TALMAGE'S SERMON.

"THE SOFT TONGUE" LAST SUN-DAY'S SUBJECT.

om the Text; "A Soft Tongue Breakoth the Bone"-Proverbs, Chapter 25, 15 - Bolomon's Wisest Say-

When Solomon said this he drove whole volume into one phrase. You, of course, will not be so silly as to take the words of the text in a literal sense. They simply mean to set forth the fact that there is a tremendous power in a kind word. Although it may seem to be very insignificant, its force is indescribable and illimitable. Pungent and all-conquering utterance: "A soft tengue breaketh the bone."

If I had time, I would show you kindness as a means of defense, as a means of usefulness, kindness as a means of domestic harmony, kindness as best employed by governments for the taming and curing of criminals, and kindness as best adapted for the settling and adjusting of international quarrel; but I shall call your attention only to

two of these thoughts. And first, I speak to you of kindness as a means of defense. Almost every man, in the course of his life, is set upon and assaulted. Your motives are misinterpreted or your religious or political principles are bombarded. What to do under such circumstances is the question. The first impulse of the natural heart says: "Strike back. Give as much as he sent. Trip him into the itch which he dug for your feet. Gash him with as severe a wound as that which he inflicted on your soul. Shot for shot. Sarcasm for sarcasm. An

eye for an eye. A tooth for a tooth." But the better spirit in the man's soul rises up and says: "You ought to consider that matter." You look up into the face of Christ and say: "My Master, how ought I to act under these dif-Scult circumstances?" And Christ instantly answers: "Bless them that curse ou, and pray for them which despiteully use you." Then the old nature es up again and says: "You had betnot forgive him until first you have hastised him. You will never get him a so tight a corner again. You will ver have such an opportunity of insicting the right kind of punishment upon him again. First chastise him, and then let him go." "No," says the etter nature, "hush, thou foul heart. Try the soft tongue that breaketh the " Have you ever in all your life known acerbity and acrimonious disute to settle a quarrel? Did they not ilways make matters worse and worse nd worse? About fifty-five years ago here was a great quarrel in the Presbyterian family. Ministers of Christ were thought orthodox in proportion as they had measured lances with other plergymen of the same denomination. most outrageous personalities were abroad. As, in the autumn, a hunter comes home with a string of game, partridges and wild ducks, slung over his shoulder, so there were many ministers who came back from ecclesiastical courts with long strings of doctors of divinity whom they had shot with eir own rifle. The division becam wider, the animosity greater, until after awhile some good men resolved upon another tack. They began to explain away the difficulties; they began to forgive each other's faults; and lo, the great church quarrel was settled: and the new school Presbyterian church and the old school Presbyterian church became one. The different parts of the Presbyterian order, welded by a hammer, a little hammer, a Christian hammer that the Scripture

calls "a soft tongue." You have a dispute with your neighbor. You say to him, "I despise you." He replies, "I can't bear the sight of you." You say to him, "Never enter my house again." He says, "If you come on my door sill I'll kick you off." You say to him, "I'll put you down." He says to you, "You are mistaken; I'll put you down." And so the contest rages; and year after year you act the unchristian part, and he acts the unchristian part. After awhile the better spirit seizes you, and one day you go over to the neighbor, and say, "Give me your hand. We have fought long enough. Time is so short, and eternity is so near, that we cannot afford any longer to quarrel. I feel you have wronged me very much; but let us settle all now in one great hand-shaking. and be good friends for all the rest of our lives." You have risen to a higher platform than that on which before you stood. You win his admiration, and you get his apology. But if you have not conquered him in that way, at any rate you have won the applause of your own conscience, the high estimation of good men, and the honor of your Lord who died for his armed ene-

"But," you say, "what are we to do when slander assaults us, and there come acrimonious sayings all around about us, and we are abused and spit upon?" My reply is: Do not go and attempt to chase down the slanders. Lies are prolific, and while you are tilling one, fifty are born. All your menstrations of indignation only exhaust yourself. You might as well on me summer night when the awarms of insects are coming up from the adows and disturbing you and disturbing your family, bring up some great "swamp angel," like that which hundered over Charleston, and try to shoot them down. The game is too sall for the gun. But what, then, ere you to do with the abuses that come on you in life? You are to live them enf I saw a farmer go out to get sack a swarm of been that had waned off from the hive. As he moved d them they buzzed around his and bussed around his hands, kind word. Go to-morrow and utter

