

TALMAGE'S SERMON.

ANALYSIS OF THE CHARACTER OF THE SAVIOUR.

Christians Urged to Emulate the Qualities Which Were Conspicuous in the Earthly Life and Ministrations of Jesus.

(Copyright, 1909, by Louis Klopsch.) In this sermon, which Dr. Talmage sends from Paris, he analyzes the character of the Savior and urges all Christians to exercise the qualities which were conspicuous in Christ's earthly life. The text is Romans viii, 9, "Now, if any man have not the spirit of Christ, he is none of his."

There is nothing more desirable than a pleasant disposition. Without it we cannot be happy. When we have lost our temper or become impatient under some slight cross, we suddenly awaken to a new appreciation of proper equisense of nature. We wish we had been born with self balance. We envy those people who bear themselves through life without any perturbation, and we flatter ourselves that however little self control we may now have, the time will come, under the process of years, when we will be mellowed and softened and the wrong things which are in us now will then be all right, forgetful of the fact that an evil habit in our nature will grow into larger proportions and that an iniquity not corrected will become the grandfather of a whole generation of iniquities. So that people without the grace of God in the struggle amid the annoyances and exasperations of life are apt to become worse instead of better.

Now, the trouble is that we have a theory abroad in the world that a man's disposition cannot be changed. A man says, "I am irascible in temper, and I can't help it." Another man says, "I am revengeful naturally, and I can't help it." A man says, "I am impulsive, and I can't help it." And he tells the truth. No man can correct his disposition. I never knew a man by force of resolution to change his temperament, but by his grace God can take away that which is wrong and put in that which is right, and I know and you know people who since their conversion are just the opposite of what they used to be. In other words, we may by the spirit of God have the disposition of Jesus Christ implanted in our disposition, and we must have it done or we will never see heaven. "If any man has not the disposition of Jesus Christ, he is none of his."

A Spirit of Gentleness. In the first place the spirit of Christ was a spirit of gentleness. Sometimes he made wrathful utterances against Pharisees and hypocrites, but the most of his words were kind and gentle and loving and inoffensive and attractive. When we consider the fact that he was omnipotent and could have torn to pieces his assailants, the wonder is greater. We often hear the persecution and abuse of the world because we cannot help it. Christ endured it when he could have helped it. Little children who always shy off at a rough man rushed into his presence and clambered on him until the people begged the mothers to take them away. Invalids sore with wounds that they could not bear to have any one come near them begged Christ just to put his hand upon the wound and soothe it. The mother with the sickest child was willing to put the little one in Christ's arms. Self righteous people rushed into his presence with a woman of debased character and said, "Now, annihilate her, blast her, kill her." Jesus looked at her and saw she was sorry and repentant, and he looked at them, and he saw they were proud and arrogant and malignant, and he said, "Let him that is without sin cast the first stone at her." A blind man sat by the wayside making a great do about his lack of vision. They told him to hush up and not bother the Master. Christ stooped to him and said, "What wilt thou that I do unto thee?" Gentleness of voice, gentleness of manner, gentleness of life.

The Hand of Sympathy. My sister had her arm out of joint and we were in the country, and the neighbors came in, and they were all sympathetic, and they laid hold of the arm and pulled and pulled mightily until the anguish was intolerable, but the arm did not go to its place. Then the old country doctor was sent for, and he came in and with one touch it was all right. He knew just where to put his finger and just how to touch the bone. We go out to Christian work with too rough a hand and too insympathetic a manner, and we fail in our work, while some Christian, in the gentleness of Christ, comes along, puts his hand of sympathy on the sore spot—the torn ligaments are healed and the disturbed bones are rejoined. Oh, for this gentleness of Christ.

