The Way of the Natural Man

It Is One of Self-Desire and Self-Seeking and Ends in Destruction

Sermon by the "Highway and Byway" Preacher.

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Text: "They ceased not from their own doings, nor from their stubborn way."—Judges 2:19.

OUR text is the testimony of God's Word against Israel, and we ask: Will not this indictment stand with equal force against the people of to-day? It describes the way of the natural man. Is there less stubbornness in the human heart in this twentieth century of the Christian era than there was fourteen hundred years before its dawn? Are the people of to-day ruled less by their own desires and purposes and ambitions than were the Israelites of old? And another question we want to ask: Is stubbornness any less a sin to-day, is it less offensive to God than it was in the days when "the anger of the Lord was hot against Israel," because of stubbornness and when it cost Saul a kingdom? Have the people of to-day a better right to do as they want to than did the people of whom our text declares "they ceased not from their own doings?" As we read God's warnings to those people, as we follow their history and see the evils and calamities into which their stubbornness plunged them, we climb up into the judge's chair with God and condemn them, and then, having passed judgment on a case over three thousand years old, we rush off into the present of our own doing and our own stubbornness. In the centuries which have passed since this self-willed, stubborn people dwelt in the land of Palestine, has God's attitude towards the self-will and stubbornness of the human heart changed? Samuel, the prophet of God, told Saul that "stubbornness was as iniquity and idolatry," and to-day is it less iniquitous and less dishonoring to God than it was then? We have asked these questions that they may set you to thinking. We want to take some pages of history from God's sacred Book and let them shed their light upon the pathway of the present, for "these things were our examples," and have been recorded by God for our instruction and warning.

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THE brief words comprising our text are a wonderful index to the conditions which prevailed in the nation of Israel. It is not necessary that the historian should enter into lengthy details to understand exactly what the people were doing. When we are told that "they ceased not from their own doings, nor from their stubborn way," we know that every desire of the flesh was indulged and every vanity and imagination of the heart was given full rein and scope. The natural wayward tendencies were not checked, and step by step they plunged farther and farther into sin. The natural tendency of man is always downward. God placed man in the earth pure and spotless. Man's desire led to the act of disobedience, and succeeding generations "ceased not from their own doings nor from their stubborn way," until the culmination came in the flood, and only one man was found who would listen to God and yield obedience to Him. But notwithstanding the judgment of the flood the tendency of man to seek his own way and stubbornly resist God was not cured, and the human race again plunged downward until the judgment thunders burst upon Babel's tower and man was scattered and his tongue confused. Man ceased not from his own doings nor from his stubborn way. Then came the call of Abraham and the establishment of a nation out of his loins, which was to be peculiarly God's people and to do His will. In the wilderness journey "they ceased not from their own doings nor from their stubborn way," and thousands were consumed by pestilence and the sword. They cease not from their own doings but refuse to enter the promised land, and wander other 40 years as a penalty. When finally they did take possession of the promised land at the point of their history where our text brings us, we find that "they ceased not from their own doings nor from their stubborn way." The judgment of God would fall, and under the stress of the lash, temporary obedience would be yielded to God, but soon the natural tendency downward would assert itself, and again God would have to write: "They ceased not from their own doings nor from their stubborn way." It was repeated failure under the judges; it was failure and ruin and destruction of the nation under the kings. "They ceased not from their own doings nor from their stubborn way." And the indictment written by God against the Jewish nation is one which must be written against the whole race of mankind. Natural desire leads away from God, and stubbornness of heart dulls the ear to God's voice of warning and blinds the eye to the impending judgment.

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MAN likes to have his own way, and it is a long sad record of sin which stands against him. God said to Israel: "This is the way, walk ye in it." But Israel said, This is the way I want to walk, and the people walked after the manner of the heathen nations about them. God says to man to-day: "This is the way, walk ye in it." But man says, I want to walk in my own way; I want to be my own master; I want to go when I please and come when I please. The prodigal son liked to have his own way, and so he bundled up his possessions and left his father's house for the far country where there would be no check upon his conduct, and during all those mad days of pleasure he did not cease from his own doings nor from his stubborn way. The rich fool who said within his heart: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry," lived on the low plane of the physical desires and pleasures. It was enough for him that he had a sumptuous home, that he was clothed and warmed, and could take his ease and fill his belly with good things, and have a jolly good time. He "lived to enjoy life," as so many people put it. Think of man being ruled by the sole motive of self-desire and appetite. And yet how many, many are under such thralldom! The prodigal son wanted the gilded attractions and pleasures of the far country, and he gave up home and friends and everything that his desires might be gratified. The rich fool wanted his ease, he wanted rare wines and rich food, and merry company to help him enjoy his sumptuous home, and he forgot Lazarus at his gate and the outside world and the God Who ruled over all. And people to-day are being dominated by the same self-desire which lured the prodigal son away from home and blinded the rich man to the higher and better part of life. The consciousness of God and eternity is becoming less and less in the world, and this life is filling all the thought and plans and desires.

