Mowing the President's Lawn.

Automobile lawn mower used on White House grounds at Washington.

A Fighting Auto.

Armored trains are no novelty, or at least they are a new thing of yesterday, not to-day. But the armored motor car, just furnished by Bronirtz to the Russian War Department, is still in its early stages. From wheels to roof this offensive and defensive monster of the highway is designed to be invulnerable. The whole car is covered with steel thick enough to resist rifle bullets, and when in action shutters slide up to close all the openings now seen in the picture. The car carries a large supply of gasolene and ammunition, giving it a wide radius of action and a deadly advantage over any mob of revolting peasants against which it may be sent. The rapid fire gun, mounted on the roof, can be turned in any direction. Rough country, as well as smooth, can be traversed by this new engine of death, which is likely to bring terror to many a hapless dweller in rural Russia in the next few months.

The wheels themselves are protected by thin nickel steel bullet proof

The New Bronirtz War Motor Just Supplied to the Russian Army.

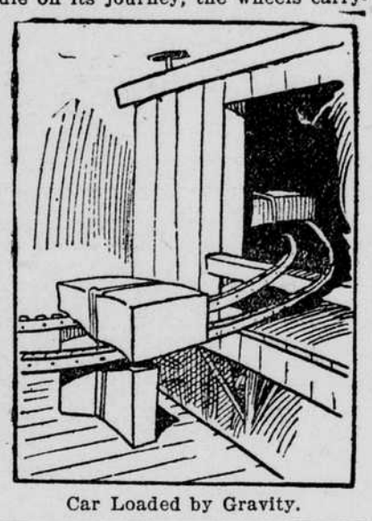
plating, while the tires have nonpuncture proof bands.

The car can seat fire persons comfortably, and has an average speed of about thirty miles an hour.

Hitherto the difficulty in the use of motors on service has been that they are liable to get out of order when worked over rough ground. Here, however, they have solved the difficulty by fixing motor engines to both the front and back axles, and by this means the car can more easily extricate itself by its own motive power out of a ditch or any small depression.—The Sphere.

Load Freight by Gravity.

The ordinary box freight car does not appear to be very large from the outside. A close examination will show that from the door to either end is fully twenty feet, which means that men employed in loading a car travel quite a distance. The time thus consumed in loading a box car is considerable, and to reduce the time and labor more than half two Minnesota men have designed the freight carrier shown here. A glance at the illustration will convince the reader that by such a method a great deal of time and labor could be saved. This freight carrier is operated by gravity. It is composed of two parallel rails, the ends of which are curved to reach the back of the car. On each track are small wheels, spaced equal distances apart. In loading the car the end of the track on the platform is raised by supports above the remainder of the carrier. It is necessary only to start the bundle on its journey, the wheels carrying it to the other end of the track and into the car.—Philadelphia Record.



Car Loaded by Gravity.

An Incomplete Prescription.

A prominent Southern physician, upon reaching his office one morning, found an old negro who had been a servant in his family standing in the waiting room. The old negro, after mentioning several painful symptoms, related his usual hard-luck story, and begged the doctor to prescribe.

The physician filled a small bottle and said, "Take a teaspoonful of this, Mose, after each meal, and come back in a day or two if you do not feel better."

"Mars' John, I can't take dat med'cine," answered Mose.

"You will have to take it if you want to get well."

"How'm I gwine take it? Whar'm I gwine get de meals?"—Woman's Home Companion.

YUAN SHIH KAI.
Viceroy of the Province of Chili, and now Commander-in-Chief of the Chinese Army.
He announces that he will introduce constitutional government in his own province.

Luxury in Games.

In every way golf has become more expensive—subscriptions, clubs, balls, caddies and lunches, especially the two latter items. One might moralize to any extent on the luxury of the present age, even in games.—London Mail.

Asphalt is found in dried-up petroleum beds.

VIEW OF THE FAMOUS CHEESE MARKET AT HOORN, NORTH HOLLAND, SHOWING HOW THE CHEESES ARE PROTECTED BY WAXED CLOTH FROM DAMAGE BY THE SUN.

CHINA AND JAPAN.

Some Interesting History Condensed With Valuable Information.

The first passenger railway cars to be used on the main line of the Canton-Hankow Railroad are to be made in Springfield, Mass. The order is for seventeen cars.

