THE FARMVILLE HERALD.

HONOR FOR THE PAST, HELP FOR THE PRESENT, HOPE FOR THE FUTURE.

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Filled a Long-Felt Want.

"I should like to call your attention," said the salesman at the bookstore, "to this beautifully bound set of Ruskin, comprising his complete works. Book lovers have been waiting a long time for this elegant—"

"Wait a moment," interrupted Mr. Gaswell, as he took a tape measure out of his pocket and proceeded to ascertain the lateral and perpendicular dimensions of the set.

"By George, young man," he exclaimed, "that's exactly the thing I want. It just fills a couple of feet of vacant shelving in my libr'y."—Chicago Tribune.

ONE POINT GAINED.

O Rose—I wonder if the lower regions are any hotter than it was here last summer?

Av R. Dupoys—It may be, but from all accounts there is none of that infernal humidity down there.—Washington Star.

When a Man's Down.

Never pummel a man when he's down
If you wish to have freedom from sorrow,
For by giving attention a moment you'll see
That the man who is down just at present may be
Very much on his feet by to-morrow.
—Chicago Record-Herald.

It Never Fails.

"What's the cause of the coolness between the Pilkins and Pilkins families?"

"Young Pilkins became engaged to one of the Pilkins girls."

"Yes."

"And now each family thinks its offspring is getting all the worst of it."—Chicago Sun.

FOR PRINTING
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AT HERALD OFFICE

TRUEST ELOQUENCE.

Rev. Dr. Talmage Speaks of the Gift of Oratory.

All May Be Eloquent In Behalf of Christ and His Gospel—A Great Plea Must Have Great Theme.

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LOS ANGELES, Cal., May 7.—In this sermon the preacher, while appreciating at their true value the highest flights of oratory and the famous triumphs of great speakers, shows how even the humblest may be effective in the eloquence of Christian conversation and example. The text is John vii, 46, "Never man spake like this man."

What is true oratory? Mere conjuration, bewitchery, enchantment, mysticism, mesmerism or animal magnetism, a mere transitory magic spell with which a great public speaker is able to hypnotize an audience for an evening or for a night alone? Is it a few poetic garlands made up of pretty wax flowers which never grew in a garden, which never caught the incense laden breath on the soil, which cannot stand the light of the day and which, like the moon flowers, melt away as soon as the morning sun has touched their painted cheeks? Is it a mere galvanic shock which can make a human corpse tremble for a little while and even lift a hand or shake a head and yet a current which can never bring the dead body back to life? Is it a mere magnetic needle which will momentarily move an iron heart, as many magnetic needles can make nails and screws stand upon their heads for a few seconds and then fall back cold, motionless screws and nails as soon as their lifting touch is taken away? Oh, no; true oratory is more than that.

True oratory is one of the most potent gifts, if not the most potent gift, with which God has endowed man. It is mighty for good or mighty for evil. It is a social factor which creates and molds and upbuilds or it is a social factor which undermines and destroys and wrecks. If it were possible for me to believe in the doctrine of the transmigration of souls, then I would believe in this doctrine in reference to oratory. With mere words a skillful orator can have his spirit incarnated in the minds and the hearts of his hearers. With mere words not only can the true orator compel his fellow countrymen to think as he thinks, but to do as he would have them do and as he himself wants to do.

The gift of true oratory is second in power to no other human gift. An overstatement is this? I think not. Andrew Fletcher, the great English dramatist and poet, once said, "I believe if a man were permitted to make all the ballads of a country he need not care who should make its laws." A true orator has all the power of the sweet singer of the fields. He has more than that. In his own realm he has the power of personal touch. He has the influence of the flashing eye, of the quivering lip, of the power which comes from a soul on fire, which reaches forth and as a whirlwind drives opposition before him or consumes them as in a mighty conflagration. If the pen be mightier than the sword, then the orator's scepter is greater than that of the warrior's or the writer's. The Demosthenean tongue compelled men's ears to hear what his pen could not compel his auditor's eyes to read. Great is the eloquent tongue of silver speech!