The dew of one summer night will accomplish more good than fifty Caribbean whirlwinds. How important it is that in going forth to serve Christ I have something of his gentleness! Is that the way we bear our selves when we are assaulted? The rule is an eye for an eye, a tooth for a tooth, return for return, sarcasm for sarcasm. Give him as much as he sends! After awhile you look up into the face of Christ, and you see his gentleness, and you say, "Well, now, I must do differently." Then your proud heart says, "Now, you have your enemy in a corner. You will never get him to a corner again. Chase him, and then let him go." So we profess the gentleness of Christ. Did you ever know any difficulty to be healed by

acerbity or hypercriticism? About forty-five years ago the Presbyterian church was split into the new school and the old school. The chasm got wider and wider. The most outrageous personalities were indulged in. Good men on one side anathematized the good men on the other side. Wider and wider the chasm got, until after a while some good people tried another tack, and they began to explain away the difficulties, and soon all the differences were healed, and at Pittsburgh they shook hands and are now to be one forever.

How to Love the Father. Did you ever know a drunkard reclaimed by mimicry of his staggering steps, his thick tongue or his hic-cough? No, you only madden his brain. But you go to him and let him know you appreciate what an awful struggle he has with the evil habit, and you let him know that you have been acquainted with people who were down in the same depths who by the grace of God have been rescued. He hears your voice, he responds to that sympathy, and he is saved. You cannot scold the world into anything better. You may attract it into something better. The stormiest wind comes out from its hiding place and says, "I will arouse this sea." And it blows upon the sea. Half of the sea is aroused or a fourth of the sea is aroused, yet not the entire Atlantic. But after awhile the moon comes out calm and placid. It shines upon the sea, and the ocean begins to lift. It embraces all the highlands; the beach is all covered. The heart throbs of one world beating against the heart throbs of another world. The storm could not rouse the whole Atlantic, the moon lifted it. "And I," said Christ, "if I be lifted up will draw all men unto me."

Clothing Our Nakedness. What is self-sacrifice? It is my walking a long journey to save you from fatigue. It is my lifting a great number of pounds to save you from the awful strain. It is a subtraction from my comfort and prosperity so that there may be an addition to your comfort and prosperity. How much of that have we? Might not I rather say, "How little have we?" Two children—brother and sister—were passing down the road. They were both very destitute. The lad had hardly any garments at all. His sister had a coat that she had outgrown. It was a very cold day. She said, "Johnny, come under this coat." "Oh, no," he said, "the coat isn't large enough!" "Oh," she said, "it will stretch." He comes under the coat, but the coat would not stretch. So she took off the coat and put it on him. Self-sacrifice pure and simple. Christ taking off his robe to clothe our nakedness. Self-sacrifice, I have not any of it, nor have you compared with that. The sacrifice of the Son of God. Christ walked to Emmaus. Christ walked from Capernaum to Bethany. Christ walked from Jerusalem to Golgotha. How far have you and I walked for Christ? His head ached, his heart ached, his back ached. How much have we ached for Christ?

The Need of Humility. How much of that humility have we? If we get a few more dollars than other people or gain a little higher position, oh, how we strut! We go around wanting everybody to know their place, and say, "Is not this great Babylon that I have built for the honor of my kingdom and by the might of my strength?" Who has anything of the humility of Christ? The disposition of Christ was also the spirit of prayer. Prayer on the mountains, prayer on the sea, prayer among the sick, prayer everywhere. Prayer for little children: "Father, I thank thee that thou hast hidden these things from the wise and prudent and revealed them unto babes." Prayer for his friends: "Father, I will that they be with me where I am." Prayer for his enemies: "Father, I forgive them; they know not what they do." Prayer for all nations: "Thy kingdom come." How little of that spirit you and I have. How soon our knees get tired. Where is the vital full of odors which are the prayers of all the saints? Which of us can keep our mind ten minutes on a prayer without wandering? Not you, not I. Oh, that we might have the spirit of prayer which was the spirit of Christ. We want more prayer in the family, more prayer in the church, more prayer in the legislative hall, more prayer among the sick, more prayer among the aged, more prayer among the young. The great advancement of the church is to be in that direction yet.

