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PROPOSALS
—FOR—
Furnishing Paper for the State Printing Office.

OFFICE SUPERINTENDENT STATE PRINTING,
SACRAMENTO, August 23, 1886.

SEALED PROPOSALS WILL BE RECEIVED at this office until WEDNESDAY, SEPTEMBER 22, 1886, at 12 o'clock M., for FURNISHING PAPER for the State Printing Office for the current year, in qualities and quantities as per schedule, to be furnished on application to the Superintendent of State Printing.

Bidders will furnish samples, with price per pound or per ream, for the different weights, and also names of makers whose stock they propose to supply.

Payments to be made in warrants upon the State Treasury.

Section 532 of the Political Code provides that "No bids shall be considered unless accompanied by a certified check in the sum of two thousand dollars, gold coin, payable to the Governor, for the use of the people of the State of California, conditioned that if the bidder receive the award of the contract he will, within thirty days, enter into bonds in the sum of ten thousand dollars, with two or more sureties, to be approved by the Governor of the State, that he will faithfully perform the conditions of his contract. All bids must be for the furnishing and delivery of the paper at the State Printing Office, in the city of Sacramento, so that the State shall not be charged with any cost of transportation or delivery."

The Board reserves the right to reject any or all bids, and to accept all or any portion of any bid.

Proposals to be indorsed "Proposals for Paper for the State Printing Office."

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SUNDAY EASY-CHAIR.

A LAST PRAYER.

[Written by Helen Jackson ("H. H.") four days before her death.]

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls Thy leaders gave.

In outskirts of Thy kingdoms vast,
Father, the humblest spot give me;
Set me the lowliest task Thou hast,
Let me repentant work for Thee!

THE SIGN OF PROMISE.

[By Rev. Jacob A. Biddle, Canandaigua, N. Y.]

"It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."—*Gen. ix.*, 14.

One of the saddest facts that meets us in this world is human sorrow. Next to human sin, with which it is closely connected, sorrow is the most difficult of explanation of all the ugly facts of this curious earth. Studied simply as one of the phenomena of the race, as the optician studies light, it becomes an object of deep interest. What is this power in human life that casts a shadow over our feasts, that tempers all our joys, that makes us groan and weep bitter tears? Whence is it? For what purpose? How is it produced? How avoided? How relieved? But we cannot approach it in a scientific mood. It touches us too closely. It wrenches our nerves. It plagues our homes. It floods our hearts. It is too personal to be viewed with simple curiosity. Nor would we find light by such a cold-blooded process. Sorrow is one of those deep facts of the race that can be touched by no superficial study. It lies upon the surface like a float upon the water, but it is chained to a weight that lies at the very bottom of the sea, far beneath the depth of our short sounding-line of observation or experiment. The impotence of science to comprehend or relieve it is powerfully represented in that scene in "Macbeth" where Macbeth calls the physician, who is treating the case of his sorrow-burdened and conscience-stricken wife, and says, in brief, despairing tones:

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuffed bosom of that perilous stuff
Which weighs upon the heart?"

And when the physican confesses his inability—

"Throw physic to the dogs; I'll none of it,"

cries the infuriated Macbeth, as many another has cried when he has seen how impotent were human learning and strength to reach those deep-seated troubles of the heart. If pain came only to the wicked, its existence would not be so perplexing; but when innocence is made to writhe, and righteousness is stretched in agony, when the stainless Christ and the brutal robber are alike sufferers on the cross, the problem becomes more and more complicated.

It may relieve and encourage us if we study the teaching of the Bible upon this point.

