W.S. Starter B. **Better Fruits-Better Profits** Better peaches, apples, pears and berries are produced when Potash is liberally applied to the soil. To insure a full trop, of choiceat quality, use a fertilizer containing not less than to per cent. actual Potash

AN CALL WORKS

Most people have heard of the polyp. that wonderful marine animal which. cut into a thousand pieces, grows inte a thousand new animals. The same thing is true of the polyp tree, a species of cereus, which is abundant Paraguay. The minutest piece of this tree, cut from whatever part, crows into a new plant. It is not necessary to plant it; all you have to do is to throw it on the ground, when it will strike root of its own accord. These plants, with their relatives, the cacti, have the remarkable habit of deriving their sustenance entirely from the rain and the atmosphere, for they will grow and thrive in clefts in the naked rock where there is not a part!ele of earth matter. Their : ucculent stems are full of a viscous matter which makes an excellent glue. Ridding a garden of the weird tree would probably be a difficult business.

God's Greatest Gift.

God pity those who know not touch of hands-Who dwell from all their fellows far

Who, isolated in unpeopled lands, Know not a friend's communion, heart to heart!

make. Pent in a colliude upon whose shore The tides of sweet compassion never break!

These are the dread Saharas we inclose About our lives when love we put A mid life's roses, not a scent of rose; Amid life's roses, not a scent of rose; Amid life's roses, nothing but de-Cay.

But if 'tis love we search for, knowledge

And love that passeth knowledge-God is there! Who seek the love of hearts find in their

Peace at the threshold, angels on the

-Munsey's Magazine.

The parish of Mentandherr, three alles from Onklinth, and the s starts ouse, with four inhabitants. The house, with four inhabitants. The house is part of a hall nearly all falles into decay. Objectionally the church service is read there. Lian court, three miles from Chepstow, is another one-dwelling parish, with four inhabitants. It has a ruin of a church, where services are held at long fetervals.

A delicate Christmas tale appears in Lippincott's for December over the name of Phoebe Lyde. It called "The Abbot of Bon-Accord" and describes a Twelfth-Night masque in charming style.

COMPLETELY RESTORED.

Mrs. P. Brunzel, wife of P. Brunzel, stock dealer, residence 8111 Grand avenue, Everett, Wash., says: "For

ffteen years 1 auffered with terrible pain in my back. I did not know what It was to enjoy a night's rest and arose in the morning feeling tired and unrefreshed. My suffering sometimes was simply indescribable. When I finished the first box of Doan's

Kidney Pills I felt L (1) like a different woman. I continued uptil I bad taken five boxes. Doan's Kidney Pills act very effectively, very promptly, relieve the aching pains and all other annoying difficulties." Foster-Milburn Co., Buffalo, N. Y. For sale by all druggists. Price 50 cents per box.

A dude preacher generally produces lead sermons. So. 51.

The Pines and the Sea. I love that spot on the northern shore Where whispering pines creep down To ris: old ocean's hoary brow With a fragmant emerald grown. Sometimes he roars tempestuously. Swift running, that bolsterous sea, Reaching heary arms with world-old con-For the frightened pines that shrink From his clasp all tremblingly.

Or, mild as a cooing dove, he woos, With low such langrous waves, Across the beach of tinted sand To the seawceds' sounding caves; In quivring heart of summer eve, When his heart beats reatlessly, Creeping noiselessly, never at peace. He craves a kiss from the drooping pine That list to his ministrelay.

Then the moon rides out on the above, Breasting the cloud-billows free, Watching the cloud-billows free, Watching the coulery of the pines With the ever-surgent sea; Shedding a benison of light, As she numes the while, merrily Glancing down with slivery smile On the bridal night of the stately pines And the all-congering sea. And the all-conquering sea.

Ah! spicy pines and wide, deep sea, The joy of your love distils for me The fragrance of shores unknown, And the pine-clad heights of poesy. —Boston Transcript.

A.