The Spirit of Hard Work. The spirit of Christ, I remark lastly, was a spirit of hard work. Not one lazy moment in all his life. Whether he was talking to the fishermen on the beach or preaching to the sailors on the dock or administering to the rustics amid the mountains or spending an evening in Bethany, always busy for others. With hands, heart, head busy for others. Hewing in the Nazareth carpenter shop, teaching the lame how to walk without crutches, curing the child's fits, providing rations for the hungry host. Busy, busy, busy! The hardy men who pulled the net out of the sea filled with bounding treasures, the shepherds who hunted up grassy plots for their flocks to nibble at, the shipwrights pounding away in the dry-docks, the winemakers of Engedi dipping the juices from the vat and pouring them into the goatskins, were not more busy than Christ. Busy, busy for others. From the moment he went out of the caravansary of Beth-lehem to the moment when the cross plunged into the socket on the bloody mount, busy for others. Does that remind you of yourself? Does that re-

mind you of yourself? If we lift a burden, it must be light. If we do work, it must be popular. If we sit in the pew, it must be soft. If we move in a sphere of usefulness, it must be brilliant. If we have to take hold of a load, give us the light end of the log. In this way to heaven fan us, rock us, sing us to sleep. Lift us up toward heaven on the tips of your fingers under a silken sunshade. Stand out of the way, all you martyrs who breasted the fire! Stand out of the way and let this colony of tender footed modern Christians come up and get their crowns!

What has your Lord done to you, O Christian, that you should betray him? Who gave you so much riches that you can afford to despise the awards of the faithful? At this moment, when all the armies of heaven and earth and hell are plunging into the conflict, how can you desert the standard? Oh, backslidden Christian, is it not time for you to start anew for God and anew for heaven?

SAVING THE LOBSTER. Good Work of the Newfoundland Department of Fisheries. The Newfoundland department of marine and fisheries is now operated very much on the same lines as the Canadian, though, of course, on a much smaller scale. It was first organized as a "fisheries commission" in 1890, previous to which date there was no public department specially charged with the supervision of the fisheries. The last annual report of the department contains some information which may interest your readers. Regarding the artificial propagation of lobsters the report states that in the past from 300,000,000 to 400,000,000 lobsters were annually hatched and planted in the waters, at a yearly cost of \$1,100. If only a small percentage of these survive to reach maturity the results cannot fail to prove beneficial in sustaining the stock of lobsters in the waters, and thus counteracting the effects of such heavy drafts as are now made, year after year. I may explain that this propagation is carried on by means of floating incubators, the invention of Mr. Nielson. Two hundred and fifty of these incubators are occupied by fifty men around the shores of the great bays. There is no other country where the artificial propagation of this valuable crustacean is carried on upon such an extensive scale—not excepting the United States or Norway. It is well known that in nearly every lobster-producing country this favorite crustacean is threatened with extermination. The quantity secured each year is lessening and the price advancing. Newfoundland, I regret to say, is no exception to the decline in the lobster fishery. The export each year is lessening, though the number of hands employed in taking it has doubled. The size, too, is diminishing in most districts. The report states the export for 1898-'99 as 56,156 cases; value, \$565,000. In the previous year the export was 61,951 cases; value, \$619,510. The department is using the most vigorous measures to arrest the decline; but the due enforcement of the rules in regard to the size of lobsters taken and the spaces between the laths in the traps is very difficult. The department has recently prohibited fall fishing—a wise measure which already seems to be attended with good results and meets general approval both among fishermen and packers. The report states that there is "a marked improvement in the mode of packing and a much better article than formerly is produced, though there is still great room for improvement."—Montreal Gazette.