1. The Bible recognizes the fact of sorrow with great plainness. "Man is born to trouble, as sparks fly upward." The Bible would not be the Book of humanity if it failed to state clearly the exact condition of mankind. The object of its message is to relieve and save the world; but it never understates the moral weakness or sad condition of the world. It never speaks slightingly or despairingly of sorrow or sin. But with a steady, honest purpose and a clear eye, it paints in true colors just exactly what man is, what is his condition, and then offers him its help. It says: "Man that is born of woman is full of trouble." It does not go round the fact that sorrow is the lot of the good as well as the bad. "Though I wash my hands in innocency, yet am I chastened and plagued every morning." In that great roll-call of the heroic dead, in the eleventh chapter of Hebrews, we read of those "of whom the world was not worthy; sawn asunder, wandering about in sheepskins and goatskins, destitute, afflicted, tormented." Here is no evasion of the difficulty. The cloud is on the earth. We know it is, for we have seen it. It is of no use to deny the fact. So, how painfully expressive are the epithets of the sacred writers: "Mourners," "weary," "heavy-laden," "passing through the water," "walking through the fire." Everyone of these words and phrases expresses one of our own experiences. So is this great Book a mirror in which we may see the true image of the human race. This is a world of heartaches, sighs, tears and groans.

"The air is full of farewells to the dying,
And mournings for the dead."

The clouds arise in our brightest sky. The tempests howl about our quiet homes. There is sorrow on land and sea.

2. But the Bible goes further. It tells us that the sorrows of life are of God's appointment. "When I *bring* the cloud over the earth." The clouds do not arise by accident. They do not grow out of vacancy. "I bring the cloud," saith the Lord. Clouds are not something to be apologized for, as if they were a blemish on nature, as if they were interlopers into an otherwise world of sunshine. Clouds are as much a part of God's good creation as are suns and stars. They might be a blemish in some worlds and states of existence. But in this world, in our present state, they help to complete the excellence of nature, just as shadows help to perfect a landscape, or rolling waves a picture of the ocean shore.

So, suffering is a part, a necessary part, of our earthly life. It is so by divine appointment. It is not a blemish upon this world, or on our present state of development. It would doubtless be out of place in heaven. It would be an interloper there. But here, susceptibility to pain is a mark of advancement in civilization and refinement. As beings become more perfect in their organization, and more advanced in their development of bodily, mental, and spiritual functions, their sensibility to suffering increases. The plant has no feeling. The jelly-fish or worm is less sensitive than the canary or the horse. The bird and beast suffer less than men. The savage suffers less than the civilized man. The woman of delicacy of taste, refinement of nature, and great moral and spiritual accomplishment is a thousand times more susceptible to pain than the rough, stupid boor who knows only how to perform his daily tasks. It is also true that she has more ways of protecting herself from pain than he. But it is easily seen that sensitiveness to suffering is a mark of progress. A refined taste is offended more easily than a depraved one. A quick, sensitive conscience is troubled far more than a seared on. A deeply loving and sympathetic heart is rent with grief at the loss that would hardly cause a tear to the hard, selfish nature. And the pure, chaste spirit of the Lord Jesus suffered from the sins of the world an agony of which we, who are less pure and holy, can have little comprehension. You note that an advance in civilization and learning is accompanied with increase of cares and burdensome duties, just because it is an advancement in being. The oyster has more contentment, less trouble, than the saint in this world. I do not know why, but it is a fact that being advances along the line of sensitiveness to pain and pleasure. So God has ordained. We measure our hight, not by our indifference to suffering, but by our sympathy with it, and our fortitude to withstand it. The spirit that prays: "If it be possible, let the cup pass; nevertheless, not my will but Thine be done," is vastly higher and nobler than that which sees no cup, is too calloused to feel. Two men were going into battle, a private and a Major. The private was careless and indifferent; the Major was solemn and pale. "Why," says the private, in jest, "Major, you looked scared." "Yes," was the solemn reply, as he marched steadily forward: "If you were frightened only half as bad as I am you would run like a madman." Which is the larger and braver man, he who could see no danger, or he who saw and faced danger with composure? Manifestly, he whose susceptibility to suffering is most acute. So has God created us with sensibilities, and so has he environed us with that which will strike the chords of sensibility and make them vibrate with pleasure or pain; and, by a wise providence that cannot err, He apportions to each condition in life its appropriate amount of sorrow and joy. When the wickedness of the world was beyond endurance, the heavens turned black with clouds that brought destruction, but above the industry of the husbandman He brings the cloud that drops its weath of showers on his labors. But all the clouds appear by God's appointment. So are the sorrows of life meted out. The world would not be complete without them.