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BUT not only are mere fleshly appetites and desires holding sway over people, but the attainments and ambitions of this life are shutting God out of the heart and life. When it is declared of Israel that "they ceased not from their own doings," I do not imagine we are to understand that all were ruled by the lower animal nature of the appetites and lusts. Doubtless there were many against whom the indictment of God held true, because they were ambitious for worldly wealth, or power, or learning or culture. Here were some who ceased not from their struggle after riches, sacrificing everything else that they might pile up the yellow gold. Others ceased not to covet power, world power. To be a leader, to dominate in the affairs of the community or the state, was the ambition of the life, and by fair means or foul it was to be gratified. Others ceased not to drink at the fountain of the world's so-called wisdom and culture. Their brains were so busy with the thoughts of man, with man's wisdom and learning, that the wisdom of God appeared as foolishness unto them. And it is true to-day that the plans, ambitions, purposes of this life appear all important. Man and his doings seem so necessary, that which this life has to offer appears so tangible and attainable, and God and eternity seem so vague and uncertain, that man forgets God, and the words of His Son: "What shall it profit a man if he gain the whole world and lose his own soul?" And so man ceases not from his own doings. His ways seem to him easiest, most pleasant, most profitable. "There is a way which seemeth right unto a man," and he walks heedlessly and blindly in that way, and will not see the sign posts which God has placed all along the route, which warn the soul that "the end thereof are the ways of death." "Blind leaders of the blind." "Ever learning," as Paul says, "and never able to come to the knowledge of the truth." Cardinal Wolsey said of Henry VIII. when on his deathbed: "Rather than he will miss or want any part of his will or appetite, he will put the loss of one-half his realm in danger." And man is staking his precious soul against the pleasures and ambitions and purposes of the present life. This life first, let the soul take its own chances! is what man exclaims.

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MAN'S will is raised against God's will. Stubbornness shuts out the beneficent influence of God from the life, and the soul is barren and dead. It is said the reason there are such barren wastes on the east of the Rocky mountains is because these rocky heights prevent the clouds from the Pacific, with their life-giving moisture, passing to the dry and parched deserts beyond, and the reason the soul in man is dead and barren is because stubbornness like a high mountain rears itself between the soul's need and God. God is shut out. Israel was stubborn. She would go her own way and do her own deeds. The prodigal son was determined to go into the far country. He would not be turned. The rich man in his palace would see nothing but his bursting granaries; he would not let himself feel any need but that of the body and the present life. But the prodigal son did not leave for the far country before his father had pleaded with him to stay at home, until he had tried to show him that he was going to ruin. The rich man was warned by God of the awful destruction and torment into which he was plunging his soul; Lazarus, who lay at his gate, and whom he passed many times each day as he came and went in his ease and luxury, was a perpetual sermon and warning to him, but he would not hear, or see, or heed. Henry VIII. did not rush headlong into his reckless indulgences without words of warning and pleading being spoken to him. Lord Wolsey says: "I have often kneeled before him in his privy chamber on my knees, the space of an hour or two, to persuade him from his will and appetite, but I could never bring to pass to dissuade him therefrom." And how God pleads, and warns man! He does not leave man until He has exhausted every effort to break his will and turn him from his own doings.