Beyond. NEW YORK CITY.-Fifth Avenue Pres-byterian Church, which is a very large building, was filled in every part Sanday morning to hear the Rev. Hugh Black, M.A. associate of Dr. White in the Free St. George's Church, Edinbargh, Scotland. Mr. Black had for his subject "Jesus His Own Sign and Miracle." The text was from Matthew xii:33: "Then certain of the scribes and of the Pharisees answered, asying: Master, we would see a sign from Thee. But He answered and said unto them, An evil 'and adulterous generation socketh after a sign; and there shall no sign be given to it, but the sign of the pro-phet Jonas." Mr. Black said: We gather from its source, as coming from the Pharisees, that this question had a malicious purpose to underning the au-thority of the new Teacher with the pro-ple by asking from Him what He could not or would not perform, but from the historical connection in which the evan-gelists place it the purpose was not only malicious but almost insulting. Our Lord

historical connection in which the evan-gelists place it the purpose was not only malicious, but almost insulting. Our Lord had been in the purpuit of His beneficent healing ministry, had cured many suffering men and women, and the Pharisees' expla-nation was that He had power from an evil source; He did it, they asserted, by virtue of His connection with Beelzebub, the prince of devils. And now, after this explanation of the signs and wonders Jesus did among men, they came with the insulting question, "Master, we would see a sign from Thee." What sort of a sign did they want, and what sort of evidence could convince them if they could attrib-ute His healing ministry to diabolic art? The veiled insuit of the demand is the supercilious passing over of all He had been and of xil He had done, as if it did not count and as if He must now begin to do something of sufficient magnitude to convince them that His pretensions were trustworthy.

trustworthy.

Now there is a demand for evidence which is legitimate, evidence which is necessary for the highest faith, but in this case, apart from the hypocrisy of the qu tion, there underlay a wrong conception ques revelation and a wrong conception of the nature and the place of miracles. They wanted Christ to perform some prodigy, as if a piece of wonder-working could be real wanted Christ to perform some prodigy, as if a piece of wonder-working could be reai evidence of spiritual things; hence, our Lord's rebuke. It is a religious rebuke. God should be recognized for what He is, and the recognition of Him should not be dependent upon external signs, which in themselves, after all, have no spiritual sig-mitcance. Christ's feeling as regards this is seen through a graphic touch recorded by St. Mark, who writes that when the Pharisees came seeking a sign from Him Jeaus sighed deeply in His spirit. It showed to Him a lamentable dullness of soul, to think that the recognition of the spiritual should be made to hang on prodi-gies and on miracle-mongering of any kinds "There shall no sign be given unto this generation." This attitude of our Lord, motice, is not contradictory to the value He elsewhere placed on miracles as evi-dence. He pointed, you remember, to His deeds of mercy to authenticate His claims when, as in the case of John the Baptist, there was a sincere desire to know the when, as in the case of John the Baptist, there was a sincere desire to know the marks of the Messiah, but His miracles were moral acts to educate and to reveal, not to surprise and to astonish. He knew from sad experience that it was possible for men to believe in the reality of miracies and at the same time lose all its true evidential force, even to ascribe it to evil powers as the Pharisees did.

powers as the Pharisees did. "There shall be no sign given to curios-ity mongers." There can be no sign given to those who imagine that the spiritual can be proved by the material. Mere won-der working is no evidence of the things which Jesus came to teach the world.- Men are not to be led to God, then or now--men are not to be led to God, in the sense that Jesus meant--by displays and conjur-ing tricks. The demand of the Pharisees showed a radically false idea of the whole ing tricks. The demand of the Fharisees showed a radically false idea of the whole nature and place of the miracle and the same mistake is possible to us, and possi-ble to us in many ways and forms. We make the same mistake, for example, when we think that faith in God would be easier to us if only some protect were work.