CAPE NOME'S NEWSPAPER. Odd Little Sheet Which Chronicles Town's Happenings. One of the most interesting curiosities that has come down from the new gold fields is a copy of the Nome Daily News. This publication, which consists of four pages, with four short columns on each page, sells for 25 cents a copy. The Sunday Herald, if sold column for column at the same rate, would cost about \$9.25 a copy, instead of 5 cents. The Nome newspaper has arrangements for regular subscribers, and it is furnished to them at the rate of \$35 a year. According to this odd publication, the new gold mining town of Alaska is busying itself with the small matters which usually engross young communities. The additions or alterations being made in local buildings are chronicled, and announcement is made that all of the watches, chronometers, and clocks about the town, which have been running by "sun time" taken last December, have been found to be an hour slow and have been brought up to date. All lines of industry are represented in the advertising columns of the Nome paper, but no class of business men describe their wares more prominently or attractively than the saloonkeepers. The Last Chance Saloon, the Grotto, the Horseshoe, the Gold Belt, the Pioneer and the Eldorado, all use the News' advertising columns to solicit patronage. Physicians, lawyers and surveyors also make their presence known through the advertising columns of this odd little daily newspaper.—New York Herald.

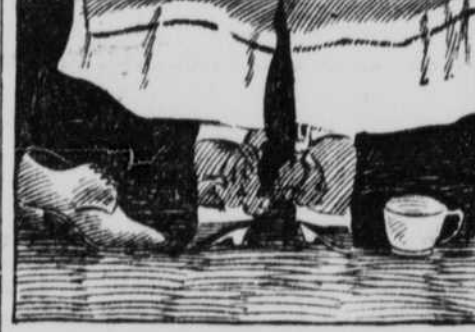
To Amalgamate Copper. Copper may be amalgamated; that is, coated with mercury, by placing it, when perfectly clean in metallic mercury or in a salt of the metal. Cleanse the copper by rinsing in soda lye, rinse in running water and dip in dilute hydrochloric or sulphuric acid, and then plunge into a vessel containing mercury or a solution of chloride of mercury, when the copper will be coated with the quicksilver.

BOUND FEET IN CHINA

CRUEL FASHION HAS A STRONG HOLD ON WOMEN.

A Life Time of Suffering Endured for No Other Purpose Than to Serve the Ends of Ignorant Pride—Terrible Pain Is Endured.

The cruel fashion of binding the feet has a strong hold upon Chinese women. The instrument used is a small roll of firm cotton webbing about two and one-half inches wide, says Leslie's Weekly. This webbing must have no stretch or give to it, and is woven especially for such use. The process is usually begun when the girls have reached the age of six or seven years, though in some cases



CHINESE "GOLDEN LILIES." Bound Feet of a Chinese Woman, Compared With an American Woman's Shoes and an Ordinary Teacup.

where a particularly dainty pair of "golden lilies," as the Chinese call these poor deformities, is desired, the binding is begun as early as the third or fourth year.

The foot is taken and all the toes except the great toe bent under the instep, which is thus forced up. When this has continued for some time and the foot has become quite pointed in shape and the instep considerably arched, the binding is extended and the heel and toes drawn together, thus preventing the growth of the foot in length. In the style of binding in North China greater pains are taken to preserve the pointed effect, while in southern China the shortness of the foot is so much desired that the pointed effect is almost lost and the feet become mere stumps.

The excruciating pain endured by Chinese girls in the process of foot-binding is impossible to describe. Taken young, while the feet are growing, they are bound and wrapped so tightly with the webbing that circulation is almost entirely cut off, and the bandage is left on just as long as possible, often for weeks, for it is a saying that every dressing of the feet loses a mite of daintiness. But the worst of it is that the torture is drawn out through a life time, for the binding can never cease. The seams and fissures caused in the feet by their distortion becomes sore, and often gangrene sets in and carries off the sufferer. In order to prevent this it is customary to powder the feet with saltpetre while binding them, thus literally putting them in pickle to preserve them. The result of this binding is that all the weight of the body in standing is thrown on the heel and the foot loses the power to balance the body. A small-footed woman cannot stand still, but, like one on stilts, she must constantly be stepping backward or forward to keep her balance.