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WHAT an example of God's patience and mercy is Israel. The miraculous hand of God leads them from the bondage of Egypt; it cuts the black waters of the Red sea and makes a broad, smooth roadway for their feet; it guides them through the wilderness; it feeds them when hungry, and brings forth wells of springing water for their refreshing; it smites the enemies that would harm them; it throws down the Jerichos that block the entrance to the promised land, and gives them possession—and yet, despite all this wonderful leading, despite this faithful protection, the people are stubborn, and persist in going their own way and doing as their feelings prompt them. Why did He not utterly forsake them? Why did He not destroy them as He did the people of Noah's time? We thus ask, as we view all the marvelous history of Israel and God's dealings with them. We think it the mystery of the ages how they could be so blind and stubborn, but oh! we forget that with a more awful blindness, with a more determined stubbornness, we are standing out against God today and refusing to have Him rule over us! The light of the twentieth century is thought sufficient to walk by, and God is despised and forgotten. If the revelation of God to Israel was remarkable, if it was positive and clear, what think you is the revelation of God to the world to-day, which has had the God Man dwell among them and fulfill all of God's wonderful plan of salvation by which man may get back to God? Israel's God hovered over them in the cloudy pillar, He dwelt in the Holy of Holies in the Temple, but now the veil of that temple is rent, and God desires to find a dwelling place in the human heart. Israel is a monument of God's mercy and patience, but redeemed man to-day is the crowning glory of His great love and mercy and patience.

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WHY are you not consumed, oh man! oh, woman! as you stubbornly rush headlong in your own doing? Why is it that the judgment of God does not fall and crush your stubborn neck and grind you to powder? Is it because your evil doing and stubborn way have not merited the punishment? No! for "all have sinned," and God's judgment against sin is death. "The soul that sinneth it shall die." "The wages of sin is death." Then why does God wait? It is because "God will have all men to be saved and to come unto the knowledge of the truth." "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." The rich man never got into the torments of hell until God exhausted every effort to have him turn from his own way to God's way, and yield his own will to the will of God. While we have "turned every one to his own way," the Lord has laid the sin of our rebelliousness and stubbornness upon His well-beloved Son, and offers through Him forgiveness and salvation. John Wesley once had occasion to reprimand his traveling companion and secretary, John Bradford, and when the latter stubbornly refused to yield, Wesley said: "Then you and I must part." "Very good, sir," replied Bradford. Thus the matter rested until the next morning, when Wesley accosted his old friend, and asked him if he had considered what he had said, that "they must part." "Yes, sir," replied Bradford. "And must we part?" inquired Wesley. "Please yourself, sir," was the reply. "Will you ask my pardon?" rejoined Wesley. "No, sir." "You won't?" "No, sir." "Then I will ask yours!" replied the great-hearted man. And Bradford melted under the example, and wept like a child. And how infinitely greater is the mercy and love and forgiveness of our God towards man! While we were dead in trespasses and sins, Christ died for us. While we are in rebellion against God, He extends to us a pardon, signed with the blood of His dear Son. Oh, this ought to melt the hardest heart.

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BUT, thank God! there are some who do cease their own doings and yield their wills to God. There was always a small remnant in Israel which had eyes to see God, and minds to understand Him, and ears to hear Him when He spoke, and hearts willing to do His will. There were seven thousand in Israel who had not bowed the knee to Baal when the prophet Elijah thought he only was left of those who served God. He thought all the rest of Israel "ceased not from their own doings, nor from their stubborn way," and there are those in the world to-day who have yielded to God and who realize that His way is best. But this departure from the way of the natural man to the way of God; this yielding of the human will to that of the Divine is progressive. Step by step man breaks away from the natural desires and ambitions, and attains unto that Godlikeness which it is God's purpose should be a matter of growth with every one of His children. The first step is salvation, the new birth. The natural man must be made a new creature in Christ Jesus before he can walk in God's ways.

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THE child has to be born before it can breathe and see and feel, and walk and talk. These are experiences which it cannot enjoy until it has been ushered into the sphere of being where these things are possible and natural. So is it with the spiritual creature. The natural man cannot breathe, or see, or feel, or walk, or talk, in the spiritual world, until he has been born into that realm. God's Word declares: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The first step, then, by which man leaves his own way and gets into the way of God is when he repents of the sinfulness of his own way and accepts Christ as his sacrifice for sin and as his Saviour from sin. Then does he begin to walk in the spiritual realm, then does he begin to cease his own doing and do the will of God. And the gateway to the new life, Christ, is also the Way of the new life. Christ came into the world, and where man had failed to walk in God's way and to do His will, He perfectly walked and delighted to do His Father's will. And in Christ the soul has its great Exemplar, as well as Saviour. God, Who has said: "This is the way, walk ye in it," points to the Christ, the Saviour of the world, as He speaks. In Him, man can cease from his own doings, but apart from Him man is lost in the darkness of his own sins. God's way and God's will lead straight through this life to Heaven. Man's way and man's will lead to certain destruction. Oh, that men would cease "from their own doings and from their stubborn way!"