In the various treaty ports of China there are 105 American firms and 3380 American citizens; 197 firms and 1850 citizens of Germany; 434 firms and 8493 citizens of Great Britain, and 729 firms and 16,910 citizens of Japan, says Daily Consular and Trade Reports, quoting from the last imperial Chinese customs report.

The shares of the South Manchurian Railway were oversubscribed seventy-nine times. They are now at a premium of 18 per cent. The Chinese Government did not apply for shares. Japan will have full control.

On the London Stock Exchange Chinese 4½ per cent. bonds are quoted at 97¼; 5 per cents at from par to 100¾, and 6 per cents at 103 and 103½. The 7 per cent. silver loan bonds sell for 103, says the Anglo-Japanese Gazette of London Tokio.

Coal mining in the province of Shantung, China, is steadily increasing. Last year one district produced 136,990 tons, or 100,000 tons more than the year before.

China now has a railway mileage of about 9000 miles. Of this 1330 miles are in operation and the rest under construction, except 930 miles "in abeyance." Last year the Chinese Imperial Railways, 526 miles, paid 20 per cent. on the capital outlay.

In July last for the first time in several years Japan's balance of trade was on the right side. In July, 1905, the month's balance was $5,500,000 against Japan. In the seven months ended in July exports rose $20,000,000 and imports fell $34,250,000, a favorable change of $54,250,000.

On October 16 last the prices realized for Japanese 4 per cent. to 6 per cent. Government bonds ranged from 87½ to 102¼. Harbor and waterworks 6 per cents brought from 104 to 106. Railway 4 per cents were sold at 94½.

During 1905 Japan imported $1,150,000 worth of artificial indigo.

The Industrial Bank of Japan is raising $585,000 abroad for a water supply system at the city of Fusan, Korea.

Kobe, Japan, imports more goods from the United States than from Great Britain, and more than twice as much as from Germany, Australia and France combined. The imports from the United States were more than $25,000,000 in 1905, against less than $15,000,000 in 1904.

Cotton spindles working in Japan number 1,430,717, compared with 818,742 only ten years ago.

American exports of locomotives to Japan trebled in 1905, as compared with 1904. The Sanyo Railway uses only American locomotives.

Japan's rice crop is good this year, being 50,000,000 koku, an increase of 32 per cent. over 1905 and 18½ per cent. more than the average crop.

The electrification of the Nankai Railway, 40 miles long, with 9½ miles of double track, is in progress.

Osaka has a water power only 28 miles away capable of producing 45,000 horsepower. It is to be electrically used.

The Japanese Government will spend $10,000,000 to improve the harbor at Tairen, Manchuria.

The Eisho Toshu-kan (library of English works) has received an endowment of $75,000 from a wealthy Londoner.

Japan's national debt now amounts to $1,011,472,367, of which $72,000,000 is for public works and railways. The total debt is $86,000,000 more that the interest bearing debt ($925,000,000, including $30,000,000 for the American Panama Canal) of the United States. As the population of Japan is about one-half that of the United States, the debt burden on Japan's people is about twice as heavy.—New York Sun.

WORDS OF WISDOM.

Pride is the upholstering of laziness.

I can't find many men that got their start with steam heat.

Verily, diet and destiny go hand in hand! One apple busted Eden.

The sermon was so impressive the other night that the choir paid attention.

The battle is to the worker, not to the party with the manicure set and the pedigree.

Even the successful fish-pole needs a stout line at one end and a stouter liar at the other.

Life is a mad battle with dirt, dust and devils, and happy the man who hires his house-cleaning done.

If there is one thing some people enjoy more than doing a good act, it is telling about it afterwards.

Some people are born fools; some people acquire it in college; and some people have gold bricks thrust upon them.

The pen is mightier than the punching bag—but the latter is a mighty good side line to carry on the road to success.

Even the loafer is useful. He helps to swell our census figures; he is the cipher that fills. And his vote is valuable.

I can't understand why I have failed to coax grass in the front lawn where I want it, when I can't fight it down with a hoe in the garden where I don't want it.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JANUARY 20 BY THE REV. I. W. HENDERSON.

Subject: Man's Sin and God's Promise, Gen. 3:1-6, 13-15—Golden Text, 1 Cor. 15:22 — Memory Verse, 15.