and buzzed around his feet. If he had killed one of them they would have stung him to death. But he moved in their midst in perfect placidity until he had captured the swarm of wandering bees. And so I have seen men moving amid the annoyances, and the vexations, and the assaults of life in such calm, Christian deliberation, that all the buzzing around about their scul amounted to nothing. They conquered them, and, above all, they conquered themselves. "O," you say, "that's a very good theory to preach on a hot day, but it won't work." It will work. It has worked. I believe it is the last Christian grace we wint You know there are fruits which we gather in June, and others in July, and others in August, and others in September, and stfil others in October; and I have to admit that this grace of Christian forgiveness is about the last fruit of the Christian soul. We hear a great deal about the bitter tongue, and the sarcastic tongue, and the quick tongue, and the stinging tongue; but we know very little about "the soft tongue that breaketh the bone." We read Hudibras, and Sterne, and Dean Swift, and the other apostles of acrimony, but give little time to studying the example of him who was reviled, and yet reviled not again. O that the Lord, by his Spirit, would endow us all with "the soft tongue that breaketh the bone."

I pass now to the other thought that I desire to present, and that is, kindness as a means of usefulness. In all communities you find sceptical men. Through early education, or through the maltreatment of professed Christian people, or through prying curiosity about the future world, there are a great many people who become sceptical in religious things. How shall you capture them for God? Sharp arguments and sarcastic retort never won a single soul from scepticism to the Christian religion. While powerful books on "The Evidence of Christianity" have their mission in confirming Christian people in the faith they have already adopted, I have noticed that when sceptical people are brought into the kingdom of Christ, it is through the charm of some genial soul, and not by argument at all. Men are not saved through the head; they are saved through the heart. A storm comes out of its hiding-place. It says: "Now we'll just rouse up all this sea;" and it makes a great bluster, but it does not succeed. Part of the sea is roused up -perhaps one-half of it or one-fourth of it. After awhile the calm moon, placid and beautiful, looks down, and the ocean begins to rise. It comes up to high-water mark. It embraces the greah headlands. It submerges the beach of all the continents. It is the heart-throb of one world against the heart-throb of another world. And I have to tell you that while all your storms of ridicule and storms of sarcasm may rouse up the passion of an immortal nature, nothing less than the attractive power of Christian kindness can ever raise the deathless spirit to happiness and to God. I have more faith in the prayer of a child five years old, in the way of bringing an infidel back to Christ and to heaven, than I have in all the hissing thunderbolts of eal controversy. You cannot overcome men with religious argumentation. If you come at a sceptical man with an argument on behalf of the Christian religion, you put this man on his mettle. He says: "I see that man has a carbine. I'll use my carbine. I'll answer his argument with my argument." But if you come to that man, persuading him that you desire his happiness on earth and his eternal welfare in the world to come, other. he cannot answer it. What I have said is as true in the

reclamation of the openly vicious. Did you ever know a drunkard to be saved through the caricature of a drunkard? Your mimicry of the staggering step, and the thick tongue, and the disgusting hiccough, only worse maddens his brain. But if you come to him in kindness and sympathy; if you show him that you appreciate the awful grip of a depraved appetite; if you persuade him of the fact that thousands who had the grapplingbooks of evil inclination clutched in their soul as firmly as they now are in his, have been rescued, then a ray of light will flash across his vision, and it will seem as if a supernatural hand were steadying his staggering gait. A good many years ago there lay in the streets of Richmond, Va., a man dead drunk, his face exposed to the blistering noonday sun. A Christian woman passed along, looked at him, and said, Poor fellow." She took her handkerchief and spread it over his face, and passed on. The man roused himself up from his debauch and began to look at the handkerchief, and, lo! on it was the name of a highly respectable Christian woman of the city of Richmond. He went to her, he thanked her for her kindness; and that one little deed saved him for this life, and saved him for the life that is to come. He was afterward attorney- general of the United States; but, higher than all, he became the consecrated disciple of Jesus Christ. Kind words are so cheap, it is a wonder we do not use them oftoper. There are tens of thousands of people in these cities who are dying for the lack of one kind word. There is a business man who has fought against trouble until he is perfectly exhausted. He has been thinking about forgery, about robbery, about suicide. Go to that business man. Tell him that better times are coming, and tell him that you yourself were in a tight bustuess pass, and the Lord delivered Tell him to put his trust in Tell him that Jeaus Christ stands teside every business man in his porplexities. Tell him of the awest promises of God's comforting grace. That

