

Fertility Value of Bran.

Wheat bran is very rich in those elements which give it unusual value in bone making, and which render the manure made from it very valuable indeed as a fertilizer. On this point the sixth annual report of the New York Agricultural Experiment station says:

"Two thirds of the nitrogen of the grain remains as a part of the flour, but of the mineral elements, phosphates, potash, etc., the larger proportion is left in the by-products, which are used as animal feeds, only about one fifth of the phosphates being in the bran.

"The high coefficient of digestibility for the by-products from flour production renders them a most valuable source of animal feed, and at the same time so concentrated and rich are they in those elements necessary to a fertile soil that they become, when properly managed, a valuable source of fertilizers. We find that the milling products from one bushel of wheat having a composition like our sample would contain the following amounts of fertilizer matter expressed in pounds:

	Nitrogen	Acid Phos.	Potash	Lime
Flour.....	.730	.092	.054	.018
Middlings.....	.105	.064	.024	.002
Shipstuf.....	.025	.044	.063	.003
Bran.....	.225	.254	.182	.012
Totals.....	1.158	.451	.343	.030

"The relatively high richness of bran in these valuable manurial elements will be apparent when we consider that the quantities given above are for forty-four pounds flour, four pounds middlings, two pounds shipstuf and ten pounds bran."

Why Are You Not a Christian?

Is it because you are afraid of ridicule, and of what others may say of you?

"Whoever shall be ashamed of me and of my words of him shall the son of man be ashamed."

Is it because of the inconsistencies of professing Christians?

"Every one of us shall give an account of himself to God."

Is it because you are not willing to give all to Christ?

"What shall it profit a man, if he shall gain the whole world and lose his own soul?"

Is it because you are afraid that you will not be accepted?

"Him that cometh to me I will in no wise cast out."

Is it because you are too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

Is it because you are afraid you will not "hold out"?

"He which begun a good work in you will perform it until the day of Jesus Christ."

Is it because you are thinking that you will do as well as you can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Is it because you are postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—Friendly Greetings.

Ready to Begin.

Jones went to housekeeping on Saturday. Early in the morning, when he started for the office, his wife gave him a list of things which she needed very badly. As he entered the house in the evening she met him with a kiss and then asked:

"Did you bring the roast for dinner?"

Jones' face fell. "No, Mollie," he replied. "Fact is, I forgot it."

"Got the coffee and sugar all right, of course?"

"N-n-no," he stammered, "forgot them too."

"And the loaf of bread and the vinegar and the oil, surely, Henry, you didn't forget them?"

"Y-y-yes, Mollie, I'll be blanked if I didn't. But," and here a smile that would have illuminated heaven swept over his face. "I did bring the quart of whiskey and the box of imported cigars."—Philadelphia Inquirer.

"Let the Baby Cry."

In the old mining days, a child was so rare in San Francisco that once in a theatre, where a woman had taken her infant, when it began to cry, just as the orchestra began to play, a man in the pit cried out, "Stop those fiddles and let the baby cry. I haven't heard such a sound in ten years." The audience applauded this sentiment, the orchestra stopped and the baby continued its performance amid unbounded enthusiasm.

Zircon and its Uses.

