the world's longovity may be greatly improved in the future, as it has been in the past, but it would not be well for the people to live too long. Some of them would, through their skill at acquisitiveness, gather too much, and some multimillionaires would become billionaires and some billionaires and trillionaires, and some would after awhile pocket a hemisphere. No. Death is useful in its flaancial limitalions, and then all have enough sorrows and annoyances and sufferings by the time they become nonagenarians or centenurthey become nonagenarians or centenarians to make it desirable to quit. Besides that, it would not be fair so long to keep so many good old people out of heaven. So it is well arranged that those who stand by the deathbed of the nineteenth century will not be called to stand by the deathber

will not be called to stand by the deathbed of the twentieth century.

Oh, crowd this last year with prayers, with hosannas, with kind words, with helpfulness. Make the percration of the century the climax of Christike deeds. Closs up the ranks of God, and during this remaining twelve months charge mightily against the bost of Abaddon. Have no reserve corps. Let swiftest gospol cavalry gallop, and heaviest moral artillery roll, and mightlest evangelistic batteries thunder on the scene. Let ministers of the gospel quit all controversy with cach other and in solid phalanx march out for the world's disenthralment. Let printing presses, secular and religious, make combined movement to instruct and emancipate the world. On all the bills let thore be Rhijahs praying for "a great rain," and on every contested field Joshuus to see that final victory is gained before the son goes down, and every month, of every week, of every day that passes without something significant and glorious wrought for God and this sin cursed world. Let our churches be through with devout assemblages. Let the chorals be more like grand marches than requiems. Let the coming year see the last wound of Transval and Philippine conflict, and the earth quake with the grounding arms of the last regiment ever to be marshaled, and the furnaces of the foundries blaze with the fires that shall turn the last swords into plowshares. of the twentieth century.

foundries blaze with the fires that shall turn the last swords into plowshares.

And may all those whose lives shall go out in this last year of a century, as many will, meet in the beavenly world those who in the morning and noonday of this hundred years tolled and suffered for the world's salvation to tell them how auch has been accomplished for the glory of Bim whose march through all the coming centuries the Scriptures describe as going forth "conquering and to conquer," Oh, the contrast between that apifted spectacle of eternal triumph in the prosence of God and the Lamb and these earthly scenes, where "we spend our years as a tale that is told."

Hat Honeur Was Satisfied.

A Frenchman of title and an English colonel of dragoons had a deadly quarrel; blood only could wash out the insults that had passed between them. Both men were eccentric to a degree, and they agreed that lots should be drawn, and that the loser should at once proceed to some retired spot and shoot himself. The next morning the opponents and their seconds met at a small cafe outside of the town. Lots were duly drawn, the Frenchman proving the winner. The colonel took his had fortune calmly. He wrote a few lines upon a piece of paper which he handed to his second, took an affectionate farewell of all, and graciously forgave his more fortunate adversary. He then, accepting the loaded pistol, moved steadily into an adjoining room, and closed the door. The others remained breathlessly awaiting the sound which was to convey to them the ending of the tragedy. At last it came. Eagerly they ran to the door of the fatal chamber, when it was thrown open, and the supposed defunct stood on the threshold, grasping the smoking weapon. "Gracious, gentlemen!" exclaimed he, blandly, "Is it not unfortunate? I have missed myself!

THE SABBATH SCHOOL.

NTERNATIONAL LESSON COMMENTS FOR JANUARY 7.

Subject: The Eirth of Jeans, Luke ii., 1-16-Golden Text: Matt. I., 21-Memory Verses, 3-11-Commentary on the Day's Lesson.

Day's Lesson.

In Production.—Six months pass away after the birth of John, the forerunner, and then comes the birth of Jesus, the Messiah, the most important event in the world's history. Our lesson begins with great majesty as it refers to the Emperor Augustus, "at whose feet hay the whole known world; and to whose command obedience was rondered in every country, and eity, and village." It then descends to tell of the obscure birth of an Infant, in one of the most obscure towns, in an obscure province; but it rises again into preater majesty as it describes the multitude of heavenly visitants who announce the glory and greatness of the citil.

1. "In those days." That is about the time John the Baptist was born and the events took place as related in the preceding chapter. "Casar Augustus." The first of the Roman emperors, "All the world." All of the Roman world. At that time the Roman empire extended further than over before, or than it has since, and was called "the empire of the shole earth." "Taxed." Eurolled, or registered, probably with a view to taxing.