A PRINCE BEAUTIFUL OUR REGULAR WEEKLY SERMON The Graumety Religious Life Leasts Us to the Enjoyment of the Glories Beyond. New Yonk City.-Fifth Avenue Pre-building, was filled in every part Sanday milding, was filled in every part Sanday building, was filled in every part Sanday building bui rvidence of God. He is Immanuel, the Sign and Seal of God with us and God for us, the proof of the divine in our midst. There shall be no sign given to this gener-tion other than that; there can be no other. He is the highest sign, and if the preater fails how can the lesser convince, und as a matter of fact Jesus has con-inced the world of God, and is convincing the world. Through Him we, too, know Jod. By Him we have access to God. In Tim we recognize God. For His sake we ove God. The vision of Him is the vision of God.

If Cod. If Cod. Ints concration thirsteth for a sign. We hink it an evidence of our spirituality hat we do so thirst, and so we find many modern versions of the demand of the Pharisees. Sometimes in the name of religion. icience, sometimes in the name of religion. We can even manufacture signs when they seem to be lacking. Sometimes by emulat-ng the methods of medievalism, in which the so-called lives of the saints are flouted the so-called lives of the saints are floured before us, and asking us to believe in the preat realities of spiritual life because of some material sign. Answers to prayer, it may be, providences which, however co-rent to the individual concerned, have lit-lie meaning to others, or sometimes we have a recrudescence of the crudest spirit-ralism, spirit rapping, table turning, tea-up manipulating, after which the devo-tees go home feeling that they themselves have been assisting at some act of pro-found worship, as if the melodramatic vul-farisms of spiritualism could prove anyrarisms of spiritualism could prove any-ing but the folly of the race. Or again, we have the same claims appear in a more pretentious garb in Theomophy, or Chris-ian Science, or whatever happens to be the lashionable form of it at the time, where

esoteric mysterics of some kind are prac-ticed. The root of all such things is this same unspiritual thirst for a sign, after thaumaturgical wonders, faith healing and other things pretty much on the level of ionjuring tricks.

Ab, me. All this is a sign in itself, a sign of the weariness and despair and breakdown of the black materialism of our iay to satisfy the heart of man, but it has the terrible danger of inducing a worse form of materialism still, deceiving the carnal heart by wearing the dress of spirit-al religion. How unstable it is we see from the constant swing of the pendulum dow from atheism and materialism to the most outrageous supermaturalism as in the most outrageous supernaturalism as in the hase of Mrs. Besant and others, and now in the opposite direction from ultra-mysti-lism to ultra-rationalism. The cause of these seemingly contradictory changes it is not far to seek, as both are really based on the same foundation—a wrong conception, of what the spiritual is and therefore of what is true evidence of the spiritual. This generation thirsteth for a sign. There shall be no sign given to it. No sign can be given to an unspiritual generation which would judge all things by material standar ards, a generation that is blind to the spir-itual signs of which life is already full. There can be no voice from heaven to men who are deaf to the heavenly voice of which the whole world is already full; if the spiritual does not evidence itself; if man will not see God in Christ reconciling the world to Himself; if the sign of the

and proof, there shall be no sign given; there can be no sign given. "There shall be no sign given unto this generation." Is that the last word? Is that the clang of the closed door in the face of a seeking soul? "Master, we would see a sign from Thee." That pitiful ery if truly asked, not as by those Pharisees, but craving for spiritual enlightenment and spiritual communion, that pitiful ery has ever been answered. Never turned He away from earnest, sincere, honest inquiry nature and place of the miracle and the same mistake is possible to us, and possi-ble to us in many ways and forms. We make the same mistake, for example, when we think that faith in God would be easier to us if only some portent were vouch-safed to us; if only we could see some phy-sical evidence, especially designed to con-vince us. We fall into the Pharisecs' error and merit their rebuke when we sigh for the certitude which we imagine would come from a celestial appearance or from a voice from heaven, or if we could put our finger into the print of the nails. To understand Christ's attitude on this question we need to have our minds dis-alused of the idea that a mere miracle in the äcne of prodigy is ever evidence of spiritual things. Some miracles are signs indeed, but only when there is spiritual evidence in them; that is, when they are more than mere wonder-working, which the Pharisees here desired. For example, our Lord's healing ministry was a great and constant sign of the love of God, car.