man to dying for the lack of just one

that one saving, - omnipotent, kind word. Here is a soul that has swamped in sin. He wants to find the light of the Gospel. He feels like a ship-wrecked mariner looking out over the beach, watching for a sail against the sky. O, bear down on him. Tell him that the Lord waits to be gracious to him, that though he has been a great sinner, there is a great Saviour provided. Tell him that though his sins are as scarlet, they shall be as snow; though they are red like crimson, they shall be as wool. That man is dying forever for the lack of one kind word. There used to be sung at a great many of the pianos all through the country a song that has almost died out. I wish somebody would start it again in our social circles. There may not have been very exquisite art in the music, but there was a grand and glorious sentiment:

Kind words never die, never die;

Cherished and blessed. O, that we might in our families and in our churches try the force of kindness. You can never drive men, women, or children into the kingdom of God. A March northeaster will bring out more honeysuckles than fretfulness and scolding will ever bring out Christian grace. I wish that in all our religious work we might be saturated with the spirit of kindness. Missing that, we miss a great deal of usefulness. There is no need of coming out before men and thundering to them the law unless at the same time you preach to them the Gospel. The world is dying for lack of kindness.

These young people want it just as much as the old. The old people sometimes seem to think they have a monopoly of the rheumatisms, and the neuralgias, and the headaches, and the physical disorders of the world; but I tell you there are no worse heartaches than are felt by some of these young people. Do you know that much of the work is done by the young? Raphael died at thirty-seven; Richelieu at thirty-one; Gustavus Adolphus died at thirty-eight; Innocent III. came to his mightiest influence at thirty-seven; Cortez conquered Mexico at thirty; Don John won Lepanto at twenty-five; Grotius was attorney-general at twenty-four; and I have noticed amid all classes of men that some of the severest battles and the toughest work come before thirty. Therefore we must have our sermons and our exhortations in prayer meeting all sympathetic with the young. And so with these people further on in life. What do these doctors and lawyers and merchants and mechanics care about the abstractions of religion? What they want is help to bear the whimsicalities of patients, the browbeating of legal opponents, the unfairness of customers. who have plenty of fault-finding for every imperfection of handiwork, but no praise for twenty excellences. What does that brain-racked, hand-blistered man care for Zwingle's "Doctrine of Original Sin," or Augustine's "Anthropology?" You might as well go to a man who has the pleurisy and put on his side a plaster made out of Dr. Parr's "Treatise of Medical Jurispru-

put on the garb of a miller. And so Christ took off his robe of royalty and put on the attire of our humanity, and in that disguise he won our eternal portion. Now are we the sons of God. Joint heirs! We went off from home sure enough, but we got back in time to receive our eternal inheritance. And if Christ was so kind to us, surely we can afford to be kind to each

NOTES OF THE DAY.

The city of Jerusalem is becoming modernized. There are now eight printing offices in the city. There is a lime tree at Nuestadt,

Wurtemberg, which is said to be the largest in Europe. It is over 1,000 years old. In an Eastbourne, England, paper

'A Baronet's Grandson" offers to give lessons in bicycle riding at 5 shillings a lesson. The night watchman in Albany, Mo.

rings the big bell when he thinks the clouds indicate the approach of a

According to Leuwenhoek there are animalculae so small that 10,000 of them could be hidden under the finest grain of sand.

The Central Council of the Order of The King's Daughters and Sons calls for \$30 to make up the \$100 necessary for the purchase of a wheel chair, a bed rest and invalid's table and a pair of crutches. The outfit is for the use of the Tenement House Chapter, in its work among the sick poor. The headquarters of the chapter are at 77 Madison street, New York City.

"The Shelter of the Silver Cross," a seaside home for poor mothers and children, is under the special management of the Ministering Circle of The King's Daughters of Wilmington, N. C. Three hundred and twenty-five persons found rest and health through its ministries last summer.

Children's circles in Massachusetts are much interested in providing a dolf and doll-house for Gordon Rest, The King's Daughters' vacation home in

As the result of recent correspondence, the Order of The King's Daughters and Sons is about to be established

A circle of blind girls in a school for the blind in Berkeley, California, make | than ever before, pocket pin-pads, and fill small bottles with colugne, tying to them Scripture texts. These they send to hespitals for Christmas presents,

A free reading-room and library has been established by the Watchful Cirele of The King's Daughters in Piedmont. Alabama.

LESSON XI, SEPTEMBER 13, DAVID'S GRATITUDE TO GOD.