North Carolina can boast of the only zircon mine in America. It is situated on Green river, in Henderson county. The mining of zircon has grown into surprising proportions in that State within the past few years. The beginning of the industry was in 1869, when Gen. T. L. Clingman succeeded in gathering together about one thousand pounds of this, then considered, rare mineral. Again he obtained, with crude methods, about eight hundred pounds additional in 1879. All this was consumed, for the most part, in endeavoring to find a practical use for zirconia—the most infusible of the oxides. It was left to Carl Auer von Welsbach, of Vienna, to point out, at last, the practical utility of not only zirconia, but also of the allied earth, lanthana, ceria, thoria and yttria. He made use of their infusibility by applying this characteristic to gas-burners and of using the glow or heat-incandescence as a light for general illumination wherever light is required. To North Carolina this inventor at once turned for his supply of rare minerals necessarily essential to the success of his invention. The above noted success of Gen. Clingman in mining zircons came to Carl Auer's notice, and the sequel was that a contract was given for the unheard of quantity of twenty tons, which was subsequently increased to 50,000 pounds. The black crystals of zircon are reduced by chemical and electrical processes to a fine white powder. This is zirconia, which is oxide of zirconium. It is now ready for use in the incandescent gas light. A glass chimney is fitted over a Bunsen burner. In this chimney is suspended a hollow cotton wick. It is not different from any wick, except that it has been thoroughly filled in all its interstices with the white powder. The gas is turned on and a match applied. The flame runs along the cotton wick and burns it up immediately. But there is something that does not burn. This is the zirconia. When the cotton wick is all consumed a thin, delicate, snow-white, hollow column of zirconia is left, exactly the shape of the cotton wick. This heats white-hot and glows like an electric light. It seems almost to last forever if it does not get broken. This is the newest rival to the electric light. To give an idea as to how far the above-mentioned quantity of zircon will reach, it is only necessary to state that one ton would make over half a million of the new gas burners if they were made entirely of zirconia, but as that is only one of the constituent elements necessary to the life and usefulness of this burner, it can readily be seen that twenty-five tons will go an immense way illuminating the world with the Welsbach burner.—From Dixie.

Mrs. Cleveland's New Home.

Mrs. Cleveland's new house in New York, which Mr. Francis Lathrop is decorating, is to contain a great deal of antique mahogany furniture, which is with its mistress quite a hobby. Ever since she went to New York, she has been buying, as opportunity offered, old chairs, tables and chests of drawers which might have formed the furnishings of stately colonial mansions with their yellow and brown walls; their immense mirrors, reaching from floor to ceiling; their sconces with twinkling candle lights; their white marble mantelpieces with frieze of acanthus and decorated with heads crowned with amaranth and their heavy mahogany staircases, which responded to the lightly flying feet of the fair dames of one hundred years ago. To buy mahogany is an expensive fancy, for all that is really old and good is being snapped up at fancy prices by the Vanderbilts and people who aim at solidity as well as show. Lillie Devereaux Blake has a little that belonged to the Dixes and Mrs. M. Louise Thomas, Ella Dietz Clymer's predecessor as president of Sorosis, has some fine pieces. Mrs. Cleveland has bought with a great deal of discretion, and the house of the ex-president will be very attractive.—Cor. Albany Argus.

Another fraud has gone to the wall—the bogus doctor making machine. That is a good point, but it is necessary to watch everywhere to see where it will spring up again. The shams of that sort are much like inch worms—it is no sign that you have cut them in two.

"Millions In It."

The inevitable and ubiquitous statistician has gotten around to the dairying business, and announces that there are \$2,000,500,000 invested in that line in this country. "That amount," it is asserted, "is almost double the money invested in banking and commercial industries. It is estimated that it requires 15,000,000 cows to supply the demand for milk and its products in the United States. To feed these cows 60,000 acres of land are under cultivation. The agriculture and dairy machinery and implements in use are worth over two million dollars. The men employed in the business number 750,000 and the horses over one million. The cows and horses consume annually 30,000,000 tons of hay, nearly 90,000,000 bushels of corn meal, about the same amount of oatmeal, 275,000,000 bushels of oats, 2,000,000 bushels of bran and 30,000,000 bushels of corn, to say nothing of the brewery grains, sprouts and other questionable feed of various kinds that are used to a great extent. It costs \$450,000,000 to feed these cows and horses. The average price paid to the laborer necessary to the dairy business is probably \$20 a month, amounting to \$180,000,000 a year. The average cow yields about 450 gallons of milk a year, which gives a total product of 5,760,000,000 gallons. Twelve cents a gallon is a fair price to estimate the value of this milk at, a total return to the dairy farmers of \$810,000,000, if they sold all their milk as milk. But fifty per cent. of the milk is made into cheese and butter. It takes twenty-seven pounds of milk to make one pound of butter, and about ten pounds to make one of cheese. There is the same amount of nutrition in eight and a half pounds of milk that there is in one pound of beef. A fat steer furnishes fifty per cent. of boneless beef, but it would require about 24,000,000 steers, weighing 1,500 pounds each, to produce the same amount of nutrition as the annual milk product does."