Polite Children of East Bolivia Capt. Jermans of Rio de Janéire who recently returned from a journey into the rubber districts of East Bo livia, almost in the heart of Central interior, so far from civilization that it required a horseback ride of three days to get to it. There he found two schools for boys and one for the girls of the place, but only one teacher who was an old half-breed. This old man was drunk when the traveler ar rived, and remained drunk for two days.

"But," says Capt. Jermann, "the children were just as good and well-behaved as if they were enjoying the best educational chances in the world. They were as polite as the most cultured people in the outside world, and were eager to show me attentions. without, however, pressing them upon me.

"They never extered a house, not even a shop, witnout knocking at the door or the side and obtaining permission to come in. After this permission was given they always took off their shoes, which they left outside."

Ducks Led by a Pigeon.

One of the strangest sights ever seen by sportsmen was witnessed the other day on the duck pass owned by Uri Lamprey of St. Paul.

Mr. Lamprey and a friend had been shooting for some time when they observed a flock of ducks coming along from the north. The ducks were blue-winged teals and at their head was a white bird.

"That's queer," said Mr. Lamprey; "I'll take the white bird and see what it is."

Both sportsmen fired, both bringing down their bird. Upon examination it was found that the leader of the ducks was a tame white pigeon.

"In June, 1895, I wrote to you about er case. You advised a course of Pernher case. You advised a course of Peru-na and Manalin, which we at once com-menced, and have to say it completely eurod her. If anyone has ever before seen a flock of ducks led by a white pigeon ! it is time for him to rise and say so.

about my own case of catarrh, which had been of twenty-live years' stand-ing. At times 1 was almost past going. The great lesson of the Manasses campaign seems to be that this country needs tougher soldiers. There is

a superabundence of tough citizens that might be made available, the Philadelphia Inquirer declares.

In Dehemis.

New Yorker-"Oh, yer, I'm a thoroughbred Bohemian! My artistic nature requires atmosphere. There is so much in that, you know."

Censin-from-out-of-town - "Yes, I suppose so. 1 never was in but one

senior partner of the firm of F. J. CHENER & Co., doing business in the City of Toledo County and State aforesaid, and that said irm will pay the sam of one MUNDRED DOL.

BEAL | ber, A. D., 1835. A.W. GLEASON, Notary Public. Hall's Catarrh Care is ta':en faiernally, and

"Oh, he's never satisfied with a job. He's kicking about the one he's got now."

THE OLD FOLKS AT HOME livia, almost in the beart of Central Are Never Without Pe-ru-na in the Home for Catarrhal Diseases.



Under date of January 10, 1897. Dr. Mrs. Alla Schwandt, Sauborn, Minn. artman received the following letter: "My wife has been a sufferer from a "I have been froubled with rheumcomplication of diseases for the past twenty-five years. Her case has balled the skill of some of the most noted phy-sicians. One of her west troubles was chronic constipation of several years standing. She was also passing through that most critical period in the life of 4 "In dune, 1895. 1 west."

Why Old Poople Are Especially Liable to Systemic Latarrh.

When old age comes n, catarrhai dis-eases come also. Systemic catarrhai dis-most universal in old people. This explains why Peruna has become so indispensable to old people. Parima is their safeguard. Peruna is the only remedy yet devised that entirely meets these cases. Nothing but an effective systemic remedy can cure them. A reward of \$10,000 has been deposited in the Market Exchange Bank, Colum-"About the same time I wrote you

I commenced to use Frund accord-ing to your instructions and contin-ued its use for about a year, and it das completely cured me. Your rem-edies do all that you cluim for them, and even more, "--John ... Atkinson, in the Market Exchange Bank, Colum-bus, Ohio, as a guarantee that the above testimonials are genuine; that we hold In a letter dated January J. 1900, Mr. Atkinson says, sher five years' experi-ence with Peruna; in our possession authentic letters cer-

Atkinson says, siter five years' experi-ence with Peruna: "I will ever continue to speak a good word for Feruna. I am still cured of catarrh."-John O. Atkin-son. Independence, Mo., Box 272.