This lesson, which is termed Man's Sin and God's Promise, might better be termed "the result of disobedience." When God put Adam and Eve into the Garden of Eden to dress it and to keep it, the Lord God commanded the man, saying, "Of every tree of the Garden thou mayst freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thou shalt surely die." God gave this command unto the man and the woman because He desired to teach them the lesson of obedience. If the story in Genesis tells us anything it clearly tells us that. The man and the woman being gifted with the power of free moral choice were to be tested as to their fitness in this demand of God that they obey Him in this one thing. Strictly speaking the Genesis story tells us that the man alone was definitely commanded of God to obey. But in God's plan it is preposterous for us to assume that the woman was not as conscious of the divine decree as was the man. It is noticeable that God gave to the man and woman in the Garden of Eden absolute freedom save in one particular. Their test of fitness lay in their ability to obey one simple solitary command. The results of that disobedience we have read. The age long consequences of this first disobedience and of centuries of sin we know.

Wherever man is commanded to obey and disobeys the demands of God there trouble comes. So long as Adam and Eve obeyed the will of God so long were they happy. And in like fashion in our day and generation joy only is to be found in the service of God, in the keeping of His eternal commandments, in the doing of His divine will. Sin is disobedience. Adam and Eve were sinners because they willed to disobey their God. Disobedience brings for us as it brought to them inevitable, inexorable, vicious consequences. If we are to enjoy life to its fullest we must as individuals and as a society obey God. And if we shall decide by the exercise of our own free wills to disobey the voice of God as He speaks to us in our soul's life we must expect logically, consequentially and inescapeably to endure suffering and sorrow. That is the law of life.

But thanks be to God we have the promise that however great may have been our disobedience true repentance will meet with divine favor and human sins will be nullified by the grace of God in Christ. Listening to His gospel, accepting His revelation of the redeeming and sanctifying love of God, taking Him as our guide and our Saviour, we may enter into eternal happiness and become the possessors of eternal life.

The following special notes may prove of some value:

Vs. 1. "Serpent," represents sin and evil external temptation. Without much of an imaginative stretch we might consider it the symbolism of inner self will. "Yea—said," a subtle implication that the command was nonsensical. "Any," but God hadn't made such a prohibition. He had commanded abstinence from but one.

Vs. 2. "Fruit—eat," the woman with a greater fidelity to the truth corrects the erroneous statement of the serpent.

Vs. 3. "Touch," but with a laxity of expression that was possibly born of not the best of motives, she herself makes an addition to the divine command. God didn't tell them not to touch it.

Vs. 7-12 inc. are skipped in the lesson, but they ought to be understood. Especially is it wise to call attention to verse 8. The man and the woman in their sin "heard the sound (R. V.) of the Lord God walking in the garden." They didn't have to see Him to know the depth of their disobedience. They had merely to hear Him in order to become frightened. The lesson is obvious. In passing the man's unmanly excuses are worth noticing.

Vs. 13. God passes over the man's excuses and addresses the woman for an explanation.

Vs. 14. "Belly," it would seem that at some time the serpent moved upright, as anciently he was sometimes represented. "Dust," the serpent was supposed to eat dust.

Vs. 15. "Bruise," better "crush." Of course we all understand that the heel is the part of a man's body a snake can reach quickest. And we are also aware that our first instinct is to crush a snake with the heel. But aside from other meanings it seems as though there is a deeper meaning in this verse. We are told by reliable commentators that "this verse is regarded as the first announcement of the gospel of redemption. The seed of the woman is Christ, who crushes the serpent's head, i. e., destroys the power of sin and Satan, although He Himself suffers in so doing. There is nothing to indicate that such ideas were in the mind of the writer, but the contest between mankind and the serpent naturally became the symbol of the conflict between good and evil, in which good triumphed in the person of Christ, but conquered through suffering. Moreover, ancient readers of this story knew parallel narratives, in which the serpent was an evil god and his antagonist a divine redeemer, and would naturally find a similar meaning here."

Deposit of Diamonds.

At Christiania, a little town in the Transvaal, about seventy miles above Kimberley, an alluvial deposit has been discovered bearing diamonds, and the entire area has been staked out in claims, which are granted by the Government, each fifty yards square. The "digging" for diamonds, which are found in the surface deposits, is somewhat similar to placer gold mining. There some 3000 diamond miners, representing every nationality, are living in huts and tents with their families.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Drink, the Great Destroyer—It Kills Ambition, Friendship, Self-Respect, Honesty and Even Love—In the Graveyard of Rum.

Once more we take up the subject that is the most important of all to millions of human beings.