Great if not the greatest of all gifts with which God has endowed man is oratory. Who but one like Henry Ward Beecher could have conquered England during the dark days of 1863? Then the British factories had their cotton supply cut off by northern ships blockading the southern ports. British capitalists were calling out, "The American war must stop or British employees must starve and the British merchants will have no goods to sell." Not only that, but the peerage or the landowners almost to a man hated our republican form of government. They believed the American congress was a perpetual menace to British interests. Beecher accomplished with his tongue what an invading army of 500,000 men could not have accomplished with bayonets. Alone he faced audience after audience, bitter in their hatred toward him and his people. He faced enemies. He left friends. He faced his country's censors. He left behind him his country's applauders. Henry Ward Beecher won this victory for his country by the tongue, and the tongue alone.

Great is the power of oratory and orators! But if it is great in the present age how much greater must it have been in the times of the ancients! Then the modern printing press had not yet been born, and the human mind could only appeal to the human mind through the influence of the human tongue. But, though the generations preceding Christ sat at the feet of some of the greatest orators who ever lived, though Pericles and Lysias and Lycurgus and Æschines had won their marvelous triumphs in old Athens, though the mighty Roman orators had lived and, like Marcus Tullius Cicero, had hurled their verbal thunderbolts, yet when Jesus began to speak every one of his auditors intuitively felt that a new power of oratory had been born. The words of my text prove it. With one accord Christ's hearers said, "Never man spake like this man."

Why is gospel oratory the sublimest form of oratory? Why does gospel speech offer to man the greatest opportunities for the development of the true and noble orator's gifts? The true gospel orator's message is the mightiest of all messages. It furnishes the speaker with the mightiest of all themes. It cradles its thoughts, not like Moses upon the waters of a river Nile, but by the shores of the great moaning seas of the eternities. As a charioteer it harnesses to its verbal chariots chargers which have eyes all seeing, ears all hearing, hoofs so swift that their speed is swift as thought. It deals with infinitesimals only as they are essential parts of great infinities. It hails not Time at the grave. It makes Time, as a Eugene Sue's Wandering Jew, move on and on and on and never die. Its trumpet is the voice of the eternities. God, heaven, immortality, resurrection, ascension, heaven, hell, eternity, redemption, salvation, eternal coronation, eternal suffering, are its mighty subjects. Like the moanings of the mighty deep, its voice comes reverberating down the halls of the past ages. Like the echoes which are tossed from hillside to hillside up among the Alpine crags, its hopes go echoing down the centuries upon centuries and the millenniums upon millenniums to come. Its themes are the mightiest of all themes. No subject in all the realm of thought is as great as that which occupies the public speaker in gospel oratory.

If its theme were not the greatest of all themes, then my caption today could not be written. You must have a great theme to produce "sublime oratory." All the students of oratory recognize this law. Why is Abraham Lincoln's Gettysburg address to be ranked among the greatest orations of the ages? Was he placing a few poetic garlands upon the graves of the dead? No. He was making a national plea for forgiveness and love. Why did Patrick Henry, the great Virginia orator, with a single sentence rouse the passions of his hearers until he swept them from off their feet? Though the hangman's noose was dangling over every one of his auditors' heads, yet they were ready to risk all because he was pleading for sweet Liberty's shrines. Why did John Knox's eloquence set all Scotland afire? Why did Martin Luther's invectives thrill all Europe with the divine love? Why did Savonarola arouse Italy until its inhabitants were tumultuous in agony and strife? Why did Cicero's arraignment of Catiline and the philippics that Demosthenes hurled against the king of Macedon create armies and make men enthusiastic in battle? Were these orators declaiming for selfish political purposes, merely trying to destroy rivals who were obstructing their path? No. They were attacking lust and licentiousness and tyranny and crime of all sorts. It was their mighty themes that made their eloquence effective. You must have a great theme to have a great oration.