Church Vestments.

Bishop Phelan, of Pittsburg, owns a remarkable set of church vestments. They were brought into this country from the Philippine islands at the time of the Tenth Pennsylvania regiment's return. They are supposed to be the work of native Filipino sisters, and apparently are 100 years old.

FARMER AND PLANTER.

HANDLING MANURE.

A Few Hints on Conserving and Handling Properly the Manure on the Farm.

Many feeders of cattle, mules, etc., feed in large sheds and allow the manure to accumulate until it is from one to two feet deep, cleaning the sheds two or three times a year. Where such sheds are to be cleaned of manure it can be plowed to loosen it if one hand puts his weight on the beam, thereby gouging it out. Then, to pulverize it, a heavy weighted harrow is dragged over it, or corn is scattered over the plowed manure and hogs allowed to root it up. They do a good job, too. Some resort to the slower process of digging and pulverizing with a hoe or mattock. Loose manure can be handled with a manure fork all right, but this process has to be used in stalls in which the manure is hard packed. For handling loose, light manure I prefer a four tined fork, the short handled hay fork is just as good as the D-handled manure fork, and serves both purposes. For heavy or very fine manure the 14-inch coal shovel is excellent, and at least one should be found in every outfit. Low, broad tired wagons are best for hauling. For short trips a loose board platform with movable side and end boards is excellent, and is easier unloaded than the wagon box. The box, though, has the advantage of always being ready. Having previously pulverized the manure fine at the barn, spread it evenly over the ground. I have seen men haul great chunks of manure to the field and throw them often several feet apart. What benefit they expect the intervening ground to derive I cannot see. If the manure is to be spread on ground on which you expect to sow clover or grass seed, sow these first, and spread evenly well pulverized manure over it. A fine stand will be the result if the seed is good. Thin spots in the pasture or meadow can be doctored profitably by this method. The amount to spread will depend on the soil, kind of manure, kind of crop. For instance, use a light coating of fine manure for top dressing the pasture and meadow. Do not use coarse manure or litter on this ground—it will do for plowing under. On small grain damage is often done by too heavy manuring, causing too rank growth, consequently falling of the grain. But corn is not often injured in this way, though there is no advantage in putting on an excess. The effects of a good coating in clay soil is often apparent four or five years after, while wet, crawfishy land will require manure every season, since it soon sinks out of the reach of the rootlets. I consider composting not only needless but foolish. Nor should the manure be piled in the barn yard or field, as the small space under the pile receives an excess, and the action of the weather causes deterioration of that in the pile at a greater rate.—E. W. Jones, in Agricultural Epitomist.

UNATTRACTIVE FARMS.

No Self-Respecting Farmer Will Allow His Property to Become an Eyesore.

Why are there so many unattractive farms in the country—lack of ornamentation about the dwelling, dilapidated out-buildings, ramshackle fences, and gates that have to be propped up to keep them from falling down, and that require as much time and labor to open and shut them during a single day as would be required to give them all needed repairs? We hesitate about answering this query. It is not probable that the cause is laziness, for the owner may work from sunrise to dark. Perhaps it is lack of pride in his farm and home, and perhaps he is content if his equipment can be made to serve the purpose for which it was intended. It may be partly a lack of appreciation for the virtues of paint, or a tendency to provide for the present only, and let the futre take care of itself. However it may be, such farms are offensive to people of taste and give the passer-by a low estimate of the intrinsic worth of the lord of the manor. We have seen farm houses where children have been born and raised to manhood and womanhood without yard fences, shade trees or artificial ornament or convenience of any sort, where the open country about the house resembled a cow lot, cattle, horses and hogs seeking the shadow of the house for protection from the hot sun, and the leeward side of the same structure for shelter against the cold winds of winter. Of course, such cases are extreme ones, but their rareness adds to their deformity. No self-respecting farmer can live in this fashion, be he white, or black or brown. One such farmer can do more harm in a community than ten model farmers can rectify, unless they adopt the plan of buying out and expelling him from the neighborhood.—Texas Farm and Ranch.

Galveston's Grit.