Coin Disappears. Here is a new and pretty trick, which is said to have originated in Germany: It consists in causing a coin placed under a wineglass, the whole covered with a paper cone, to disappear and return as often as desired. Take a wineglass, and, having placed a little muckilage all around its edge, turn it over on a sheet of white paper, and when dry cut away the paper close to the glass. Stand the glass mouth downward on a sheet of paper similar to that covering the mouth of the glass, make a paper cone to fit over the glass, and you are ready to astonish your friends. Borrow a penny and lay it on the large sheet of paper by the side of the wineglass; cover the glass with the paper cone, and place the whole over the coin. Command the penny to disappear, and on removing the cone it will appear to have obeyed your command, as the paper over the mouth of the glass effectually conceals it. To cause it to reappear, you replace the cone and carry away the glass under it.

Kansas Women in Evidence. Kansas women continue to keep in evidence. One of them ran a state convention the other day and compelled the nomination of her candidate for the supreme bench. Another, the wife of the mayor and banker in her town, runs the best hotel in the state, so it is called. It is a cottage but little larger than the ordinary. It is beautifully furnished and she superintends the cooking and the serving. The table is said by travelers to excel anything of the kind in the west, and she is getting rich on her own account. Her husband has nothing to do with the affair. He dines there like any other man.

Spido's Escape from Frislandment. The Belgians are rejoicing over the escape of Spido, the youth who attempted to assassinate the Prince of Wales. The government made no effort to secure the person of Spido, though the law gave it the power to incarcerate the culprit until he should attain the age of twenty-one. A few soldier-minded people, among whom are some eminent jurists, deplore these circumstances, and are heartily ashamed of the enthusiasm of the people who cheered and feted Spido when he came out of court.

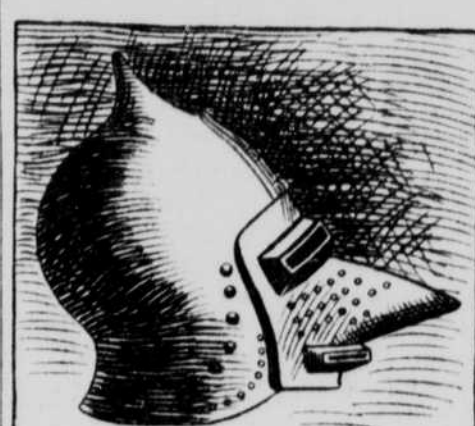
DIVORCED AND REMARRIED.

Romance of a Long Separated Couple with No Element of Scandal.

At St. Paul recently occurred the marriage, in the office of the court commissioner, of George H. Cutler of Skykomish county, Washington, and Anna C. Cutler of Oklahoma. Thirteen years ago to a day before the solemnization of this marriage the parties to it were first made man and wife. For several years they lived happily together and their union was blessed with two bright looking boys, who were named Martin and Charles. Some time after, however, things began to go backward for the happy family. Cutler was unable to get any work. They owned a little farm of 160 acres at Enid, Ok., on which they lived. Finally he went to Montana to seek work and got a job at railroad and things began to look brighter. While in Montana he met a gentleman from Boston who was going to Klondike and wanted some sturdy western man to go with him. Mr. Cutler, who is a strong built man, six feet in height, accepted the offer. He accordingly sent his wife \$400 and told her he was going. That was in July, 1897, when the Klondike craze was first on, and they succeeded in getting the last boat out of Seattle for the gold country. That was the last heard of him by his wife for a long time. Finally the little family on the farm in Oklahoma began to get in hard circumstances and were in danger of losing the little tract of land. As a last resort the faithful wife went to the judge in their little town and told him about it. He asked her if she had heard from George in the last six months and if he had sent her any money. She told the judge that she had not and so he told her he would grant her a divorce and that by getting this divorce she could save the land. She didn't like to do it, but as a last resort she finally consented. All this time Mr. Cutler was in Klondike and was striking some rich claims, one of them, which netted him and his partner from Boston \$58,000 last year. This spring he started for home and arrived at Seattle on June 29 last on the steamer Garonne. He immediately telegraphed his divorced wife to meet him at Omaha, Neb., with the little boys, which she did. They came from there direct to St. Paul and were married as above related.