Golden Text: "The Lord Is My Rock and My Fortress and My Deliverer"-Verse 2, Chapter 22, Second Book of



days of David.

Then, from his death-bed, as from every death-bed, we should look both backward over his past and forward into the future, as one, who in his one, who in his travels has reached mountain ridge, looks over the way he has come and gains a vision of the

EFORE we come to

the Song of Praise, which is the text of

our lesson for to

urney before him. The song, although written about the middle of David's reign, suggests middle thoughts and feelings appropriate to the end of life. The feelings at the first end of life. The feelings at the first rest and lookout in the mountain climb are of the same kind as those which fill the soul when the rest and vision at the summit are gained.

Note in this song of praise (1) what Note in this song of praise (1) what were the things for which David praises God, ever looking to him as the source of every good; and (2) the value of the spirit of praise both in its effect upon the soul of him who praises and also upon those who hear the praises.

The section includes 2 Samuel 22 and 23:1-23; 1 Kings 2:1-11, the last charge of David to Solomon, and 1 Chronicles 29: 26-30, a brief summary of David's life, and Psalm 18, which is substantially the same as David's song in 2 Samuel 22.

same as David's song in 2 Samuel 22.
Historical setting. Time. This
triumphal hymn must have been written

before David's great sin, but after his great victories, perhaps the time referred to in 2 Samuel 7:1. This would make the time about B. C. 1040. Place. It was doubtless written in Jerusalem.

To-day's lesson includes verses 40-51, chapter 22, Second Book of Samuel, as

"Thou hast girded." "As warriors bind up all their garments and fortify their loins, that they may be more fitted for strenuous effort."-Jamieson. "With strength to battle." No small portion of David's life was a warfare against out-ward enemies, the enemies of God. of his people, and his truth; and therefore the enemies of the world.

41-43. "That I might destroy them that hate me . . . I beat them as small as the dust." to be scattered to the four winds; "as the mire of the street," less, defiling refuse. To understand David's feelings in uttering these expressions, we must put ourselves in his place. 44. "Strivings of my people." Internal dissensions, of which David had not a few at first, but all the nation at last became a unit. A type of the complete triumph of Christian unity over all the dissensions of the kingdom. "A people which I know not shall serve me surrounding nations, of which David had no previous personal knowledge, attacked were defeated, and came under his sway.

47. "The Lord liveth." His Jehovah, is a living God, not a dead idol. He not only exists, but lives; is alive to the needs of his children, is quick to see their needs, and keen to hear their pray ers, and ready to extend all needed help. Compare Elijah's address on Mount Carmel (1 Kings 18:26-39). "My rock." The personal pronoun all through this song and through the psalms is very instructive. It speaks to the heart. It signifies a very close and definite relation. It expresses God's care for each individual, dence."

*It was all for another that Sir Matthew Hale took off his robe and put on the garb of a miller. And so

notice "the number and variety of the terms which he employs to describe the protection which God afforded him; and the second by the emphatic personal manner in which he speaks. He seems to have a difficulty in finding any one word which would adequately express all that Jehovah had been to him, so he heaps one term upon another, calling him 'a rock, a fortress, a deliverer, a shield, a high tower, a horn, a refuge and a Saviour."—Taylor. The rock was a fortress, like Gibraltar, which would sustain possible attack. A horn was a terrible weapon of attack and defense. "It is God that avengeth me," by punishing his enemies.

Note that David does not claim the victory himself, but attributes it, and rightly, to God. He could have done nothing without God. It was because he identi-fied himself with God's cause, was advancing the righteousness of God, that he himself would triumph. He that identifies himself with irreligion and sin must fail in the end. Mrs. Partington trying to sweep out the Atlantic ocean with her broom was wisdom compared with the folly of those who expect to succeed in defiance of God's laws.

White-Framed Mirrors.

Let not her to whom nature has been nigard of her charms despair. If she would see herself in the deceptive mirror as others see her with the eye, or as nearly as possible, let her hasten to a dry goods shop and buy a quantity of soft, pure white material, gauze, if possible, if not, Swiss or Indian muslin will answer very well. Be sure and have it pure white, and after polishing the surface of the mirror gather the material at the center of the top, and bring it down softly at either side. framing the glass in folds of pure white. When this is done to artistic satisfaction peep in and see what a transformation! The true tints of the complexion, the expression of the face are brought out by the drapery.