This contention is true. Where, then, can you find greater themes for true eloquence than in gospel oratory? Is there a sounding line which can go to the bottom of a deeper sea? Is there any power on earth which more surely can transform wrong to right, make the strong care for the weak, make Tyranny take her iron heel off the neck of prostrate Helplessness, than the power of Jesus? Where can you find an immortal panacea for the grave's horror and for the cure of sin save in the crucifixion and the resurrection and the atonement of Jesus Christ? The themes of gospel oratory are not only wide enough and great enough to put a man in right touch with God and heaven, but they are so great that if we once accept them and practice them they will give us perfect homes, perfect neighbors, perfect nations and a perfect world. They are so great that if we only practice them "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," shall everywhere be supreme in the human heart. Could we have a surer cure for all the evils of the world to come than is offered in the themes of gospel oratory?

Gospel oratory gives the sublimest of all themes. It does more than that. It offers the greatest of all authorities by which those themes are discussed. It comes to man and places in his hand the Bible and says: "Man, here is the word of God. These are not my statements. These are promises made by our divine Father. If you will accept God's word and do as this book directs, your life will be blessed." Now, it is an easy matter to discuss a wrong. It is often very easy for a physician to diagnose a cancer. But the cure—aye, that is the rub! Easy to attack a moral wrong. Yes. But it is another matter to find a right solution for that wrong. This the Bible offers. It comes not as a theorist. It comes to the gospel orator's hearers as did Jesus Christ. It comes as one speaking with a divine authority. No men in the world have greater influence over their hearers than those who are backed with the positive authority of the Bible.

When a man speaks with authority he becomes imperative in his demands. Why is Helen Hunt Jackson's masterpiece "Ramona" one of the most eloquent books ever penned? She pleaded for justice to the American Indian with the idea that the law of the land would uphold her in her plea. She was not pleading for the red man as a utopian, a theorist or a social dreamer. She was pleading for the red man at the bar of American law. When she represents poor Alessandro as being driven from farm to farm she was not picturing a scoundrel, but a man defrauded of American rights. When she finally describes this poor, innocent Indian as shot down by a drunken white loafer and then pictures that drunken loafer as being allowed to go free, she was not appealing to human prejudices for favoritism toward the red man. She was saying: "What is the law? What is the American law? The law of America upholds me in my claims."

As Helen Hunt Jackson pleaded for the rights of the Indian under the American law the Christian orator pleads for the emancipation of man from sin under the law of the Bible. He does not say, "I hope this may be." He does say: "I know this can be and shall be through the blood of Jesus Christ. The divine statutes declare it." When a gospel orator stands upon the promises of God found in the Bible he speaks with certainty; he speaks with absolute conviction; above all, he speaks as no other advocate unsupported can speak. No other man in pleading for simple justice has such emphatic divine authority behind him as is found in the word of God when pleading for repentance and righteousness.

The gospel orator is mighty when he pleads for one whom he would save from eternal death. He naturally has all the fire, all the enthusiasm, all the pent up passion of a lawyer pleading at the bar of justice trying to save the neck of a client who is being tried for murder in the first degree. Aye, he has more than that. He has all the intense earnestness that was felt by William Seward in 1846 when he pleaded for the life of William Freeman, an idiotic black pauper who had killed the entire Van Nest family of Auburn, N. Y. It was during the agitation of the abolitionist movement. The white men of the north as well as the south were against him. His own friends at the bar were against him. Yet there William H. Seward pleaded and kept pleading. When at last his client was hung by the neck until he was dead by postmortem examination it was found out that William Freeman was in truth an idiot and irresponsible for the crime which he had committed and that William H. Seward, the young attorney, was right in his defense of him.