Again, the sorrows that God sends to men are always accompanied with hope. God's Word has no unrelieved shadows. This is no place of despair. The earth which a great God has built is belted with hope. Everything in it tends upward. Even the grass and daisies turn their faces toward the sky. The cloud comes in the sky, but on the cloud is the bow. The midnight is still relieved by some promise of the dawn. The bitterest winter is tempered by the warming rays of the sun. Every condition of life has in it some promise of hope and betterment. And if a man will live righteously, he will find that all the elements of nature, or, as the sacred writer puts it, "the stones of the field will be in league with him," to bring him out of darkness into life. Or, as that great promise of Paul says, "All things work together for good to them that love God." How can it be otherwise in a world created and ruled by a wise, loving God? Men have had two views of life: one called pessimistic—that is, the despairing view of life. Life is only sorrow, not worth living. It is made up of graves of buried hopes and broken ties of affection. Desolated hearts and homes lie on every side. Life is all clouds. Everything is going to destruction. The other is the optimistic view, or the hopeful. Life is all gladness. Flowers, birds' songs, the laughter of childhood—see how merry they make it. Come, let us be gay. Drive away dull care. Call him croaker who talks of tears. Life is sunshine. Clouds are seen only by those who have them in their eye. Both views of life are partial. Life is a mixture of joy and sorrow. There is a cloud above the earth, but there is a bow in it. The floods of great waters come, but there is an ark on the flood. Man is going forth from Eden, but to Eden he may return. He earns his food by the sweat of his brow, but bread can be earned. Briars and thorns grow, but wheat and grapes will also grow. Man is a sinner, burdened with guilt; but Christ, the Redeemer, is in the world, with promise of forgiveness and peace. The grave lies across our path. In it we all must fall. But over the grave is the living hope of the resurrection. The cloud wreathed with its bow is the Bible view of life. Earth hath sorrow profound and piercing. "But earth hath no sorrow that heaven cannot heal." The race is sin cursed, weighed down by its load of guilt, that, like the millstone, must sink it in perdition; but "God so loved the race that he gave his only begotten Son, that whosoever believeth shall not perish, but have eternal life."

The world is sick, but there is a balm in Gilead. "When I saw that there was no one to save, mine own arm brought salvation." "Thou shalt walk through the water, but it shall not overflow thee." "Into the furnace thou shalt go, but no smell of fire shall be upon thy garments." No matter what is the condition of life, the Book gives a promise of hope. "Ye are weary and heavy laden" (no one need tell you that). "Come to me, and I will give you rest." The Bible never leaves a man in despair. It constantly puts its sympathetic hand in the hand of the sorrowful, and fills the heart with its quiet words of cheer. It reaches its sublimest heart when it sings, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." There is sorrow in God's world, but it is not a hopeless sorrow. We may be cast down, but not destroyed. We may be persecuted, but not forsaken. The outward man may perish, but the inward man is renewed day by day. The thorn in the flesh may remain, but grace streams down to bear it. The worn-out day sinks into the night, but the new day will soon appear. The old year sleeps under the snow, but the spring will be here in its time. The earthly house crumbles, while a promise of a building of God remains. The earth grows old, the stars go out, the sun and moon turn black with years, but the new heaven wherein dwelleth righteousness is at the door. So, all over the world, the Bible is writing promises of hope. "Weeping may remain for a night, but joy cometh in the morning." "I will bring a cloud over the earth, but the bow shall be seen in the cloud."

This is not all. The Bible has still a brighter view of sorrow. It assures us that the brightest and most glorious visions of Christ come to the righteous in sorrow; that, as the rose exhales the sweetest fragrance when you press it, so the soul develops the saintliest character under the discipline of life. The sunlight can be seen on any day, but the rainbow, with its wealth of color, with its wreaths of gold and purple and scarlet and orange, appears only on the days of dark clouds and weeping skies. So are we told that "these light afflictions, which are for a moment, work for us a far more exceeding and eternal weight for glory." In the vision of John he beheld a great company of redeemed ones who were exalted to peculiar excellence and glory. He asked: "Who are these that are clothed in white raiment, with palms in their hands?" The angel answered: "These are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God. And he that sitteth on the throne shall dwell among them. The Lamb that is in the midst of the throne shall feed them, and lead them unto living fountains of waters." With some such hope of victory before him the Apostle writes: "We glory in tribulation; for tribulation worketh patience, and patience experience, and experience hope." What is this but a higher statement of the old truth that the vine must be pruned in order to make it bear its largest cluster? The diamond must be ground in diamond dust before it will catch and hold the brilliant glory of the sun. The gold must go into the finer crucible, that its dross may be melted away. The spirit of man must be tried in the fiery experiences of life before the best elements of its nature appear. If you would really enjoy the wealth in the mine you must dig it up yourself. The sweetest bread is the bread our own toil has gathered. The digging and the gathering makes the limbs weary; yet there is something in the digging and the gathering that prepares us for the later enjoyment.