The notion that the Sahara is altogether a barren and worthless waste is wide of the truth. In 1892 there were 9,060,000 sheep in the Algerian Sahara alone, besides 2,000,000 goats, and 260,-000 camels. On the oases there are 1,500,000 date palms, giving dates worth \$3,000,000 a year. So that even the desert is worth keeping under control.

NUTES OF THE DAY.

Paper boats will soon be put on the market by a Dover, N. H., firm. Monaca had 44,461 visitors during the

month of May, which is over 3,000 more Twelve people sat down at an Etna.

N. H., dinner table recently whose united ages were 950 years. A bill legalizing the use of motor

wagons on highways has passed its ! third reading in the British house of

lords.

THE SUNDAY SCHOOL, FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-date Hints About Cultivation of the Soil and Yields Thereof -Horticulture, Viticulture and Flori-



ET SOILS ARE always cold, compact and apparently lifeless, quite a contrast to the same soil after being thoroughly tile drained, and conseqently aerated. Aeration mellows the soil, renders it more friable and

makes the plant food more available. The fertility has been present all the time, but lay dormant because the conditions did not permit of its use. The air enters the tiles and permeates the soil in every direction. Thus it is easy to see how and why tiling deepens the soil. In the swamps and basins having a clay subsoil, as they nearly all have, that before draining were difficult to plow more than four or five inches deep, can easily be plowed twice the depth after draining. A well-drained soil not only permits the water to descend rapidly, but also to ascend readily by capillary attraction. One is about as necessary as the other in rapid growth. It is certainly much better to furnish an opportunity for it to filter rapidly trough the soil than to be slowly evaporated by the heat of summer. If permitted to soak into the subsoil it is held there until needed and used by the plants. It is difficult to induce people to believe that tile drainage is beneficial both in wet and dry seasons, yet such is the case. Having demonstrated that drainage deepens the soil, a little thought will convince any one that two feet of porous soil will absorb anl hold more moisture than one foot.

At an institute in southern Ohio a gentleman asked me whether I thought it would pay to tile a strawberry bed for the benefits during drought alone. I replied that I was satisfied it would. The berries contain a very large per cent of water, and they cannot be fully matured unless supplied with plenty of moisture. If the plants were set in a low, wet place, they would suffer from "wet feet" and be "heaved up" during winter and spring. Drained soils freeze as well as undrained, but not so deeply, and plants are not pulled up and winter killed .- Drainage Jour-

Cost of Raising Wheat and Corn.

According to estimates compiled at the Ohio Experimental Station from reports sent in by 30,000 farmers, including 4,000 experts or specialists it appears that the cost of raising an acre of wheat is \$20 in New England, \$18 in the middle states, \$11 in the southern states, \$11 in the west, \$16 in the mountains, and \$12 in the Pacific states. An acre of corn cost \$28 in New England, \$21 in the middle, \$12 in the southern, \$11 in the western, \$13 in the mountains, and \$18 in the Pacific states. According to these correspondents, the average cost of an acre of wheat in the whole United States is \$11.48, and average value \$6.16, and average cost of an acre of corn is \$11.48, and the average value \$8.21. This does not include straw and fodder. If these estimates are correct it is evident that there is nothing made in growing either wheat or corn, unless it is in the straw and fodder, or in the feeding to stock. If there is a fallacy in the figures will some reader point it out. Such statements, if not true, ought not to

go unchallenged.—Exchange. It is without doubt generally true that the farmer is selling his grain at less than cost of production. It must also be remembered that with every bushel of grain goes nitrogen, potash and phosphorous enough to make up a good part of the price. Thus the fertility of his farm is slipping away without recompense, for the cost of production does not take in loss of fertilizing

People are learning to eat apples the world over, and the facilities of the present and the future will enable those who have such things to sell to reach the consumer at small cost. People are constantly increasing the amount of fruit consumed, and the luxury of the present will become the necessity of the future; and, as the area of really proper climate and soils for apple growing is limited, it affords a rare chance for those who live in this favored climate for the production of something that the whole world wants, the inducement that orcharding holds out is certainty of a market and the assurance of fair to good returns for the investment. When we look about us, and especially when we see the condition and future prospects for agriculture, we must regard the future with somewhat of apprehension, for there is everproduction, or, what is worse, underconsumption, with no immediate prospect of improvement, for if we raise wheat, so does South America, tussia, Australia and India, each competing for the world's markets, and the result must be that we must raise cheaper wheat or be beaten in the oontest, and that is true of many other eropa, and to a certain extent of the stock interests as well. Those of us who have had experience with sheep, for instance, do not care to talk about the stock interests; and those who have been raising horses are but little better off; while those who have been turning their attention to cattle and hogs are constantly competing in an over-