Cannot you feel the earnestness of a Seward pleading? I can. I cannot think of a lawyer defending a client who is being tried for his life unless that lawyer is in an agony of suspense until the acquittal comes in the two words, "Not guilty," spoken by the foreman of the jury. "Do you make your client's interests your interests?" I once asked a lawyer friend. "Yes," he answered. "So much do I make their interests my interests that if they are being tried for life I am disturbed in my sleep and dream about them. Every moment of my waking thoughts is with them. I often get up in the middle of the night during a trial and write, so anxious am I to save them." "Ah," then I said to myself, "no wonder you are a great speaker when you plead for a life in this way. No wonder your whole soul goes forth into a mighty plea for your clients when you are as one pleading for your own life." No wonder the gospel orator's plea is a mighty plea. Every word he utters, every gesture he makes, every thought that is born in his brain, has the mighty purpose of saving some man from eternal death. Mightily as a Christian lawyer does he plead for the salvation of men.

But the Christian orator has a higher and even a greater inspiration than the saving of sinful men and women from eternal death. He stands in a unique position. He is not only pleading for the salvation of men, but also for what is pleasing to God. And of all inspirations to "sublimest oratory" there is no inspiration like unto that.

The Christian orator, the advocate of the divine will and pleasure: Let me illustrate my thought by a simple verbal picture. You are not the only son of your mother. She has another boy, younger than you. But, whereas you are in one sense the good boy, he has been the bad. He drinks; he swears; he lies; he does everything he ought not to do. Again and again your mother came to his rescue. Your father left her a little money. She has spent it all trying to save him. One night he came home from a drunken spree. When she spoke to him it made him mad. In a rage he knocked her down and kicked her in the breast. As a result of that kick a cancer has formed. She is going to die. You are heartsick. "Oh, mother, mother!" you say. "If I could only make you well and happy again!" As you kneel by her bedside she runs her fingers through your hair just as she did when you were a boy and answers: "Harry, you can make me happy. Will you? Then I want you to go after your brother Joe and get him to come home again for my sake."

With a cry you leap to your feet. You shake the dying woman's hand off your forehead. "What—go for that drunken brute, whose cruel heel has given you your death wound? Never, mother—never! I will see him in jail—aye, or in the infernal regions—first." Then your mother begins to plead. She says: "Harry, you have suffered on account of Joe, but have not I suffered? Have not I given my life for him? And, oh, Harry, I cannot die happy unless we save your brother Joe." Once there was a time when you wanted to save your brother Joe for his own sake. Now there comes a greater inspiration into your life. You want to save him because you can make your mother happy, who is dying on account of Joe's sins. Is not this the figure of God's love? The Christian orator is inspired with a desire to save sinful man from eternal death for himself. But more than that—aye, far more than that—he is inspired with the transcendent hope of pleading for man to turn from sin and be saved in order to satisfy the desire of a divine Father for the return of his prodigals. He does it now for Christ's sake—for Christ's sake. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Oh, the mighty inspiration which makes a gospel orator not only plead to save men for themselves, but to save men for the sake of the divine Father's forgiving love!

AN UNWELCOME PRESENCE.

Young Jawson, for example, who, as soon as you have found a quiet corner, comes up with his stock of funny stories.—Scraps.

Her Confession.

Wife (during the spat)—I married you only to spite Tom Brown.

Husband—I'm glad to know it. I was under the impression it was because you had a grudge against me.—Chicago News.

A Definition.

"Pa," said little Johnny, "what is a snob?"

"A snob, my son, is a slob raised to the Nth power through the medium of money," pleasantly replied his sage Dad.—Puck.

Not Yet.

Mulligan—Isn't that quarrel between you an' Casey patched up yet, Sullivan?

Sullivan—No; but Casey's face is.—Cassell's.

The valuer a woman is the easier it is to make her happy.

MANASSEH'S SIN and REPENTANCE

Sunday School Lesson for July 30, 1905

Specially Prepared for This Paper.