AN ANCIENT HELMET.

The medieval warrior, with his coat of mail, his helmet and lance, would cut a sorry figure today on the modern battlefield, where the Mauser bullet sings its song of death and deadly shells decimate companies at a time. In his day, the medieval warrior knew his business well, however, and though weighted down with the body protection he carried was capable of wielding heavy weapons and accomplishing remarkable feats. To cleave an enemy in two was an accomplishment some possessed.



AN ANCIENT HELMET.

The accompanying illustration shows a helmet, such as was worn in medieval times. It is of the reign of Richard II. of England. The visor of the helmet lifts upward on a hinge and its position may be further regulated by the screw which slips in the groove above it. The holes along the

lower edge were for the purpose of securing the chain armor that covered the neck of the warrior.

Mystery of the Horseshoe. In days gone by there was a little fishing village of the name of Mavison, near Nairn, where the natives were thought to be foolish folk. One day one of the inhabitants found an old horseshoe on the shore, and, as they had never seen such a thing before, no one knew what it was. Some one suggested that it was the same moon, but the oldest and wisest fisherman declared that if that were so, it would be in the sky. He had long wondered, however, what became of the old moons and he thought after this discovery the mystery was solved—that after the old moons were done with they fell to the earth and horseshoe was one of them.

Wolsley Particular About Uniforms. Lord Wolsley, commander in chief of the British army, is particular about appearing in uniform when going about officially, and expects all officers to appear similarly attired. On arriving at a certain town to inspect the troops a dinner party was given in his honor, to which the officers were invited. One of the officers inquired if he was to dress as "an officer or a gentleman." He was ordered to dress as an officer, whatever else he might be.

Two Kansas Railroads Sold. The Salina Southwestern and the Solomon Valley railroads were sold under the hammer recently, and were purchased by Union Pacific interests for \$4,000,000 each. The former runs from Salina, Kan., to McPherson, Kan., and the latter from Solomon to Beloit. The sales were made under an order of the federal court.

THE SUNDAY SCHOOL.

FOURTH QUARTER, LESSON I., OCT. 7, LUKE 14: 1-14.

Golden Text: Whosoever Exalteth Himself Shall be Abased; and He That Humbly Himself Shall be Exalted.—Luke 14: 11.

1. "As (rather 'after') he went into the house of one of the chief Pharisees." "This may denote that he was of high official position, but probably includes some official distinction, as that he was chief of the synagogue, or member of the local Sanhedrim"—Andrews. "To eat bread on the Sabbath day." "Sabbath banqueting was common, and became proverbial for luxury"—Int. Crit. Com. "That they watched him." R. V., "were watching." "were engaged in watching."

2. "There was a certain man before him." Some thought the introduction of the sick man was a scheme of the Pharisee to see if Jesus would heal him on the Sabbath, and thus test his opinions and actions in regard to the Sabbath, and possibly his power. "To eat bread on the Sabbath day." "Sabbath banqueting was common, and became proverbial for luxury"—Int. Crit. Com. "That they watched him." R. V., "were watching." "were engaged in watching."

3. "And Jesus answering." The thought of their hearts, or the whispered question of what Jesus would do. No wonder that Jesus asked them, "Is it lawful to heal on the Sabbath day?" 4. "And they held their peace." This was not because they did not believe it to be unlawful, for Jesus had before been accused of breaking the Sabbath by healing a man (Luke 6: 7; 13: 14; Matt. 12: 10). They wanted Jesus to give his decision and then they could find fault with it. They may have wanted to see Jesus heal the man, even if he broke the law. "And he took him." Perhaps to show that the healing came from him, perhaps as a medium of the healing power. "And he healed him." Showing the opinion of Jesus as to healing on the Sabbath. It was lawful to do good on the Sabbath days (Mark 3: 4).

