REV. DR. TALMAGE

The Eminent Brooklyn Divine's Sunday Sermon.

Christ on the mountains is a frequent study. We have seen Him on the Mount of Olives, Mount of Beatitudes. Mount Moriah. Olives, Mount of Beatitudes, Mount Moriah, Myunt Calvary, Mount of Ascension, and it is giorious to study Him on these great nat-ural elevations. But how is it that never be-fore have we noticed Him on the plann? Amid the rocks, high uo on the mountain, Christ had passed the night, but now, at ear-ly dawn, He is coming down with some es-pecial Iriends, stepping from shelving to shelving, here and there a loosened stone rolling down the steep sides ahead of Him, until He gets in a level place, so that He can be approached without climbing from all sides. He is on the level. My text says, "He came down with them and stood in the plain." plain." Now that is what the world wants to-day

Now that is what the world wants to-day more than anything else—a Christ on the level, easy to get at, no ascending, no de-scending, approachable from all sides— Christ on the plain. The question among all consecrated people to-day is. What is the matter with the ministers? Many of them are engaged in picking holes in the Bible and apologizing for this and apologizing for that. In an age when the whole tendency is to nay too little reverence to the Bible thay to pay too little reverence to the Bible, they are fighting against Bibliolatry, or too much reverence for the Bible. They are building a fence on the wrong side of the road; not a tence on the wrong side of the road; not on the side where the precipice is and off which multitudes are falling, but on the upper side of the road, so that people will not fall up hill, of which there is no danger. There is no more danger of Bibliolatry, or too much reverence for the Scriptures, than there is that actual on will take the place of

there is that astrology will take the place of astronomy, or alchemy the place of chemis-try, or the canal boat the place of the lim-ited express rail train. What a theological farce it is: ministers fighting against too much reverence for the Scriptures; ministers making apology for the Scriptures; ministers doing the Book more damage than all the blatant infidels on all the earth. The trouble is our theologians are up in the monatain in a fight above the clouds about things which they do not understand. Come down on the plain and stand beside Christ, who never preached a technicality or a didacti-cism. What do you, O wise headed ecclesi-astic, know about the decrees of God? Who cares a fig about your sublapsarianism or your supralaparianism? What a spectacle we have in our denomi-

natic to-day-committees trying to patch up an old creed made two or three hundred years ago, so that it will fit on the Nineteenth century. Why do not our millinery establishments take out of the garrets the coal scuttle hats which your great-grand-mothers wore and try to fit them on the head of the modern maiden? You cannot fix up a three-hundred-year-old creed so as to fit our time. Princeton will sew on a little piece, and Union seminary will sew on a litthe piece, and Alleghany seminary and Dan-ville seminary will sew on other pieces, and the time the creed is done it will be as varie-gated as Joseph's coat of many colors.