LESSON TEXT—2 Chron. 33:1-13. Memory verses 10-13. Read all the chapter.

GOLDEN TEXT—"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

TIME.—Manasseh became king B. C. 696. Amon came to the throne B. C. 641 and reigned two years.

PLACE.—Judah and Babylon.

SCRIPTURE REFERENCES.—Manasseh's mother: 2 Kings 21:1; Isa. 62:4. Manasseh's early environment: Isa. 57:15-19; 29:14-16; 30:1, 9-14. Read 2 Chron. 33:3-8, and compare it with Deut. 18:9-14. References to idolatry in 2 Kings 23; 1 Sam. 28; Ezek. 8; Zeph. 1 and 3; Jer. 5, 7, and 19. Compare them with the picture in 2 Chron. 33. God's promises regarding the Temple: 2 Sam. 7:10-13; 22-29; 1 Kings 8:29; 9:3-9; Psa. 132:11, 14. Compare Manasseh's conversion with Paul's: Acts 9:1-30; 22:1-21; 26:4-23.

Comment and Suggestive Thought.

V. 1. Twelve years, . . . began to reign:" In Judah a young man was not of age until he reached 18 years; during the young king's minority regents held the reins of power. "Fifty-five years:" His was the longest reign in Judah. The facts of his continued life and large measure of prosperity were very perplexing to the good people of his day, who knew only of rewards and punishments which can be received in this life. We can rejoice that a patient heavenly Father allowed him time that he might repent.

V. 2. "That which was evil:" A set phrase, meaning that this king did not properly support Jehovah-worship. It is also undoubtedly true that, in personal and national life, he was guilty of gross wickedness. "Abomination:" A strong word, but not too strong for the debasing and licentious orgies with which heathen worship was conducted. "Heathen, . . . cast out:" The Canaanites, whom Jehovah had driven from the land in establishing His own people there.

V. 3. "Built again:" Rebuilt. "High places, . . . broken down:" It was base indeed for the young man to undo his father's good work. The most popular places of worship were the shrines set up in every village, commonly in an elevated position. Idolatrous rites soon came to be practiced there. "Baalim:" The plural for Baal, the name of various deities of the Canaanites. "Groves:" Revised Version, "Asheroth:" Wooden posts or images connected with the worship of the Phœnician female deity. "All the host of heaven:" the sun, moon and stars. This was a new form of idolatrous worship. It had been introduced first by King Ahaz. He probably brought it from Nineveh or Babylon.

Vs. 4, 5. "Built altars in the house of the Lord:" Set up altars for the worship of various false gods in the courts of Jehovah's temple at Jerusalem.

V. 6. "He:" Manasseh himself led his people in the rites of idolatrous worship. "His children:" His sons. "To pass through fire:" In the worship of the Ammonite god, Molech, children were placed in the arms of a great image of the god, which was heated red hot. The place for Molech-worship seems to have been in "the valley of Hinnom."

V. 7. "A carven image:" The most obnoxious of all these "groves" was the carved image of the goddess which Manasseh set up in the temple court. "God had said to David, . . . Solomon:" See 2 Sam. 7:10-13; 1 Kings 8:29; Ps. 132:13, 14.

V. 8. "Neither, . . . of the land:" It was God's purpose to establish the people of Israel permanently in the land of Canaan, but His covenant with them was conditional. "So that they will take heed:" Israelites must be obedient to God's commandments in order to maintain the position He had assigned them.

V. 9. "Made, . . . err:" Led and encouraged them in the idolatrous practices above mentioned. "Worse than the heathen:" It was far worse for Israelites to do these things than for the heathen nations of whom they learned them, for the Israelites sinned against light and knowledge.

V. 10. "The Lord spake:" He spoke by the voice of conscience, and also sent prophets to warn them and denounce their wicked ways. The substance of these warnings is stated in 2 Kings 21:10-15. It is thought that most of the prophecies of Micah were messages to Manasseh. "They would not hearken:" They would not heed the messages, but slew them.