I commenced to use Peruna accord-

Detroit Free Press.

the world to Himself; if the sign of the cross cannot convince the stubborn heart and bend it to acknowledge its divine pow-it. If Jesus Himself is not seen to be His own sign and miracle. His own evidence and proof, there shall be no sign given; there can be no sign given.

Same State Mrs. Anderson, a prominent society woman of Jacksonville, Fla., daughter of Recorder of Deeds, West, who witnessed her signature to the following letter, praises Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM : -- There are but few wives and mothers who have not at times endured agonies and such pain as only women know. I wish such women knew the value of Lydia E. Pinkham's Vegetable Compound. It is a remarkable medicine, different in action from any I ever knew and thoroughly reliable.

"I have seen cases where women doctored for years without permanent benefit, who were cured in less than three months after taking your Vegetable Compound, while others who were chronic and incurable came out cured, happy, and in perfect health after a thorough treatment with this medicine. I have never used it myself without gaining great benefit. A few doses restores, my strength and appetite, and tones up the entire system. Your medicine has been tried and found true, hence I fully endorse it." - MRS. R. A. ANDERSON, 225 Washington St., Jacksonville, Fla.

Mrs. Reed, 2425 E. Cumberland St., Philadelphia, Pa., says :

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"DEAR MRS. PINKHAM: -- I feel it my duty to write and tell you the good I have received from Lydia E. Pinkham's Vegetable Compound

I have been a great sufferer with female trouble, trying different doctors and medicines with no benefit. Two years ago I went under an operation, and it left me in a very weak condition. I had stomach trouble, backache, headache, palpitation of the heart, and was very

nervous; in fact, I ached all over. I find yours is the only medicine that reaches such troubles, and would cheerfully recommend Lydia E. Pinkham's Vegetable

Compound to all suffering women." When women are troubled with irregular or painful menstruation, weak-ness, leucorrhœa, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, flatulence, general debility, indigestion, and nervous prostration, they should remember there is one tried and true remedy. Lydia E. Pinkham's Vegetable Compound at once removes such trouble

The experience and testimony of some of the most noted women of America go to prove, beyond a question, that Lydia E. Pinkham's Vegetable Compound will correct all such trouble at once by removing the cause and restoring the organs to a healthy and normal condition. If in doubt, write Mrs. Pinkham at Lynn, Mass, as thousands do. Her advice is free and helpful.

No other medicine for women in the world has received such widespread and unqualified endorsement. No other medicine has such a moord of oures of female troubles. Refuse to buy any substitute.

FORFEIT if we cannot forthwith produce the original letters and signatures of above instimulate, which will prove their absolute genuineness.

our Lord's healing ministry was a great and constant sign of the love of God, car-rying a revelation with as truly as any lov-ing word of the Master ever did. This lets light in upon the true way in which to view the whole question. Our sord's min-cles cannot be sensative lies which the light in upon the true way in which to view the whole question. Our Lord's mir-acies cannot be separated from the great revelations of His works are co-re-lated; the miracles are not to be looked on as isolated exhibitions of power, but as themselves contributing to the revelation. They were not signs, but vehicles of teach-ing. They are not signs externally at-tached to the teaching to give it weight, and therefore to make it creditable; not unexplained occurrences testifying in a mysterious fashion to the possession of di-vine power; they did not evidence the teaching, they themselves are the teach-ing. They are parables in action instead of in words, moral and spiritual in their effect, not evidential at all, except by the way. They are an integral fart of the rev-elation of the love of God in Christ Jesus our Lord. They have an essential place in the whole round of the divine love and wisdom; they are part of the manifesta-tion as fruits-fruits of the pity of God, as manifestations of the divine love and wisdom; they are part of the manifesta-tion of Christ; they are not guarantees of His message as the Pharisees here meant them, but part of the message itself, as much evidences of God's love as His gra-cious, tender words are or ever could be, therefore Christ's miracles are never to be conceived of as mere displays of power.