gated as Joseph's coat of many colors. Think of having to change an old creed to make it clear that all infants dying go to that the committees heaven! I am so glad that the committees are going to let the babies in. Thank you. So many of them are already in that all the hills of heaven look like a Sunday-school anniversary. Now what is the use of fixing up a creed which left any doubt on that subject? No man ever doubted that all infants dying go to heaven, unless he be a Herod or Charles Guiteau. a Charles Guiteau. I was opposed to over-hauling the old creed at all, but now that it n lifted up and its imperfections set up in the sight of the world, I say, Overboard with it and make a new creed. There are to-day in our denomination five indred men who could make a better one. I could make a bitter one myself. As we are now in process of changing the creed. and no one knows what we are expected to believe, or will two or three years hence be expected to believe, I could not wait, and so I have made a creed of my own which I intend to observe the rest of my life. 1 wrote it down in my memorandum book some six months ago, and it reads as follows: "My montas ago, and it reads as follows: "My creed: The glorious Lord. To trust Him, love Him and obey Him is all that is re-quired. To that creed I invite all mankind. T. De Witt Talmage." The reason Christianity has not made more rapid advance is because the people are asked to believe too many things. There are, I believe, to-day millions of good Chris-tians who have never joined the church and are not counted among the Lord's friends because they cannot believe all the things that they are required to believe. One-half the things a man is expected to believe in order to enter the church and reach heaven have no more to do with his salvation than the question. How many volcano's are there in the moon? or, How far apart from eaca other are the rings of Saturn? or, How many teeth there were in the jawbono with which Sampson smote the Philistines? I believe ten thousand things, but none of them have anything to do with my salvation except these two-I am a sinner and Christ came to save me. Musicians teil us that the octave consists only of five tones and two semitones, and all the Handels and Haydns and Mozarts and Wagners and Schumanns of all ages must do their work within the range of those five tones and two semitones. So I have to tell you that all the theology that will be of practical use in our world is made out of the two facts of human sinfulnes; and divise atonement. Within that made divine atonement. Within that octave swing "The Song of Moses and the Lamb," the Christmas chant above Bethlehem and the Hallelujah of all the choirs standing on seas of glass. Is there not some mode of getting out of Is there not some mode of getting out of the way of these nonessentials, these super-fluities, these divergencies from the main issue? Is there not some way of bringing the eburch down out of the mountain of con-troversy and conventionalism and to put it on the plain where Christ stands? The pres-ent attitude of things is like this: In a famine struck district a table has been provided and is loaded with food enough for all. The odors of the meats fill the air. Everything is ready. The platters are full. The challees are full. The baskets of iruit are full. Why not let the people in? The door is open. Yes, but there is a cluster of wise men blocking up the door, discussing the contents of the caster standing midtable. They are shaking their fists at each other. One says there is too much vinegar in that caster, and one says there is too much sweet oil, and another says there is not the proper proportion of red pepper. I say, "Get out of the way and let the hungry people come in." Now our blessed Lord has provided a great supper, and the oxen and the fatlings have been killed, and fruits from all the vine-yards and orchards of heaven crowa the table. The world has been invited to

on Sunday morning, averaging one person to a pew or one person to a half dozen pewa, and leaving the minister at night to sweat through a sermon with bere and there a lone traveler, unless, by a Sunday evening sacred concert, he can get out an audience of respectable size. The vast majority of the church member-

Subject: "Standing on the Plain with Christ." TEXT: "And He came down with them and stood in the plain."-Luke vi., 17. and forty million and fifty million and sixty million. How will it be done? It will be done when the church will meet Christ on the plain. Come down out of the mountain of exclusiveness. Come down out of the mountain of pride. Come down out of the

mountain of pride. Come down out of the mountain of formalism. Come down out of the mountain of freezing and indifference. Old Dr. Stephen H. Tyng, great on earth and in heaven, once said to me: "I am in favor of a change. I do not know what is the best way of doing things in the churches, but I heave the way way are not do not a churches. but I know the way we are doing now is not the best way, or the world would be nearer its salvation than it seems to be." So I fuel; so we all feel, that there needs to be a change. The point at which we all come short is presenting Christ on the plain, Christ on the level with all the world's woes and wants and necessities.

wants and necessities. The full change will have to come from the rising ministry. We now in the field are too set in our ways. We are lumbered up with technicalities. We have too many concordances and dictionaries an i encyclo-pedias and systems of theology on our head to get down on the plain. Our vocabulary is too frosted. We are too much under the domination of customs regnant for many centuries. Come on, young men of the ministry. Take this pulpit, take all the pulpits, and in the street, and the market ce, and the family circle preach Christ on the plain.

As soon as the church says by its attitude, not necessarily by its words, "My one mis-sion is to help for this life and help for the life to come all the people," and it proves its earnestness in the matter, people on foot and on horseback and in wagons and in carriages will come to the courches in such numbers that they will have to be met at the door by ushers, saying: "You were hera-last Sunday; you cannot come to-day. Gentlemen and ladies, you must take your turn.