V. 11. "The Lord brought upon them:" God permitted His people to suffer this result of their sin. "King of Assyria:" Probably Esarhaddon. See Persons. "Among the thorns:" Better, "In chains."

V. 12. "In affliction . . . he besought the Lord:" The bitterness of the fruit of sin made Manasseh sick of it.

V. 13. "Prayed unto Him:" The Apocryphal book, "The Prayer of Manasseh," is a model confession of sin, expression of penitence, and appreciation of the forgiving character of God.

Practical Points.

V. 2. Let us set for the measurement of our deeds no lower standard than how they appear in the sight of God.—1 Sam. 16:7.

V. 6. Where the light of true religion fails to penetrate, we may expect grossest exhibitions of cruelty.—Ps. 74:20.

V. 6. God, Who is love, cannot look with complacency upon sin which is destroying His children.—Rom. 1:18.

V. 7. We must take heed that no idols of the heart usurp the place that is due to God alone.—1 John 5:21.

The pills that act as a tonic, and not as a drastic purge, are DeWitt's Little Early Risers. They cure Headache, Constipation, Billiousness, etc. Early Risers are small, easy to take and easy to act—a safe pill. Mack Hamilton, hotel clerk at Valley City, N. D., says: "Two bottles of these Famous Little Pills cured me of chronic constipation." Good for children or adults. Sold by W. B. Agnew.

HAVE YOUR PRINTING DONE AT THE HERALD JOB OFFICE, FARMVILLE.

Puzzle of the Strings

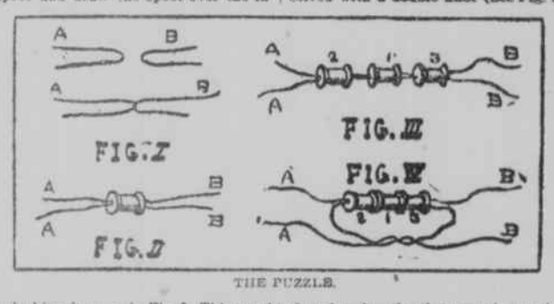
A little preparation is necessary before you can perform this trick. Get two pieces of twine four feet long, and three ordinary spools. Fold each piece of twine double as shown in Fig. 1. Pass about half an inch of the looped end of A through the loop in B, and fold in back on the tape A, which will thus be hooked in B.

Pass the open ends of B through a spool and draw the spool over the interlocking loop as in Fig. 2. This spool must not be moved from its position at any time during the performance of the trick, as it conceals and holds the looped ends of the twine. Next, take the two remaining spools and pass one on the twine, B, and the other on A, as shown in Fig. 3. The whole contrivance is now ready for use.

Ask two persons to assist you. Give the ends of the twine A (Fig. 10) to one and the ends of B to the other, desiring both to hold the tape and spools out level between them.

Now explain that the spools are strung onto the twine, moving the two outer spools (not the middle one) to illustrate your explanation. Then inform the audience that you propose to move the spools from the twine without passing them over the ends held by your assistants.

Next ask each of your assistants to hand you one of the two ends held by him, either one of them, as it is quite immaterial which. You only wish to make the matter doubly sure; at the same time tie the ends that you received with a double knot (See Fig. 4).



THE PUZZLE.

thus drawing the three spools together and securing them perfectly.

This done, grasp the spool with your right hand and instruct the assistants to be ready at the word "three" to pull the string with a sudden jerk. You then count, "one, two, three," and the jerk is given, the spools remaining in your hands, the two strings remaining in the assistants' hands and joined in the middle of the knot you tied.

Thus the spools are removed from the tape without passing them over the ends held by the assistants, and your audience is greatly mystified until you explain the secret of the twines.—N. Y. Mail.

ST. LOUIS BOY'S RECORD.

Press Dispatches from Boston Tell of Success of the Former Westerner.