"I had one advantage over my son," said an old, successful man. "I was born in poverty, and have had to make my fortune." It is said of Jesus, "He was made perfect through suffering," and that he redeemed the world through his blood. What means this but that no great personal character is gained without pain, and no great unselfish good can be done in the world without agony?—that he that would return rejoicing, bearing his sheaves with him, must first go forth with weeping, scattering precious seed? How can you enter into sympathy with the race unless you enter by the door of experience? and that means that you in a sense bear the sin and sorrow of the world. How can you properly comfort another unless you have found comfort in like sorrow? A man is full of religious doubts and fears, the agony of unbelief is upon him, and he feels as if all the eternal things that have given life worth and meaning are going from him. The heaven is only azure, the earth only clay, life only force, men but animated dust, and immortality only a pleasant dream or hideous mockery. So his spirit lives in death. A sorrow that seems to have no relief has fallen upon him. But he is loyal to himself and his conscience. He struggles with the agony of a drowning sailor to get back to some spiritual rock. It is an awful life. Go tell him to glory in his tribulation, to rejoice in his darkness, and he will say, "Do not mock me." You tell him: "Tribulation worketh patience; your afflictions are working for you an exceeding weight of glory." Still will he bitterly turn away hopeless. Yet it is true. By that very agony of soul-struggle he will at last come out into light more glorious and visions of God more resplendent than can be attained in any other way. Listen to the inexpressible joy of the Psalmist when he cries: "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee." What peace, what exultant joy is there expressed! It is of gladness that is inexpressible, and a peace, trust and fellowship with God that can find no word large enough to contain them. But through what agony of soul and searching of spirit had he passed in the days when "his feet were almost gone, his steps well nigh slipped," when he caught no vision of God in earth or heaven! He did not know that he was marching through a wilderness to a land that is fairer than day. He thought he was getting deeper and deeper in the wilderness. Lost he felt himself. Yet, with hopeless heart and tired limbs, he trudged on. Each weary step, marked with blood, was bringing him nearer to the land of peace. Now he can tell how tribulation worketh patience. Now, as he thinks upon the long and weary way, he can see that this was the only way by which he could have been led to this land of corn and wine.

No chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward it worketh the peaceable fruit of righteousness. Jesus and his disciples gather in the upper chamber. They are sad. Presentiment of danger and trouble clouds their brows. Jesus tells them that now he would be separated from them. Their hearts bleed at the thought. For three years they have followed him; first from curiosity, then in wonder and admiration, then in deep affection. Now they were just beginning to understand him and find infinite satisfaction in his words and presence; just ready, as they think, to profit by and be happy in his wonderful words. They have just learned to love him with affection stronger than love of kindred. Now comes the sad word, "I must leave you." They, like many another who has seen the dearest treasure slipping away, can see in it only sorrow. But how does Jesus speak? From his great altitude of faith and knowledge, what will he say? Hear him: "It is expedient for you that I go away." How amazed must the disciples have looked! Expedient, indeed, to have our best friend removed? Expedient to have all our fairest hopes blasted? Expedient to have all the cherished plans broken up? Dazed they are, as is the man who sees his fortune toppling, the mother who sees her child gasping in death's agony, the person who lies down upon a bed of sickness in his day of business. God says it is expedient for you that your child should die, your fortune should slip away, your health should fail! and we say with the bewildered disciples, What is this that he saith? Expedient for you! What mockery is this? Yet goes he calmly on. "Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away the Comforter will not come. If I do go I will send him, and he will abide with you forever." If your child or your fortune or your health do not go—these temporary joys and blessings, if they donot go—the Spirit will not come, eternal joys will not appear. But if they do go, they will send to you that which endures, abides with you forever. So does the great Christ teach us by precept and example that the deepest sorrows of life are expedient for us; that the brightest visions of God are seen through patient tears; that the glorious bow cannot appear except upon the cloud.