cattle and hog raising, until all are looking about for some more profitable employment. Most of the things named are now being sold on the world's markets, and, by the way, most of our future products must compete with the world, and if we must be successful we must try to produce what our natural advantages give us a prospect of successful competition. We cannot now produce wool or mutton at a profit to sell in competition with Australia, whose ocean freights are cheaper than our rail rates, and their natural advantages, cheap lands and inability to do some other things that we can do enable them to undersell us in the lines mentioned; and the same is true with some of the South American countries. The Nebraska farmer cannot raise wheat in competition with the coolie of India, who is glad to work for 10 or 12 cents a day, and take his pay in silver coin at its bullion value, and those of you who have seen India wheat will agree that it is, at least, as good as you can raise, if not better, and so we might go on, not only with our other stock and crop interests, but we might refer to our manufacturing interests, for every thoughtful person must agree that manufactured goods must sell even lower in the future than they have sold in the past, and as we must produce something, and desire to produce those things that will bring the best returns, I can confidently recommend apple growing to you, and assure you that my belief is that no other product of the farm promises better returns than time and money employed in commercial orcharding. But to obtain desired results, good, careful, systematic, intelligent work is necessary, and to those who are willing to employ such methods the rewards are sure.

Adulterated Paris Green.

Mr. B. M. Lelong, at the February meeting of the State Horticultural Society of California, is reported to have stated as follows:

"In the past two years enormous quantities of Paris green bave been sold to growers, much of which was of very inferior quality. The results were equally as poor, and many growers have thus become prejudiced against its use. Samples of Paris green have been examined with astonishing results. Several samples, although of nearly the same shade of color as the pure Paris green, were found to be a mixture of Prussian blue and chrome yellow, clay and chalk. Others were found to contain no arsenious acid. In many cases the fault lies with the fruit growers themselves, for we have continually advised them to use the pure article, which costs 20 cents per pound. This advice has been disregarded to a considerable extent and the cheapest grades have been purchased, with little or no results. It was only last week that an extensive apple grower visited several stores in quest of Paris green, refused the pure at 20 cents, and had a large quantity shipped to him at 4% cents per pound. You can therefore imagine the results he will have."-Pacific Rural Press.

Weaning Pigs.

Our experience is against weaning pigs other than to let nature take its pigs. It is almost impossible to prevent them from receiving a check if weaned at seven or eight weeks old, as some advise. You not only check the growth of the pig, but it seems great injury would result to the sow. No one would take a calf from its mother, refrain from milking her, and then expect the cow to escape without injury, and surely a sow must be something like the cow. Teach the pigs to eat at as early an age as possible, gradually increase the feed until about two months of age, giving as much butter or skim milk as they will take along with what grain they get, and weaning will not be hurtful to either the pig or dam. More loss of growth is incurred right here than any period of the pig's life. If you must wean them at an early age don's do it suddenly .- Southern Swineherd.

Florida Oranges.

An agent of the Florida Fruit Exchange tells the Citizen of that state that he estimates next season's orange product at 125,000 boxes, against less than 50,000 for the present year. The recovery of the trees is not as rapid as expected, but is satisfactory. About half the injured acreage is being recovered by active efforts-the rest neglected or indifferently cultivated. Twenty years will be required to replace the bearing surface in existence before the freeze. Yet many large owners who invested in the southern counties after the disaster are coming back and pushing the recovery of their lost groves, while not abandoning their new ventures. It is thought a better orange can be grown in the northern part of the belt.

Willow Fence Posts .- A willow stake pushed into the soil in early spring. while it is yet moist from the effects of winter freezing and thawing, will almost certainly grow, and after two or three years it will become enough of a tree to serve as a post for attaching wire to if for a fence. We have known many farmers who construct their readside fences in this way, often planting the trees close enough to-gether so that a 14 or 16 foot board may be nailed to the living posts after they have attained sufficient size. By cutting off the top every two or three years the fence may be kept from shading the road or field too much .- Ex.

Late Truck.-Those who dis potatoes early in July can safely plant cucumbers or sweet corn at once, with reasonable expectation of a second crop, and some profit from it.

A German statistician makes the assertion that there are in Bulgaria 3,842 etocked market; and others driven out centenarians, or one to every 1,000 to.