Press dispatches from Boston say that Eugene Arthur Hecker, of St. Louis, a senior at Harvard, during his four years of undergraduate life, has received a total of $1,480 in prizes and scholarships.

Hecker is a son of Mrs. Atlanta Hecker, who teaches in the Sherman public school. In his freshman year Hecker was awarded the $200 "Price Greenleaf" prize; in his sophomore year he won the Bowditch prize of $250; in his junior year the $300 "Price Greenleaf" and won in addition two Bowdoine prizes, one of $200 for a dissertation in English, and the other of $50 for a Greek translation; and this year, his last in college, he holds the Richard Augustine Gambrill scholarship of $450 and the Palfrey exhibition of $80.

E. A. Hecker

Although so strikingly successful in his studies, Hecker finds time for other things. He is not a "grind," three or four hours a day at the most is all the time he spends at his desk, the rest is devoted to athletics, club life and the other recreations of college.

He has always taken an active part in athletic exercises. Besides an hour or two in the gymnasium every day, he is fond of long-distance cross-country running and walking.

In the social life of Harvard he is also a prominent figure. Besides being secretary of the Phi Beta Kappa society, he is a member of several of Harvard's most famous and exclusive clubs, and has been selected to represent Harvard at a dinner to be given at Yale next month to the representatives of the different chapters of the Phi Kappa in all the big eastern universities, and is slated for an after-dinner speech.

Besides all this Hecker is partly paying his way through college. Since his first year at college he has tutored other students who were behind in their work. During his vacations he has engaged in various sorts of work. One summer he was a clerk in a hotel at a summer resort; at another time he was a conductor on a street car line between the university and Boston.

Hecker is only 20 years of age. He graduated from the St. Louis high school in 1901 and entered Harvard in the September of that year with Walter Randall, the other St. Louis boy who has made so much of a stir in staid old Cambridge.

Although Hecker does not graduate until June, he has finished his actual work at college and is now a teacher in the Boston high school. He hopes to study for the degrees of M. A. and Ph. D., and with these behind his name apply for a professorship in one of the universities.

Hecker comes of a studious family. His father, Alexander Hecker, was a great scholar. He is also a close relative of Edward Pretorius, editor of the Westliche Post, who recently declined the Order of Red Eagle, which Emperor William wanted to confer upon him.—St. Louis Post Dispatch.

FIDO'S SYMPATHY.

My Fido is a nice old dog,
He barks in sympathy,
When I fall down and bark my shins,
Why Fido barks at me.
—N. Y. Sun.

Three Good and Just Reasons.

There are three reasons why mothers prefer One Minute Cough Cure: First. It is absolutely harmless; Second, It tastes good—children love it; Third, It cures Coughs, Croup and Whooping Cough when other remedies fail. Sold by W. B. Agnew.

A Smooth Article.

When you find it necessary to use salve use DeWitt's Witch Hazel Salve. It is the purest, and best for Sores, Burns, Boils, Eczema, Blind, Bleeding Itching or Protruding Piles. Get the genuine DeWitt's Witch Hazel Salve. Sold by W. B. Agnew.

Indigestion Cured.

There is no case of Indigestion, Dyspepsia or Stomach Trouble that will not yield to the digestive and strengthening influence of Kodol Dyspepsia Cure. This remedy takes the strain off the stomach by digesting what you eat and allowing it to rest until it grows strong again. Kodol Dyspepsia Cure affords quick and permanent relief from Indigestion and all stomach troubles, builds up the system and so purifies that disease can not attack and gain a foothold as when in a weakened condition. Sold by W. B. Agnew.

ROAD AND FARM IMPROVEMENT

DIRT ROAD-MAKING LESSON

Missouri Man Tells of Making Earth Thoroughfares at Farmers' Institute.