We are not to seek for sorrow or pleasure. We are to do duty, follow conscience, and believe that whatever comes in the path of duty is by God's appointment. If it be sorrowful, bear it patiently, and it will yield the peaceful fruits of righteousness. We may not know it at the time, but every cloud of sorrow that darkens our sky is brimful of choicest blessings. Faith in God sees them; and while sorrow is no less sorrow, and loss is no less loss, while we will still sigh in pain, weep over the grave of the dead, and moan when doubt of God comes down upon us, yet in it all may we hear the clear, strong, confident voice of the Master saying, "Neverthless, it is expedient for you;" and as, with calm confidence, we face our sorrow with tearful eye, the bow of God's love and pity and tenderness and protection will appear and fill our aching hearts with peace.

PICKLE MAKING.

Valuable and Seasonable Recipes for House-keepers.

This is the season for pickle making, and while the house-keepers who read the RECORD-UNION may all have recipes or cook-books even, the genuine house-keeper likes to compare notes with others, as well as to have others sample her excellent edibles. A noted domestic writer in the *Courier-Journal* says:

Cook-books abound in recipes and directions for making pickles, but as valuable as many of these are, experience in the work is necessary before the art is successfully acquired.

While canned fruits and preserves may be bought of large manufacturers as cheap as they can be made at home, and frequently as good, we do not think the same can be said of pickles, as those for sale are often compounded with articles well known to be injurious. The process of "greening" pickles is practiced with reckless disregard for health, and the vinegar used is frequently poisonous, therefore it is best to prepare them at home where the proper ingredients may be used under the house-keeper's own supervision.

In making pickles the best cider vinegar should be used, and they should be boiled in a porcelain kettle. Grape or cabbage leaves laid over the top of the kettle while boiling will impart a good color. Some cooks put a small lump of alum in the vinegar to render the pickles crisp and tender.

Pickles should be kept in a dry, cool cellar, well covered with vinegar; bits of horseradish and a few cloves assist in keeping vinegar strong and pure. Ginger is the most wholesome spice to use, cloves are the strongest, mace, allspice and cinnamon next. If the vinegar on pickles loses its strength they will soon spoil, if it is not replaced by good vinegar, poured over scalding hot.

A wooden spoon or ladle should be used in handling pickles. For those wishing to have good home-made pickles the following recipes will be found reliable:

Cucumber Pickles.—Soak cucumbers taken from the brine, put in a kettle and cover with vinegar; add one cup of mustard seed, one of celery seed, one of bruised ginger root, one of garlic, two onions chopped, half a teacup of black pepper, half an ounce each of cloves, mace, turmeric, one pod of red pepper, a teacup of grated horseradish and three pounds of brown sugar. Let boil, put in a jar and let stand all night, pour the spiced vinegar back into the kettle and let come to a boil, then pour over the cucumbers again.

Bottled Pickles.—Let a hundred small cucumbers stand in salt and water for three days. Boil for ten minutes in half a gallon of good vinegar, one ounce of mustard seed, one of juniper berries, one of celery seed, a dozen green peppers, two pounds of sugar, a few small onions and a lump of alum. Pour the vinegar over the pickles hot for three mornings; mix a quarter of a pound of mustard with the vinegar. Put the pickles in bottles and seal.

Ripe Tomato Pickles.—Puncture large ripe tomatoes with a darning needle. Put a layer of tomatoes with chopped onions in a jar and sprinkle and salt; put on other layers and let stand a week. Squeeze each tomato gently, put in a jar and cover with strong vinegar, seasoned with red pepper, horseradish and mustard.

Yellow Pickles.—Take two gallons of vinegar, two pounds of sugar, one ounce of turmeric, three of allspice, one of cloves, one of mace, one pint of mustard seed and two tablespoonsful of celery seed. Pound all together and stir in hot vinegar. Take three firm heads of cabbage, cut and scald in brine, squeeze dry and hang in the sun; when bleached, put in cold, strong vinegar; then drain, put in a jar and pour over the spiced vinegar.