There has been no finer display of American grit of late years than that afforded by the people of the city of Galveston, Tex., since the great storm which devastated it three years ago. The city has been practically rebuilt. Half the work upon a sea wall, 17,593 feet long and seventeen feet high, to prevent future incursions of the sea, has been completed. The city has attained to the third place among the ports of the United States in the extent of its export trade. Its bank clearings for the year ended August 31 were $413,185,000. There are fifty-three lines of steamships between Galveston and foreign ports and eleven lines of coastwise traders. Plans are afoot to raise the level of the land upon which the city stands as a security for the future. Truly, it can no longer be denied that under certain circumstances men may lift themselves by their own bootstraps, plucking success out of the grip of overwhelming disaster.—Philadelphia Ledger.

Live Stock Farming.

Prof. Pamel, of the Iowa experiment station, urges that live stock farming is the most profitable. He says:

"It has been demonstrated both by experience and practice that the farmer who sells beef, pork and mutton that he has produced from the corn and grass raised and fed on the farm makes more money per acre of his land and per dollar of his capital than the one who grows only wheat or corn or cotton and sells it. It is not necessary to entirely discontinue raising these crops, but if we are to produce a surplus to be sold in foreign markets it is best to export that surplus in the most condensed and marketable form, as meat and animal products, rather than in the original crude and bulky state.

"In the long run the farmer will make the most money who devotes his fields to the growing of forage crops to feed stock, making use of all the raw products at home, thereby saving not only much of the cost of transportation, but maintaining the fertility of the soil. By doing so, corn-belt farmers will maintain their pre-eminence in agricultural lines. Experience of the past few months has shown that the men who stuck to feeding and were not tempted by high prices to sell their corn have made the most money. Anything that will enhauce the productive capacity of our soils for the production of forage conditions will help the farmer."

Fall Work in the Poultry Yards.

A neighbor, whose experience in poultry raising gives weight to her advice, recently informed me that her war against parasites was pushed into the late winter months. She says that if lice are vigorously fought at this time of the year, they may be entirely exterminated. Clean out the houses and yards, saving the manure for a compost. Mix with about the same bulk of barnyard manure and wood ashes, and cover closely with hay or straw. Leave until spring, and you will have a rich compost for your strawberry or garden patch. There is usually a rush of young poultry to the markets in October or November. This does not necessarily imply that the prices are advanced or the demand better at this time of year, but rather that there is a general effort to dispose of stock on hands before the coming of winter. Very often it is good policy to hold back shipping stock until the rush is over. Do not neglect to store the surplus vegetables for the hens. Green food is a great egg producer. Do the poultry houses and fences need repairs? Fall is the best time to attend to these matters, since winter is likely to steal upon us almost before we are aware of the fact, and, if we wait until cold weather comes, the task of repairing is not a very agreeable one.—Cor. Epitomist.

An Excellent Example.

Five thousand of the public school children of Missouri are being taught the rudiments of agriculture, and it is expected that as soon as competent teachers can be secured, agriculture will be taught in all the rural schools of that state. In teaching these branches in the public schools, special attention is paid to beautifying the school grounds, as well as the yards and lawns of the children's homes. The school grounds are planted in flowers, shrubs, vines and trees, and the work is done by the pupils. The bulletins to be used as text-books in teaching the children agriculture. In this matter Missouri has taken an advanced position, and no doubt great good will result, and it will not be confined to Missouri.—Farm and Ranch.

When the Pigs Come.

The exact time when the pigs are to be farrowed should be known, so that ample protection can be provided, and the sow given the right kind of treatment. After a sow selects a place for farrowing, it is poor practice to disturb her. Sometimes this must be done, but if so, she should be handled very carefully. It is much better to protect her in her chosen place than to try to move her. When a sow is in a nice, comfortable house a few days before she farrows, she is not apt to leave it to go to some out of-the-way place, unless she has the run of a large field.—J. R. Jamison, in Orange Judd Farmer.

HERE AND THERE.

—With growing pigs especially the food should always be given in a clean, wholesome condition, and never allowed to sour.

—Remember that the size of trees does not always depend upon their age, but upon the soil in which they are planted and the care they receive.

—Several Kentucky farmers have lost quite a number of cattle, caused by eating green tobacco that had been sprinkled with paris green to kill worms.

—As a general rule when necessary to wean the pigs, it is better to let them remain in the pen they have been raised in than to take them away and let the dam remain.