therefore Christ's miracles are never to be conceived of as mere displays of power. It persistently refused from first to be to work wonders to make men believe. It is not that the demand for evidence is will not the transfer of all chains, but we must make sure what really is evidence. A mir-acle is in itself no proof of a moral truth, and a miracle can never in itself engender spiritual faith-not ff one rose from the has to can be. Some r dead would it necessarily finply the exist. Some r

dead would it necessatily imply the exist-dead would it necessatily imply the exist-ence of C d and the soul's imply the exist-of course, it is true that every miracle was a sign—a sign designed to induce to spirit-ual recults, to lead men to God, but, like the teaching itself, they could find no icot-ing in the soul of man except through spiritual susceptibility in the man himself. We rightly ask for evidence, but what evidence, and evidence of what? We say we would believe in Christ if only wa could be convinced, but convinced how, and be-lieve what about Christ? Men have some-times asked, with an injured air, why they could not be convinced by an unmistakable sign from heaven, why Christ if He should be what He claims could not hreak down by supernatural means the barriers of un-belief and forcibly open the door of the secart and find entrance? What would

neart and find entrance? What would nuch an entrance be worth morally? A nere sensious or intellectual gratification

nere sensious or intellectual gratification which raight come from a sign from heav-in would be quite outside the purpose inned at by our Lord. What would per-suade the carnal mind of the spiritual, what? not the carnal, surely. Not if one rose fro mibe dead. Christ was accred-ted to His generation, not by this or that dign or wonder-working, but by His whole oninistry, by Himself, by His life and teaching. He Himself was the sign. If the sign of Jekus will not be to Jerusalem what the sign of Jonah was to Nineveh, would a moment of astonishment at some wonder working create spiritual certitude? If the sign of Christ will not now convince nan of the eternal love of God, what sign from heaven will?

RAM'S HORN BLASTS

THE love of money never yet lived in the love of man. If you buy whe the same house with If you buy what you don't want, you are likely to want.

what you can't buy. God often says, "Wait;" but he never says, "Worhe :y."

No trial comes without a triumph in it somewhere.

The hands are apt to think that they make the clock go.

Money can do everything except the things we want it to do.

Men must enter into the eternal for the infinite has entered into them.

11.

Men may differ on their theories of sun-spots, but they agree on the sunshine.

Keep your faith with God and you will not be so likely to lose your faith

Sor:e men are like matches, there is nothing in their heads until you strike

A man who will only be as honest as he has to be will be as dishonest as he

Some men think they are mighty engines because their leaky boilers makes much noise.

When a man is commissioned by God he is not going to turn back on account of the commands of men.

You may build your own fortune, but you will need God for the architect.

Ballad of Indoience.

Some people, like the bee, we find Will toil all day with patient skill; Or, with the industrious ant in mind, Will labor up the steepest hill. Some endlessly will grind a mill Or run a factory or steamer: Others a failow field will till— I'd rather be an idle dreamer.

Some may be of a studious mind. And all night long, till morning chill, At ponderous, musty tomes they'll griad Until from overwork they're fli; They'll analyze a fish's gill, Or learn the habits of the lemur, Or trace the platypus bill-I'd rather be an idle dreamer.

Some think that in their souls enshrined Fair genius sits, with throb and thrill, O'er myriad pages closely lined, All feverishly they push a quill. I'd rather hear the woodbird's trill Or watch a lazy, floating streamer: Of all fair things, had I my will, I'd rather be an idle dreamer.

(L'Envol.) Satan, I fear no mischlef still, I fold my hands without a tremor; I've no ambitions to fulfill, I'd rather be an idle dreamer. —Metropolitan.

to do."

has to do it."-Philadelphia Press.

he novel by Alden March called "A Darling Traitor" in Lippincott's Magaine's Christmas number. Mr. March. though new as a novelist, has long een an editor of the Philadelphia