And we urge you to use this picture (The picture referred to represents a drink-sodden, ragged and repulsive looking bum meditating in Rum's Graveyard, where are buried Ambition, Self-Respect, Hope, Family Ties, Love, Friendship and Health. Whisky bottle in hand, the victim of intemperance is seated on the grave of his Ambition.—Ed.) and this editorial, and your own stronger personal arguments with young men that may be in danger, with older men and women that need to be helped to fight the greatest curse.

This is a picture that will appeal to the imagination of children and to the experience of the old. A few things make life worth while; among them: Friendship, ambition, self-respect, honesty.

All of these and many others are put away in the graves that are dug by drink.

First goes ambition. The grave of ambition is big, and it is filled with the men that began to drink with the idea that "a little would not hurt them," only to find out that the little of the beginning meant destruction in the end.

Drink has killed more ambition than all other forces in life put together.

Drink kills friendship.

One by one friends are driven from the man that put his own selfish appetite ahead of duty and of all other considerations.

Friendship is based upon appreciation of manliness, upon the sense of equality between men.

Drink destroys equality; it drags a man down, and it drags him away from his friends.

Drink kills love and happy family life.

How many wives have clung to drunken husbands! How desperately they have tried to save them only the drunkards know. But what drink starts out to do, it does. It destroys affection, and it destroys the family. The family is based upon the respect of the children for the father and mother. Drink destroys self-respect, for it kills that by which respect was created.

A drunkard struggles and strives, over and over, to save himself—to save the self-respect that is slipping away from him.

But eventually self-respect is buried also in the graveyard of drink, and principle—honesty—can be found in a grave nearby.

A man's conscience attacks and worries him, even in the last stages of drinking. Others forgive him again and again—but in his good moments he does not forgive himself.

Hope, of course, lies in the graveyard of drink. Its death is slow, for alcohol deceives the man that it is destroying, and it deceives him with hope. Hope and health end together at last—and are buried and added to the list of graves.

It is hard to cure the man upon whom drink has fastened its hold. Of such men a great majority want to do better.

But drink has cunningly destroyed the will first of all. And while the drunkard wants to do what you tell him, he wants a thousand times more the drink that he craves.

It is hard to reform a man far down the hill.

But it is not hard to fill with hatred and fear of drink the young that are still free from it, or those that are only beginning.

Make clear to the young men, and especially to children, the road that leads to this graveyard. Let them know that the road is a steep hill, that it gets steeper and steeper as it goes down.

At the top you can stop in safety and look into the dark graveyard at the foot. A few steps down, and you can still turn around—but it soon becomes too late. There is hardly a home in the United States that has not a member in need of this picture. Use it.—From an Editorial in the New York American.

Always a Loser.

The drinker always loses. When a man lays a dime on the bar he loses it. That is the exact financial import of that transaction. It is not fanaticism that says this. Science says it. Observation says it. Does he get any return for it? Not at all. Does his mother? Nobody will claim it is any advantage to a mother for her son to patronize the saloon. Does his child? Never. Does his wife? Oh, well, she gets the smell, but that is not very nourishing. Who makes in that deal? The drinkseller. He gets the dime, nine cents of it is profit, but in the long run the business breaks him too.

A Good Sort of Town.

"Stockton is a good example of a good town with no saloons," said a traveling man. "It is one of the best business towns in northwestern Kansas. It has miles of cement walks, good buildings, both business houses and residences, fine large stocks of goods and a happy and prosperous people. Twice as many people come to town each day to buy goods as come to any other town in the State twice its size. Instead of the people squandering their money for booze they spend it for groceries and clothing. Saloons make a town prosperous—for the saloonkeepers."

Temperance Notes.

As a rule, when a beer-drinker takes the pneumonia, he dies."

Connecticut is progressing. Local option obtains in ninety-two out of the 168 towns in the State.

The Rev. Charles M. Sheldon has accepted an invitation to take part in a local option crusade in England.

At the Western Pennsylvania Hospital for the Insane the authorities say that in the majority of cases under their care, alcohol has figured largely in producing dementia.

THOUGHTS FOR THE QUIET HOUR.

THE LITTLE COMMON SOULS.

'But, Lord," cried out the Little Common Souls,
"We idle round Thy throne of splendor!
Let us once more unto the earth return,
And there some tiny service render.

'We loved the little vales; the hills that rose
To kiss the golden mouth of heaven;
We loved the thousand winds that blew and blew;
The dews that fell at morn and even.