—In handling a bull always be careful lest damage be done, not to the bull, but to some one else. Some bulls may be reliable, but it is not wise to trust one of them further than you can throw him by his tail, and the tail well greased.

—It may seem extravagant for a farmer of limited means to buy an expensive stallion, boar or bull, but oftener than otherwise it is the best investment he could make of his small amount of surplus funds. It is the best products that sell best.

—Fifty fowls can be kept on a very small bit of land if they are given good care, and they should return at least $1 a week the year round. Such a flock would pay a good many business men in the benefit he would derive from taking care of them.

—Farmers are now giving more attention to rotation of crops and green manuring than ever before. The demand for seeds of leguminous is greater than ever before in the history of the country. In the southwest this demand is for alfalfa, cow peas, spotted medic (burr clover) and the vetches, lespedeza, etc.

—A brood mare should have plenty of light work during her entire bearing period up to within a week of dropping her colt. Late in the period heavy work should be carefully avoided, because a sudden strain may cause her to abort. Regular, but light work is always beneficial.

—To fatten rapidly the hog must be kept comfortable, as well as being well fed. Eating is merely the mechanical part of the process, which prepares the food for digestion. It is the digestion that adds to the weight of the animal. Quiet comfort aids digestion. A little exercise also aids digestion.

GREAT SALT MINE OPENED.

Quicksand on Louisiana Coast Conquered and the Great Salt Deposits Reached.

It has been discovered in the last few years that the gulf coast of Louisiana is rich in minerals, especially sulphur, salt and ore.

There could be, according to appearance, no more uninviting mineral field. The country is a dreary marsh, rising in one place into five so-called islands, which are merely hills in the marsh, or low-lying pine flats. Below this marsh, however, lie, at a comparatively short distance, valuable minerals; but put tantalizingly beyond the reach of man, for between the soil crusts and the marsh lies an immense quicksand which has defied for years all engineering skill to penetrate.

In one place only, Avery's island, or Petit-Anse, there is no quicksand. The rock salt discovered there was found to be 5,000 or more feet thick of pure salt, extending in all directions and leaving little doubt that the surrounding country is built up on a foundation of salt.

But when it came to mining elsewhere for this salt, the quicksand interposed and stopped operations. Avery's island, by the by, supplied nearly all the salt used in the confederate states during the civil war, and caravans of mules carried the precious mineral overland to the Atlantic states.

A little to the west of the salt deposit in Calcasiou parish, a valuable deposit of sulphur was found, probably the largest and certainly the purest in the world. But between the soil and the sulphur lay that same immense quicksand which bobs up everywhere and through which no engineering talent can sink a shaft.

Company after company tried it and became bankrupt in the experiment. One company operated an ice plant there, and sought to freeze the quicksand, and then cut through the ice. The plan failed like all the others.

When finally the property passed into the hands of the Standard Oil Co., it abandoned the idea of sinking a shaft through the quicksand. It ran instead a pipe through it, and tried the hot in contradiction to the cold process.

Hot water is forced down the pipe into the sulphur, which it melts, and the mineral is pumped up in a liquid form and then allowed to cool and harden. Thus the sulphur is mined, although the miners do not come within several hundred feet of the mineral. Around the pipe which brings up this mineral from the bowels of the earth has grown up a considerable settlement bearing the somewhat diabolical name of Sulphur City.

But this hot water melting plan, while it works well for sulphur, will not do with salt. The salt could, of course, be similarly melted and brought to the surface, but it is too cheap to stand this expensive treatment.

It became necessary in the case of the salt to sink a shaft through the quicksand; and the old experiments which had been abandoned at the sulphur mine were renewed. They have finally been successful at Meek's island, which is one of the same group as Avery's island, and figures in the maps as Grand Coteau.

The cost of bridging or tunnelling the quicksand has been very expensive. The salt was struck only ninety-three feet from the surface. Into this a shaft was sunk 600 feet. It passed more than five hundred feet through sand salt.

To avoid the quicksand and keep water out of the salt, steel casings were driven down. Inside are wooden blocks curved to make a complete circle and the space between this and the steel casings was filled with concrete.

This shaft of iron, wood and concrete was extended into the very heart of the salt deposits, and as the shaft is water tight, the salt is wholly protected from any injury from water.