And it will be as in the Johnstown freshet and disaster, when a government station was opened for the supply of bread, and it took the officers of the law to keep the sufferers in line because of the great rush for food. When this famine struck world realiz s that the church is a government station set up by the government of the universe to provide the breat of eternal life for all the people, the rush will be unprecedented and maginable.

Astronomers have been busy measuring worlds, and they have told us how great is the circumference of this world and how great is its diameter. yea, they have kept on until they have weighed our planet and found its weight to be six sextilion tons. But by no science has the weight of this world's trouble been weighed. Now, Christ stand-ing on the level of our humanity stands in sympathy with every trouble. There are so many aching heads; His ached un ier the thorne. There are so many means fact His thorns. There are so many weary feet; His were worn with the long journey up and down the land that received fim not. There are so many persecuted souls. Every hour of Hicking and the source of the of His life was under human outrage. The world had no better place to receive Him

than a cattle pen, and its farewell was a slap on His cheek and a spear in His side. So inon his chees and a spear in his side. So in-tensely, human was He that there has not been in all our race a grief or infirmity or exhaustion or pang that did not touch Him once and that does not touch Him now.

The lepers, the paralytics, the imbecile, the manic, the courtesan, the repentant brigand—which one did He turn off, which one did He not pity, which one did He not help? The universal trouble of the world is bereavement. One may escape all the other troubles but that no only one of the start troubles, but that no soul escapes. Out of that bitter cup every one must take a drink. For instance, in order that all might know how He sympathizes with those who have how he sympathizes with those who have iost a daughter. Christ comes to the house of Jarius. There is such a big crowd around the door He and His disc ples have to push their way in. From the tarong of people I conclude that this girl must have been very popular. She was one of those califren whom every ody likes. After Christ got in the house there was such a loud weeping that the ordinary tones of voice could not be heard. I do not wonder. The dead daugate: was twelve years of age. It is about the happiest time in most lives. Very little children suff or many njustices because they are children, an i childhood is not a desirable part of human ex stence—they get whacked or set on. But at twelve years of age the child has come to self assertion and is apt to make her rights And then, twelve years of age is known. too early for the cares and anxieties of life. So this girl was, I think, the merriment of the household. She furnished for them the mimicry and the harmless mischief, and roused the guffaw that often rang through that happy nome. But now she is dead, and the grief at her departure is as violent as her presence had been vivacious and inspiriting. Ob, the bereavement was so sharp, so over-How could they give her up! whelming! I suspect that they blamed themselves for this or for tast. Ob, if they had had some other doctor, or taken some other medicine, or had been more careful of her health, or if they had not given her that reproof some time when she had not really deserved it. It they had been more patient with her hilar:-ties and," instead of hushing her play, had participated in it? You know there are so many things that parents always blame thenselves for at such times. Only twelve years of age! So fair, so promising, so full of life a few dews area and now so soli!! On thenselves for so fair, so promising, so tun years of age! So fair, so promising, so tun of hits a few days ago, and now so stall! Oh, want it is to nave a daugnter dead! The room is full of forks, bus yonder is the room where the young sleeper is. The crowd canroom is full of forks, but yonder is the room where the young sleeper is. The crowd can-rot go in there. Only six persons enter, five besides Christ—three friends, and, of course, the father and mother. They have the first right to go in. The heaviest part of the grief was theirs. All eyes in that room are on the face of this girl. There lay the beaust'ul hand, white and finely shapen, but it was not lifted in great-ing to any of the group. Christ stepped for-ward and took hold of that hand and said, with a tope and accentuation charged with with a tone and accentuation charged with tenderness and command, "Damsel, I say unto thee, arise" And without a moment's delay she arose, her eyes wide open, her cheeks turning from white lily to red rose; and the parents cry: "She lives! She lives." and in the next room they take up the sound, "She lives! She lives!" and the throng in front of the doorway repart it, "She lives!" She lives!" Will not all those who have lost a daughter feel that such a Christ as that can sympathiz ? Christ on the plain. I cars not from what side you approach Him, you can touch Him and get His help. Is it mental depression you suffer? Remember Him who said, "My <text><text><text>