2. "First made." It seems there were two enrollments. "Cyrenius." Or Quirinius. There is a chronological difficulty here, Quirinius was Governor of Syria in A. D. 6, ten years later than this, and at that time he took a census to which St. Luke refers in Acts 5 37. Many explanations have been suggested. The most satisfactory explanation of the matter seems to be that Quirinius was Governor of Syria, in B. C. 4, as well as tha A. D. 6. This seems to be a well established fact.

2. "Into his own city." The Roman castom was to enrol persons at the place of residence, but the Jewish castom required the enrolment to take place in the nativa city.

4. "Went up." From Gallice to the matter secons on the matter serves the serves of the choice of the condens to take place in the nativa city.

city,

4. "Went up." From Gallies to the much more elevated region of Bethiebem. "City of David." Where David was born, 5. "With Mary." It is uncertain whether her presence was obligatory or voluntary, but it is obvious that, after what she had suffered (Matt. 1:19), she chose to cling to the presence and protection of her husband. "Espoused wife," Better, "who was betrothed to him."

betrothed to him."
6, "While there." Casar Augustus was but an instrument in the hand of Providence to failfil the prophecy of Micah (chap. 5:2) with respect to the birth-place of the Massian.

7. "Her first-born son." That excellent and glorious person, who was the first-born 7. "Her first-born son." That excellent and glorious person, who was the first-born of every creature, and the heir of all things; whom all the first-born in the Old Testament prefigured; whom the angels adore (Heb. 1:6); and in whom those that believe become the first-born and the first-born of God's creatures. "In a manger." Probably some care or grotio used for sheltering cattle, and perhaps belonging to the same shepherds to whom the "giad tidings" were first brought. "God and man; the old and new covenants; heaven and earth, meet in a manger." The only person who had the privilege of chocsing flis birthplace chose to be born in a manger. "The first brought." A square erection, open inside, where travelers put up, and whose rear portions were used as stables."

S. "Same country." Near, probably not a mile away. "Shepherds." It was very proper that the announcement should be made to shepherds. Abraham and David, to whom the promise of the Messiah was first made, were shepherds, and now the Chief Shepherd is about to appear and the shepherds are the first to receive the glad news. "In the field." They undoubted what tents or booths under which they dwelt, "Keeping watch... by night." Or. "keeping nightwatches." They watched by turns, against wild beasts and robbers. The fact that the shepherds were in the fields affords no ground for concluding

Resolds hightwatches." They watched by turns, against wild beasts and robbers. The fact that the shepherds were in the fields affords no ground for concluding that the nativity could not have taken place in the winter. The average temperature at Jerusalem for five years was, it December, lifty-four degrees.

9. "Angel." Divine messenger. "Came upon them." Stood over there, "Glory of the Lord. That extreme spiendor in which the Deity is represented as appearing to men, and sometimes called the Shechinab—an appearance frequently attended, as in this case, by a company of angels. It is likely that the angel appeared in the air at some little distance above them, and that from Him the rays of the glory of the Lord shone round about them, as the rays of light are projected from the sun. "Sore afraid." "Ferrined with the appearance of so glorious a being," There is no proof here that the shepherds were morally impure and afraid that divine justiles was about to be meted out to them. Even holy men tremble when they come in contact with the supergrapers. men tremble when they come in contact

about to be meted out to them. Even holy men tremble when they come in contact with the supernatural.

19. "Good tidings." "The literal meaning of Gospie." I am come to declare the loving-kindness of the Lord. My message will cause great joy. It is a message to you (Jews) first, and it also reaches to "all the people," R. V. To the whole human race, See, Geo. 12:3: Matt. 23:19; Luke 2:28-32; 24: 46. 47; Col. 1:21-25.

11. "Is born." Iss. 3:6; John 1:14. "David's greater Son begins his earthly career in his ancestor's home. Seven hundred years before, a prophet had predicted the Messiah's birth at Bethiehem. Mic. 5: 2." "A Savior." (1) A deliverar. (2) A restorer. (3) A preserver. Matt. 1:21. "Not shall be a Savior, but 'born a Savior." "Christ." The Anointed One. Christ is the Greek word corresponding to the Helmew word Messiah. In ancient times prophets, priests and kings were anointed with oil when set apart to their sacred work. "Christ was anointed for these holy offices, which we may share with Him by His anointing us with the Holy Ghost." "Christ is sufficiently qualified to sustain these unspeakably important offices. because He is "The Lord." God, as well as map."

as man."