These are pretty large figures notwithstanding the omission of the items of chalk and water privileges in dry districts, or where water works water is used, and the golden cosmetic frequently necessary to improve the complexion of butter.—From Dixie.

"The Same Old Jim."

The ultimate evidence of value in a religion must be in its fruits or the effects which it produces on the temper and conduct of its adherents. Religion has its seat in the heart. No amount of outside manipulation can make a man a real Christian. Forms of faith, attention to rites and ceremonies, are no sure evidences of a good man. Some of the worst men have served the devil under the guise of devotion to God. Pharisees and Jesuits are no better for their long prayers and sanctimonious faces; the devilry still works under their professional robes, and is sure, in due time, to burst to the surface in a fiery flood.

The Canadian Indian, in his blunt way, hit the nail on the head when, in disputing the Jesuit's doctrine of the efficacy of baptism, he said, "Not the face; the heart needs washing. Water on face all go for nothing to bad man. Jim Buck Tree bad as ever with strong water. Baptize on face do him no good; he the same old Jim still!" The aim of Christianity is to dispose of this old Jim. No holy water sprinkled on him will do the work; the old man must be cast from the heart, and the new man renewed in the image of Christ introduced. Christianity is eminently a heart-work. To be sure, heart religion will manifest itself in external conduct; but it must be first in the heart. The heart is the matter of first importance.—Zion's Herald.

The Jews of New York propose to erect a mission building to cost \$200,000, and a fair is to be held in aid of the project. It is said 25,000 Hebrew immigrants arrive in New York yearly, of whom 20,000 remain in the city. There are now about 100,000 of them in the down-town districts, the condition of a large proportion of whom it is the duty of their more fortunate and enlightened brethren to better. In the new building will be established a kindergarten, industrial classes, free lectures, libraries and instruction in various departments.

REVIEW OF THE QUARTER.

LESSON XIII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 29.

The Story of the Life of Samuel, the Choice of Saul, the Anointing of David, the Young Shepherd, and the Final End of Saul.

The lessons that have been considered during the quarter just brought to a close have covered one of the most important eras of the history of the chosen people of God.

Lesson I had to do especially with the calling of Samuel by the Most High. Samuel was the son of Elkanah and his wife Hannah, to whom he had been given by the Lord in answer to Hannah's prayer. And according to the vow of his mother the life of Samuel was devoted to the service of God. He was placed in the hands of Eli, the priest, as soon as he had been weaned, and when the sons of Eli had scandalized the people and offended the Lord with their wickedness, he was selected to be Eli's successor.

Now "the word of the Lord was precious in those days." There had been "no open vision" before that vouchsafed to Samuel for a long time. Perhaps herein lies one of the most valuable lessons of the quarter—a lesson for mothers. If you would raise up your sons to be mighty men before the Lord, devote them to God's service from the first.

In Lesson II was told the sorrowful death of Eli and the humiliating defeat of Israel—a defeat that can be clearly traced to disobedience of God's command. Israel had at this time fallen away somewhat from the worship of the one God. But when a war arose between Israel and the Philistines, Israel called upon Jehovah for help. But how! The sacred ark of the covenant was taken from Shiloh, where its place was in the Holy of Holies, to the field of battle. But the command of the Most High had been violated; God did not fight with the Israelites and they were defeated, for the Philistines were desperate and fought with a fury that carried all before them. And it is now as it was then—if you desire the Lord to help you in the constant contest with the world you must obey Him.