That Christ is in sympathy with those who stammer, or have silenced ear, notice how promptly He came to that man with impedistammer, or have slienced ear, notice how promptly He came to that man with impedi-ment of speech and gave him command of the tongue so that he could speak with ease, and, putting His fingers into the ears, re-tuned the tympanum. Is there a lack of circulation in your arm, think of Him who cured the defective circulation and the inac-tive muscles of a patient who had lost the use of hand and arm, by saying, "Stretch forth thy hand!" and the veins and nerves and muscles resumed their offices, and though in doing so the joints may have cracked from long disuse, and there may have been a strange sensation from elbow to finger tip, he stretched it forth! And noth-ing is the matter with you, bat you may ap-peal to a sympathetic Christ. And if you feel yourself to be a great sinn *x*, hear what He said to that repanting Magdalen, while with a scalding sarcasm He dashed her hy-pocritical pursuers.

pocritical pursuers. And see how He made an immortal liturgy out of the publican's cry, "God be merciful to me a sinner," a prayer so short that the most overwhelmed offender can utter it, and most overwholmed off ander can utter it, and yet long enough to win celestial dominions. It was well put by a man who had been con-verted, and who remembered that in his dissolute days he found it hard to get occupation, because he could not present a certificate for good character. In commending Christ to the people he said, "Bless God, I have found out that Laws will take a man without a character"

said, "Bless God, I have found out that Jesus will take a man without a character?" Christ on a level with suffering humanity. My text says, "He came down with them and stood in the plain." No climbing up through attributes you cannot understand No ascending of the neights of beautiful No ascending of the neights of beautiful rhetoric of prayer. No straining after eie-vations you cannot reach. No hunting for a God that you cannot find. But going right straight to Him and looking into His face and taking His hand and asking for His par-don, His comfort, His grace, His heaven. Christ on the level. When during the siege of Sebastopol an officer had com-manded a private soldier to stand on the wall exposed to the enemy and receive the ammunition as it was handed up, while he, the officer, stood in a place sheltered from

the officer, stood in a place sheltered from the enemy's gans, General Gordon leaped upon the wall to help and commanded the officer to folicw him, and then closed with the words, "Never order a man to do any-thing that you are afraid to do yourseif." Glory be to God, the Captain of our salva-tion has Himself gone through all the ex-posures in which He commands us to be courageous. He has been through it all, and now offers his sympathy in similar struggle. One of the kings of England one night in disguise walking the streets of London, and not giving account of himself, was arrested a and put in a miscrable prison. When re-leased and getting back to the palace, he ordered thirty tons of coal and a large supply of food for the night prisoners of

London. Out o his own experiences that night he did this. And our Lord the King aforstime endungeonal and sick and hun-gry and persecuted and slam, out of Hisowa experiences is realy to help all, and pardon all, and comfort all, and rescue all.

all, and confort all, and rescue all. Oh, join Him in the plain. As long as you stay up in the mountain of your pride you will get no help. That is the reason so many of them never find the Gospel. They sit high up on the Mont Blanc of their opinionativeness, and they have their opinion about God, and their opinion about the soul and their opinion about eternity. Have you any idea that your opinion will have any effect upon the two tremendous factsthat you are a sinner, and that Christ is ready at your earnest prayer to save you? In the final day of accounts how much will you opinion be worth? Your opinion will not be of much importance before the blast of the archangel's trumpet. When the life of this planet shall be thrashed out with the flail of thunderbolts nobody will ask about your opinions. Come down out of the mountain of opinionativeness and meet Christ on the plain, where you must mest Him, or never meet Him at all, except as yon meet