At the State Farmers' Institute, held at Columbus, O., in January, 1904, Mr. D. W. King, of Missouri, told of his method of making earth roads. The talks he gave there were printed in the annual report for that year and the substance of them, together with his illustrations, was given in the Ohio Farmer, issue of April 2, 1904.

The simplicity of his method made many hesitate to give it serious consideration. He succeeded, however, in getting about 80 farmers to promise to give it a trial in Ohio. How well this promise has been kept no one can say. Mr. Horatio Markley, of Morrow county, O., while not one of the "80," made a drag after the King plan, although differing from it in being made of timbers instead of a log, and used it on the road in front of his place with marked success.

The entire length of the treated road was smooth and free from ruts,

EASY MADE ROAD SCRAPER.

while the untreated portions of the same road, as well as many other earth roads of the county were so rough and rutty as to make it impossible to drive over them faster than a walk. The soil in that part of the county is a clay loam or in some places nearly pure clay.

Our illustration shows the drag Mr. Markley used on this road. The timbers are six inches square and about nine feet long. The lower rear edge of each timber is beveled. The back timber is shod with a strip of iron and where the road is hard the front timber should be shod also. Mr. Markley does not claim that this drag is an improvement over the King drag, nor does he think it could not be improved upon. He realizes that it is not so important that the drag be made just so as it is that some similar tool be made and used.

The length of the road which Mr. Markley treated last season was a little less than a half-mile. As it was quite rough to begin with it required more work last year than it will this. At first two rounds were made each time, but as the road became smoother one round was usually all that was necessary. During 1904 the road was dragged not over 12 times, and this season it has received four treatments up to April first. It takes about an hour and a half to go over the road twice; thus the cost of keeping this half-mile of road in good condition the year round can easily be figured out.

There has not been a year previous to the last in the ten years since Mr. Markley has lived on this farm, when the grass at the sides of the road has not been cut up badly by vehicles being driven on it during the muddy season. Last year, owing to the good condition of the road, no teams were driven on the sod at any time during the year, although it was unusually wet during the spring and early part of the summer. The supervisor has agreed to give credit for time spent in dragging the road, and Mr. Markley's success has prompted several of his neighbors to follow his example in road making.

Some of the advantages of this drag over the $400 road scraper are, first, the cheapness of construction, every farmer can own one; second, the fact that but one man and one team are needed to operate it, therefore the roads can be gone over more frequently and more nearly at the proper time; and third, the roads may be worked when very wet and thus at a time when it will interfere the least with the regular farm work. It must be borne in mind, however, that this method of road making is not adapted to all kinds of soils. From present knowledge it seems to be best adapted to clayey and least to sandy soils. The best way to determine where it can be used successfully is to give it a trial. There can be but little loss in any case and there may be considerable gain.—C. W. Wald, Ohio Experiment Station, Wayne, County, O.

In Trimming a Tree.

In trimming trees it should be remembered that the wound made by cutting off a limb close to the trunk of a tree will soon heal over, while the wound made by cutting off the limb two or more inches from the trunk leads to decay and sometimes causes the ultimate loss of the tree itself.

Deformed Eggs.

Never set a deformed or ill-shaped egg. It is a waste of time. Select the best-shaped eggs and be sure that they are from strong, vigorous stock.—Commercial Poultry.

Keep Careful Record.

Keeping a careful record of the performances of each colony is the foundation of building up an apiary that is to bring in the best returns.

The Only Way to Cure.

To cure a cold when you have no cough—to cure a cough when you have no cold—to cure yourself when you have both—take Kennedy's Laxative Honey and Tar. Acts on the bowels. Best for coughs, colds, croup whooping cough, etc. Kennedy's Laxative Honey and Tar is the original Laxative Cough Syrup. It contains no opiates and cures by strengthening the lungs, throat and chest, expelling colds from system by gently moving the bowels, and an ideal remedy for young or old. Once used will be remembered as a sure cure. Sold by W. B. Agnew.

Herald and N. Y. World, $1.60.