12. "A sign." The very thing that would have caused them to doubt was made the sign unto them. Any fear as to whether they may approach the new-born King and offer Him their homage is dispelled by the intimation of His lowly condition, while their carnal views of the nature of His kingdom are thereby counteracted.

13. "A multitude." They descended to honor the Prince of Pence. "Heavenly host." The army of angels which is recre-

honor the Prince of Peace. "Reavenly host," The army of angels which is represented as surrounding the throne of God. Sea I Kings 22:19, Pan. 103:20, 21; 149:2.

14. "Glory... in the highest." Christ is the highest glory of God. "On earth peace."

the highest glory of God. "On earth peace." Peace to man: peace with God; peace of conscience, "God will." God has shown His good will by sending the Mossiah.

15. "Let us now go." There is no time to lose. Let us go now. "This is the language of obedience, desiring to receive assurance and strength," by seeing for themselves "this thing which is come to pass."

16. "With baste." Filled and thrilled with hely joy they could not linger. "And found." "It is probable that by communicating their experiences to each other their faith was greatly strengthened."

Tea-Drinking in Russia.

The Russians drink enormous quantities of tea, sufficient to frighten any Englishman or American. The poor people-and the Russian people are the poorest in existence-use the socalled "brick" tea. This is the cheapest sort, being mixed with stems, and compressed by some adhesive gum into dry cakes of various sizes, resembling in its appearance "plug" tobacco. This tea, which would probably prove polsonous to any one else, is consumed by the Russian workingman at the average rate of about twenty stakans (or tumblers) a day, the Russian stakan being quite equal to five of the little thimbles of cups used in America at afternoon teas. Taking into consideration that black, sour or bitter, brick like bread, raw onlons, garlic, dried leather-fish and strongly salted herrings are usually the chief articles of food of the people at large, one must not wonder at the enormous quantity of hot tea needed to quench a Russian's thirst and help on his digestion.

MENCHONORONO PROPREDICACIONE NO PROPREDICACIONO PROPREDICACION GOOD ROADS NOTES.

New York's Road Material. The State of New York wijoys one decided advantage in the work of cou structing improved roads in the fact that it contains, within its own limits and pretty well distributed throughout its area, an ample supply of first rate raw material. There are doubtless other States as fully blest in this respect, and there are certainly many others not thus blest. On the whole, it is doubtful if any other State with so great a proportionate extent of level and arable land has so abundant and well distributed a supply of roadmaking material.

There are few counties in the State

in which quarries of good road stone are not now in operation, and there are still fewer in which such quarries might not profitably be opened. On Long Island there is, we believe, no quarry, strictly speaking, but there are numerous deposits of gravel and bowlders, which may be utilized for roadmaking with admirable results. The Hudson River region is thickly dotted with quarries of limestone granite and trap. In the Catskill and Shawangunk mountains and along the Delaware and Susquehannarivers and their tributaries bluestone is plentiful, with a liberal admixture of sandstone and limestone. Along the Mohawk Valley and the line of the Eric Canal clear to Lake Erie, sandstone and limestone abound, as they do northward, on Lake Ontario and the St. Lawrence River. In the take region and the Southern Tier sandstone is the chief material, with here and there an outcropping of bluestone. We are not sure that there is more than one county in the State outside of Long Island in which there is not a quarry of one of these kinds of stone in operation. And wherever such a quarry exists nothing is needed but a stone crasher to enable the outputting of first rate material for improved roads.

The value of these different stones for roadmaking varies, of course, but they are all good. Trap and granite are, no doubt, the best, the former because of its unrivaled binding or self-cementing qualities, and the latter because of its hardness and dura bility. Limestone has fine binding properties, but is too soft to with stand heavy traffic. Bluestone and other varieties of sandstone are not particularly hard, and have almost no binding qualities. It is evident, however, that these less desirable stones may profitably be combined with other kinds, and that thus a road may be made which will be better than any of any single kind of stone; while of course the poorest of them, used alone, will make an incomparably better road than mere clay and loam. - New York Tribune.