'We loved the dancing shadow of the tree;
The sunbeams at their merry shining;
We loved the filmy webs the spiders spun,
The fields and meads with beauty lining.

"We loved the timid robins shy and wild,
Their breasts of song with glory burning;
Yea, Lord, we would slip forth from paradise,
To earth's dear humble charms returning."

Then soft the Master smiled and sent them forth—
A lovely host in fragrant masses;
And lo, the Little Common Souls to earth
Come back to serve Him as the grasses!
—Edward Wilbur Mason.

The Model of Manhood.

Quit yourselves like men.—I. Samuel, iv., 9.

We need not turn to the New Testament to hear that voice. That is the voice that is always speaking to us from within. We know what we ought to do and be, and whenever we fall short of our ideal we are overcome with humiliation and chagrin. "Quit you like men." That is what we say to one another.

Do we not go to the drunkard and say, "Now be a man?" Of course he is a man already. Even in his drunkenness he is a human being, but he is not a man in the complete meaning of the word. He has put an enemy into his mouth to steal away his brains. He has abdicated the privileges and dignity of manhood. God has seated him upon a throne, but he has surrendered his throne and his sceptre, and we endeavor to lift him out of his degradation by saying, "Be a man." How many times we have said, "Be more of a man!"

A man can be a man up to a certain point, and there stop. He may be a fragment of a man, simply the rudiment of a man. He has a few of the virtues and graces of manhood, but in many others he is deficient. "Oh, how I wish he were more of a man!" we say of this imperfect specimen of manhood. And where do we get our ideal of manhood? We get it from Jesus Christ, the Son of God. "Behold the man!" said Pontius Pilate 1800 years ago. And that is what the world is saying still.

Many of us have at times felt like Diogenes when we have looked through certain quarters of society. "Oh, that my eyes might fall upon a man!" we have said as we have looked into political life, with its corruption, and into social life, with its frivolity and its shame. But as soon as we turn our eyes on Jesus Christ we say instinctively, "Ah, here is a man!" How strong He is. Not all the leading people of Palestine can make Him budge the fraction of an inch. Like a victor He moves onward toward the cross, saying to His sad hearted followers: "Be of good cheer, I have overcome the world." How brave He is! He dares to denounce wrong wherever He finds it. He drives the traders from the temple. He speaks words that cut and burn to the hypocrites of the Sanhedrim. He dares speak the truth both to the high and to the low, both to Nicodemus and to the woman at the well. Was there ever such bravery as His?

How kind He was—kind to everybody, gentle, considerate, thoughtful! He did not believe in the doctrine, every man for himself and the devil take the hindmost. He Himself was always looking out for the hindmost. The poorest man, the weakest man, the lowest man, the most comfortless man, was the man which His eyes searched out and found. How self-sacrificing! He went about doing good. He did not live for himself, but for others. "He was obedient unto death, even the death of the cross." And in His manhood He keeps crying to us all: "Follow Me. Be like Me! Be strong! Be brave! Be kind! Be self-sacrificing!"

But somebody says: "I cannot be a man. I cannot control myself. I am weak." Listen to what the Son of God says to you: "With God all things are possible." But some one says: "I have ruined myself. I have thrown away my opportunities. I have wasted my life. There is no chance for me." Listen to the words of Christ: "Him that cometh unto Me I will in no wise cast out."—Charles E. Jefferson, Pastor Broadway Tabernacle, in the Sunday Herald.

A Prayer.

Infinite ruler of creation, whose spirit dwells in every world! We look not to the solemn heavens for Thee, though Thou art there; we search not in the ocean for Thy presence, though it murmurs with Thy voice; we wait not for the wings of the wind to bring Thee nigh, though they are Thy messengers, for Thou art in our hearts, O God, and makest Thy abode in the deep places of our thought and love. O God; Thou knowest the soul within us, that it is not built up as an immortal sanctuary for Thy praise, but is a wreck of broken purposes and fallen aspirations and desecrated affections. Fountain of purity and peace, shed on us the influence of a new hope and holier sympathy.—James Martineau.

We Possess God Now.

We seek God afar off, in projects perhaps altogether unattainable, and we do not consider that we possess Him now in the midst of confusion, by the exercise of simple faith, provided we bear humbly and bravely the annoyances which come from others, and our own imperfections.—Francois de la Mothe Fenelon.

Prayers For a Pretence.

The altitude of a prayer does not depend on its high-sounding phrases.