The quicksand once passed, there is not the slightest difficulty in mining salt, which is blasted out in immense pieces by dynamite, and broken into the smaller sizes that can be more readily handled and transported by water direct to the northern markets.

Says Vest is Mistaken.

Judge J. A. P. Campbell, of New Orleans, the sole survivor of the delegates who were actually present at the time Jefferson Davis was chosen president of the confederate states at Montgomery, was asked regarding a statement made by Senator Vest in an article in the Philadelphia Saturday Evening Post, to the effect that there was a close race in that convention for the position. Davis, it is said, received six votes in secret caucus and Tombs five, Mr. Davis being afterward chosen unanimously in public session, in order to avoid the apperance of division at that critical time. The article in question is one of a series Senator Vest is writing on public men of the present and past.

"I was at that convention," Judge Campbell replied, "and I think I may state with some assurance that I was pretty well informed on what was going on. If there was such a division in sentiment as Senator Vest indicates, I never heard anything about it at the time. His opinion, however, shows itself to be erroneous on the face of it. He states that each state cast one vote, Mr. Davis receiving six and Mr. Tombs five, in secret caucus. Inasmuch as there were only seven states represented at the convention which chose Mr. Davis, there could hardly have been cast eleven votes."—Cor. St. Louis Globe-Democrat.

Growth of the South.

The Wall Street Journal, in commenting on the fact that the south has finally overhauled the rest of the country in its rate of development and growth, quotes some very substantial figures relating to production of certain farm staples which are not especially distinctive of the south, but which are rapidly assuming colossal proportions in point of output. For instance, the value of the southern corn crop is stated at $233,445,552; that of wheat at $47,432,730; that of oats, $15,764,739; that of hay and forage, $54,577,055, and that of potatoes at $11,006,952. As the Journal remarks, this is significant as indicating something of the diversity of southern agricultural products, "though what has been accomplished is but the smallest beginning of the potentialities in this direction."—Southern Field.

Mrs. L. C. Glover, Vice-President Milwaukee, Wis., Business Woman's Association, is another one of the million women who have been restored to health by using Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM: — I was married for several years and no children blessed my home. The doctor said I had a complication of female troubles and I could not have any children unless I could be cured. He tried to cure me, but after experimenting for several months, my husband became disgusted, and one night when we noticed the testimonial of a woman who had been cured of similar trouble through the use of **Lydia E. Pinkham's Vegetable Compound,** he went out and bought a bottle for me. I used your medicine for three and one-half months, improving steadily in health, and in twenty-two months a child came. I cannot fully express the joy and thankfulness that is in my heart. Our home is a different place now, as we have something to live for, and all the credit is due to **Lydia E. Pinkham's Vegetable Compound.** Yours very sincerely, MRS. L. C. GLOVER, 614 Grove St., Milwaukee, Wis." Vice President, Milwaukee Business Woman's Association. — *$5000 forfeit if original of above letter proving genuineness cannot be produced.*

Which?

The president had an informal reception in his office recently and a number of visitors were presented to him. One lady introduced herself as from Jacksonville, Fla., and said: "Mr. President, I have come all this way just to see you. I have never seen a live president before." Mr. Roosevelt seemed much amused. "Well, well," he said. "I hope you don't feel disappointment now that you have seen one. Lots of people in these parts go all the way to Jacksonville to see a live alligator. I wonder which kind of a tourist feels the most sold."

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Take Laxative Bromo Quinine Tablets. All druggists refund money if it fails to cure. 25c.

Pointed Query.

She—I might have married a foreign nobleman!

He—That so—who did pay his debts?—Judge.

I am sure Piso's Cure for Consumption saved my life three years ago.—Mrs. Thos. Robbins, Norwich, N. Y., Feb. 17, 1900.

Caller—"Is the man of the house in?" Maid—"Yes, but the woman of the house won't let him come out."—San Francisco Wasp.

Money refunded for each package of Putnam Fadeless Dyes if unsatisfactory.

Beware of threats! People may not pay any attention to them, and then you are left in an embarrassing position.—Puck.

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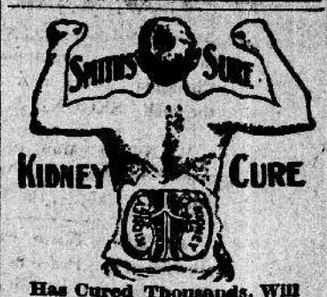

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