Onion Pickles.—Take large white onions and pour over them boiling salt water; let stand three days; pour off and add fresh brine; let stand three days longer, then take one gallon of vinegar, adding two ounces of turmeric; scald and pour over the onions boiling hot; cover the jar and let the onions stand for ten days, then pour off and put on them strong vinegar, seasoned with red pepper, horseradish, celery seed and small spices.

Pepper Pickles.—Cut the stems out of fifty pods of pepper with a sharp penknife; fill the peppers each with chopped cabbage, horseradish, mustard seed and salt; replace the stems, tie with a coarse thread, pack in a stone jar, and cover with vinegar.

Pyper Pickles.—Salt pickles down, dry for ten days, then soak in fresh water one day; place in a porcelain kettle, cover with water and vinegar and a little pulverized alum; let stand over night on a stove which had fire in it during the day; wash and put in a jar with cloves, allspice, pepper, horseradish and garlic; boil fresh vinegar and pour over all. These pickles are always fresh and crisp.

Spanish Pickles.—Take two dozen large cucumbers, one peck of full-grown green tomatoes and one dozen onions. Let the cucumbers and whole tomatoes stand in brine three days. Cut up the onions and sprinkle with salt. Take half a gallon of vinegar, three ounces of white mustard seed, one ounce each of turmeric and celery seed, one box of mustard and two pounds of brown sugar. Simmer for half an hour; pour over the cucumbers. Put in jar and seal.

Virginia Mixed Pickles.—Take seventy-five large cucumbers, half a peck of green tomatoes, fifteen large white onions, one quart of small onions, four heads of cabbage, one pint of grated horseradish, half a pound of mustard seed, half a teacup of ground pepper, half a pint of salad oil, one ounce each of celery seed and cinnamon, two of turmeric. Slice the tomatoes and onions, chop the cabbage, quarter the cucumbers and add the small onions whole. Mix with salt and let stand twenty-four hours; drain acid and pour on the vinegar. Let stand three days; strain as dry as possible; mix the spices well, then boil one and one-half gallons of fresh vinegar, pour over boiling hot for three mornings. The last time add one pound of sugar to the vinegar and mix in the oil.

Pickled Cauliflower.—Take good white heads, husk in large pieces and boil ten minutes in strong salt and water. Skim out the pieces, drain, and when cold put in a pickle jar with a few whole cloves, allspice, pepper and sticks of cinnamon tied up in a cloth; boil and pour over the cauliflower.

Walnut Pickles.—Put tender young green walnuts in a jar, pour over them boiling salt water. Let soak ten days, changing the water every third day. Pour off the brine and cover with vinegar well seasoned with garlic, ginger, mace, horseradish, red pepper, orange peel and nutmeg.

Picolilli.—One large cabbage, fifty cucumbers, five quarts of small stringy beans, eight carrots, five pods of pepper, two heads of cauliflower. Chop fine, soak over night in salt water, wash well and drain. Pour over hot vinegar.

Chow-chow Pickles.—Fill a three-gallon jar with small green tomatoes, cucumbers, nasturtiums, onions, cauliflower, horseradish and green peppers, let stand in salt and water two days, drain, put all in a kettle and boil ten minutes, then drain and put in jar. Put three quarts of vinegar in a kettle to boil; take half a pound of mustard and a little sugar, beat up in cold vinegar; pour over the pickles and cover with hot vinegar. Another: In half a gallon of vinegar scald a large handful of horseradish, a cupful of black pepper, a cupful of ginger, half a cupful of black mustard seed, three tablespoonsful of cloves, three chopped onions, one pod of red pepper and three pounds of brown sugar. Pour over the pickle and fill with cold vinegar.

Kentucky Chow-chow.—One gallon of chopped cabbage, four onions, two pounds of brown sugar, two pints of vinegar, two tablespoonsful of black pepper, two of allspice, cinnamon, celery seed, mustard seed, and ground mustard. The cabbage and onions must stand in salt and water two hours, then put in a kettle with the spiced vinegar and boil.