5. "An ass or an ox fallen into a pit." Jesus knew that even this narrow interpretation of the Sabbath law allowed them to do thus on the Sabbath. 6. "And they could not answer." For the question was unanswerable. If they would say an ox or an ass from his trouble on the Sabbath, they would show common sense could they say it was wicked to save a man from his affliction? 7. "Chose out (were choosing) the chief rooms." Seats; the best and most honorable places at the table. "This was going on before his eyes." The pretensions and conceit of the Jewish doctors of the law had been for a long period intolerable. 8. "When thou art bidden . . . to a wedding." A marriage feast. This is perhaps located at a certain time. It is more formality, a greater variety of guests, and more attention paid to their rank. "Sit not down in the highest room." The place highest in honor, the chief seat. "A more honorable man." Who would have a right to the place you have chosen.

9. "Thou begin with shame." Begin emphasizes the reluctance of this movement. "To take the lowest room" (place). "Since the other intervening places are all assigned."—Vincent. Thus the exalted guest had to take a much lower place than he would otherwise have received. 10. "Sit down in the lowest room (place):" "that," of results, rather than of purpose. "There is no recommendation of the pride which apes humility" going to a low place in order to be promoted."—Int. Crit. Com. "Friend, go up higher." The one who chose the highest place did so according to his own estimate of his worth, and the social advantages gained by his conceit rather than to his worth. But the one who takes the lowest seat lets others make known his worth, so that he has "worship" (reverence, honor, respect) in the presence of them that sit at meat with him.

11. "For whosoever exalteth himself." Christ now states the great principle illustrated by his parable. It touches the earth, but reaches heaven. Humility is best for earth, and it is the passport to promotion in the kingdom of God. 12. "Said he also to him that had bidden." That remarks of Jesus to the host were suggested by the feast to which Jesus and his disciples had been invited. "I have dined with you," etc. "This is not a prohibition of any gathering of friends and relatives; for Jesus was then present at such a gathering. "And a recompense be made thee." By a return invitation, by the social advantages gained by the enjoyment and benefit of social intercourse.

13. "But when thou makest a feast, call the poor, etc." Those who are in need; those you call for their good and not your own. "Compare this with the Pharisee, 23." 14. "And thou shalt be blessed." You have the blessing of a virtuous deed, of having done good to those who need it; of adding to the happiness of the world; of partaking of the spirit of the saints and angels in heaven. "Recompensed at the resurrection of the just." The first resurrection, spoken of in Rev. 20: 4, 5.

Washington Church Kodak Fiends. "The story that a Washington woman sent notices to the ministers of the capital of the opening of her summer home with the request that they be read from the pulpit, may be a libel, although I have been told that it is a fact," said a man who has been in Washington for several months. "but I'll tell you what I have seen there—men and women carrying kodaks into the pews on Sunday. No, not to take a snapshot of the minister, but the Washington fiend stops on his way to church to make shots and after the service he lingers on his way home to do likewise. There is no other place in the country where the kodak fiend is so insatiate as he is in the capital."

The World's Oldest Newspaper. No list of newspaper curiosities would be complete that did not include the Kin-Pau of Peking. Like most things in the celestial kingdom, it is easily first in point of antiquity, for it has been published continuously for over 1,000 years. It began as a monthly, became a weekly in 1361, and since the beginning of the century has been a daily. It is now quite up to date, publishing three editions a day, and to safeguard the purchaser, each edition is printed on different colored paper, the first being yellow, the second white and the last gray.

Clear Waters of Alaska. About one-half of southern Alaska is water. The inlets and bays are so numerous as to be one of the wonders of the world. Both the salt water and fresh water are remarkably clear. Fish and other marine animals may be seen to the depth of twenty and thirty feet beneath the surface of the water. There are no sandy beaches and no tide flats. The timber comes down to the water's edge. The waters are so cold that fish, as well as shellfish, are good throughout the year.