"It must be plain to any one who gives the matter thought that we suffer enormous losses each year as the result of bad roads," says Otto Dorner, chairman of the League of American Wheelmen Highway Im-provement Committee. "But what do hese losses really amount to, and how much would be saved, if we had uniformly good roads? We may say that it doesn't cost the farmer anything to market his crops, because he does all be hauting himself. True, but isn't his time worth something? Suppose that in place of every ton of wheat or nay or potatoes loaded on his wagon he was able, as a result of good roads, to load up two tons and to market the entire crop of his farm with just half the labor and in just half the time which is required at present, wouldn't he amount of time he could save be worth something, and wouldn't it be worth saving? Labor is the farmer's working capital, which he is continually seeking to make as productive as

In speaking about good roads the other day Colonel Albert A. Pop-said: "It is estimated that in New York City there are twelve thousand rucks, carrying on an average a load of a ton and a half for three miles on ach of the business days of the year, and with an average daily cost of \$4 or each truck. This means sixty-five nillion tons transported one mile in every year for \$14,000,000, or about wenty-two cents a ton a mile. This rausportation can be done by rail at eix-tenths of a cent a mile. When our highways have been so constructed hat draught animals can haul the naximum load at the minimum price, when the lowest freight rate and greatest freight convenience have een combined, or, in short, when we lave secured a tree interchange of commodities throughout the civilized world, we shall have insured 'peace and good will among the nations.

The office of road inquiry in the Department of Agriculture has estimated that over \$600,000,000 might e saved annually in the United States by the construction of good roads The statistics of the Department of

What Might Be Saved.

Agriculture show the total amount of all kinds of grain raised in the United States. The amount consumed on the farms was estimated as being offset by large amount of other article hauled by farmers on the public roads, By reducing this all to tons and using their inquiries into the cost of banling one ton as a basis, it was found that the total cost of hanlage amountod to \$946,414,685, and that two thirds of this enormous amount might be saved each year.

It is estimated that it would be necssary to build about 1,000,000 miles of macadamized roads in the United States in order to have as good a system as is found in several Europe. States. At \$4000 a mile this would involve an outlay of \$4,000,000,000, pretty large sum. But if one-half of the draft animals could be dispensed with by the building of such roads there would be an annual saving of \$700,000,000 in the food bill. Conse quently if road bonds were issued bearing three per cent. interest 6,000, 000 miles of macadamized road could be built without increasing the annual expenses one dollar.

A New Zealander has patented a fluid for marking cattle which will do away with the necessity of branding.



The "Ivory" is a favorite shaving soap because it makes a profuse rich lather, which softens the beard to be removed and leaves the skin unharmed.

It costs about one-fifth as much as the so-called shaving soaps and many who have used it for this purpose for years, will not have any other.

The vegetable oils of which Ivory Soap is made, fit it for many special uses for which other soaps are unsafe or unsatisfactory. COPYRIGHT HER BY THE PROCTER & GAMBLE GO. CINCHINKS

NUTS AND DATES.

The culture of the pistache nut is likely to prove of very considerable value in California, Arizona and New Mexico. With the exception of the hime-consumed product of a few isolated trees, the entire quantity now used in this country is imported and its use is limited almost exclusively to ice cream and confection flavoring. says the Scientific American.

Along the Mediterranean, where the choicest walnuts and almonds are raised, the pistache is considered the very best of all nuts for table use. is very nutritious and fattening and of a delicious flavor of its own, and should soon come to be a lending article of its kind in our markets. Mr. Swingle, who has been investigating foreign plants and fruits, perfected arrangements by which some choice grafts will reach this country next

While able to withstand considerable frost in winter, the date palm must have a very dry and exceedingly hot climate at the time of the ripening of the dates. The sandiest and, generally speaking, the poorest soils produce the best dates; while it will yield in any soil, it takes most kindly to otherwise almost worthless land, even that which is white with alkali suiting it. Still, an abundance of water is at certain periods of its maturing quite necgood field for date-growing.

An Inexhaustible Subject, From the San Francisco Wave: Dr Lewis James, one of the leaders of the Greenacre Chautaugua in Maine, besides being a scholar is a good deal of a wit. Meeting a friend who was attending the recent summer session of the famous institution, he asked how he was enjoying himself. "Excellently, until yesterday," was the reply, "when I heard Prof. X." "Didn't he lecture well?" asked the doctor. "Not at all," answered his friend, "he simply told us what we didn't know." "Ah!" queried the doctor, "then he is still talking?"

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