Martinas—To pickle martinas take one gallon of martinas and put in strong brine; let stand ten days, take out, wash and put in cold vinegar; let stand ten days, then drain and put in a jar.

When we Demoralize the Stomach

By excesses or imprudence in eating, we cannot hope to escape the consequences for any great length of time. The most robust digestion must succumb to abuses of that important function. But supposing that we have been foolish enough to enfeeble the stomach, is the damage irreparable? By no means. The dyspeptic has only to do two things to insure his ultimate recovery. First, he should adopt an easily digestible diet. Second, he should use with regularity and persistence Hostetter's Stomach Bitters, the leading gastric invigorant of the age. The multiform symptoms of dyspepsia, and the almost invariably attendant disorders, biliousness and constipation, will assuredly cease to persecute the sufferer if the above advice is attended to. Who that has suffered the torments that chronic indigestion inflicts will neglect to take advantage of a remedy which, if the most positive evidence of the medical profession and the public is to be received with due credence, is an absolute specific for the complaint.

HOP LEAVES A FODDER.—Hop vines are plentiful in some parts of the State, and we would like to know if the growers have tried using them as fodder for stock. If not, will some one make some experiments and report? We read in foreign exchanges that from analyses of the foliage of hops Wein finds that this material closely approximates to the composition of meadow and clover head and rye, and as regards the percentage of protein it is not far behind wheat and rye bran. As compared with the ordinary green fodders, green hop leaves appear to be a better food. The coefficients of digestion are: Albuminoids, 60 to 70 per cent.; fat, 70 to 80; non-nitrogenous matter, 60 to 75. By the coefficient of digestion is meant the percentage proportion of the food which is actually digested, the remainder passes through the intestines and escapes digestion.—*Lakeport Democrat.*

REMEDY FOR COLD FEET.—The following remedy for cold feet is recommended for sedentary sufferers, as well as policemen, car-drivers and others who are exposed to the cold: All that is necessary is to stand erect and very gradually lift one's self up upon the tips of the toes, so as to pull all the tendons of the foot at full strain. This is not to hop or jump up and down, but simply to rise—the slower the better—upon tip-toe, and to remain standing on the point of the toes as long as possible, then gradually coming to the natural position. Repeat this several times, and, by the amount of the work the tips of the toes are made to do in sustaining the body's weight, a sufficient and lively circulation is set up. A heavy pair of woolen stockings drawn over thin cotton ones is also recommended for keeping the feet warm.

ST. JACOBS OIL will cure the worst case of neuralgia in a night. Thousands know this.

ROBUST HEALTH

Is not always enjoyed by those who seem to possess it. The taint of corrupted blood may be secretly undermining the constitution. In time, the poison will certainly show its effects, and with all the more virulence the longer it has been allowed to permeate the system. Each pimple, sty, boil, skin disorder and sense of unnatural lassitude, or languor, is one of Nature's warnings of the consequences of neglect.

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Is the only remedy that can be relied upon, in all cases, to eradicate the taint of hereditary disease and the special corruptions of the blood. It is the only alterative that is sufficiently powerful to thoroughly cleanse the system of **Scrofulous** and **Mercurial** impurities and the pollution of **Contagious Diseases.** It also neutralizes the poisons left by **Diphtheria** and **Scarlet Fever,** and enables rapid recuperation from the enfeeblement and debility caused by these diseases.

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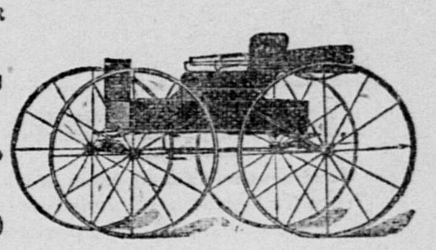

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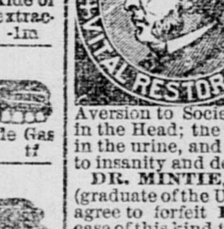

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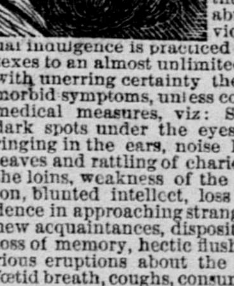

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