In Lesson III we were told of the repentance of Israel and the rescue of His people, after twenty years' punishment, out of the hands of the Philistines by the Lord of Hosts. "And the hand of the Lord was against the Philistines all the days of Samuel." In Lesson IV is recorded the action of the Israelites in demanding a king. Samuel had grown old and his sons had been made judges of the people. These sons had done even as had the sons of Eli before them; "they turned aside after lucre, and took bribes and perverted justice." But this was no just excuse for the Israelites in their demand for a king. God had appointed the method of government for His people, and there is no doubt but He, in His own good time and in His own way, would have corrected the abuses the people suffered and punished those by whom the abuses came. But nothing would satisfy the Israelites short of a king, and so— as we are told in Lesson V—they were given one in the person of Saul.

Saul had been sent to find some domestic animals that were lost; he failed, and at last sought out Samuel, the man of God. Samuel had been warned of the coming of Saul, and had been told of God that Saul should be the king whom the Israelites desired. Saul was a "goodly young man," tall and strong—a king in appearance—just what the Israelites desired. God was about to try His people—to give them an opportunity to learn that His ways were best. But even when Saul had been shown to the people as he whom the Lord would have to be their king, they rejected him, and deridingly asked: "Shall Saul reign over us?" But Saul delivered them out of the hand of the Ammonites, and then they were convinced. In Lesson VI we studied the last address of Samuel, that wonderful speech of the prophet in which he reviewed before the people the history of their nation, and set out to them the everlasting doctrine that true prosperity and unalloyed happiness only come to those who serve God sincerely.

In Lesson VII we learned how the Lord finally rejected Saul because of the disobedience of the latter. God had told him to spare not the Amalekites or their cattle or goods, but Saul had saved Agag, the king, alive, and had kept alive the "best of the sheep and of the oxen and of the fatlings and the lambs and all that was good." These he had preserved for the use of himself, and God told Samuel that this was displeasing to Him. "Behold," said the prophet, "to obey is better than to sacrifice. Saul, rebuked by the man of God, became repentant. But it was too late.

In Lesson VIII we are told of the anointing of David as the chosen of the Lord. When Samuel saw Eliab, a son of Jesse, who was tall and strong and of regal bearing, he said in his heart that here was the future king, but God said not so. "The Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart." Oh, blessed assurance, that is and will be ever kept in remembrance by them that love God!

David, the shepherd boy; David, the youngest; David, whom Jesse had not thought worthy to be brought before the prophet—he was the chosen one. Truly, God's ways are not the ways of men.

In Lesson IX is told the story of the killing of Goliath by this youngest son and shepherd, David, who went out before the two armies to meet the most mighty man of the Philistines.

Nothing in all the Old Testament is in its way more affecting than the story of David and Jonathan, which was the subject of Lesson X. Saul had become jealous of David, for had not the women sung:

Saul hath slain his thousands;
And David hath slain his ten thousands!

Saul swore to be the death of David, but the bond of brotherly affection between David and Jonathan saved the shepherd boy. In Lesson XI is told the story of David's great heartedness when he had Saul in his power. David's magnanimity was prompted by a two fold motive. He would not smite a sleeping man. He was too truly brave to do so cowardly an act. Besides, Saul was still the Lord's anointed.

And in Lesson XII is told the story of the last days of Saul. The king had wept the tears of the crocodile when, as told in the previous lesson, he affected to be reconciled to David, and he had continued his pursuit of the shepherd boy. But now Saul was to receive his punishment. War was raging between the Philistines and the Israelites, and it went not well with the latter. Saul saw that defeat, bloody, ignominious defeat, stared him in the face, and he feared to meet it. To run away would be to court additional ignominy. And besides he would inevitably be captured in the end and be put to death with indignities. So he died the death of the coward—he killed himself. His sons were dead before him, and his death was but the culmination of the defeat that had for the time come upon Israel.

How great is the lesson taught in this terribly sad ending of the career of the great goodly man of all Israel, the man chosen of God to be king over His people!

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