Him on the julgment throne. A Christ easy to get at! No armed sentine to chailenge you. No ruthless officer to scrutinize the papers you present. Immedieresponse. In diate solace. Through what struggle phople inust go to get a pardon from worldly authority! By what petition, by what bindrance, by what nervous strain of anxiety, by what adroitness. A count of Italy condemned to be put to deata at Milas. countess, hearing of the seatence, bastened to Vienna to seek his pardon. The death warrant was already on its way. The countess, arriving in Vienna in the night, hastened to the palace gates. The at-tendants forbale her entrance at all and espec ally at night, but she overcame them with her entreaties, and the empress was wakened and the counters pleaded before her for the life of her nusband, and then the emperor was wakened to hear the same plea. Commutation of sentence was granted, but how could she overtake the officer who had started with the death warrant, and would she be too late to save the life of her hus-band? By four relays of horse, and stopping not a moment for food, sus reached the city of Milan as her husband was on the way to the scaffold. Just in time to save him, and not a minute to spare, she came up. You see there were two difficulties in the The one was to get the pardon signed, way. way. The one was to get the parload right, and the other to bring it to the right place in time. Glory be to God, we need go through no such exigency. No long road to travel. No pitlless beating at a palace gate. Pardon here, Pardon now. Pardon for assing. Pardon for ever. A Saviour easy to get at. A Christ on the plain!



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One of our school commissioners inspected a down-town public school the other day and examined several cirls.

Commissioner-Now, I will ask you to tell, me the parts of speech of some words you have just read. What part of speech is "Mary Ann!"

Little Girl-Noun, sir. "What kind of a noun?"

"Common noun."

"Pray, why do you call 'Mary Ann' common noun?"

"Because there are so many Mary Anns, sir."

The Commissioner smiled and observed to the teacher that the answer sught to pass. On another occasion the Commissioner inquired: "You say that all the rivers flow into the sea. Why, then, does not the sea beis a certain remedy. But it must come too full and overflow with all the waters from all the rivers?" The youth addressed eagerly replied: "Be-

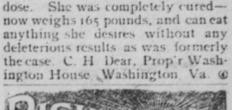
cause the fishes drink the water, sir." The Comic.

Curative Power of Water.

The hypodermic injection of pure water can exert an anæsthetic local effect sufficient for preventing pain of minor operations, and Bartholow says: "So decided is this effect that there are physicians who hold that the curative effect of the hypodermic injection of morphine is due, not to the morphine, but to the water." One point more for the hydropaths --Foote's Health Monthly.

A Kingly Sluggard.

mediate relief after taking the first In the household book of the reign of Edward II., it is stated that he ordered to be paid to sir Nicholas de Beck, Sir Humphrey de Littlebury, and Sir Thomas de Latimer, the sum of twenty pounds (then a very large sum indeed),"for dragging the King out of bed on Easter morning." It nust have been a most difficult duty to merit such a reward at the hands if a lie-a-bed sovereign.



Beauty often depends on

plumpness; so does comfort;

so does health. If you get

thin, there is something

wrong, though you may feel

Thinness itself is a sign;

The way to get back

plumpness is by CAREFUL

LIVING, which sometimes in-

cludes the use of Scott's

Let us send you-free-a

little book which throws much

Scorr & Bowse, Chemists, 132 South 5th Avenue, New York, Your druggist keeps Scott's Emulsion of cod-liver oil-ell druggists everywhere do. \$1.

"August

Flower

My wife suffered with indigestion

and dyspepsia for years. Life be-

came a burden to her. Physicians ailed to give relief. After reading

one of your books. I purchased a

bottle of August Flower. It worked

like a charm. My wife received im-

light on all these subjects.

Emulsion of cod-liver oil.

sometimes the first sign;

no sign of it.

sometimes not.



ve Project in Ber ekage with every paralaque





690

Sin HENDY TROXPEON, the

most noted physician of Eng-

land, says that more than

Youthful Replies.

A Big Sea Bass.

A large crowd on the noon ferryboat collected about one of the trunk carts the other day, attracted by a huge and queer fish that was extended along the frame of the truck. To every appearance the fish belonged to the trout family and was judged to be a freak in size. One of the curious lookers-on measured the length of the monster and found it to be nearly seven feet, while the greatest breadth about the body was three and a half feet. The scales appeared very much like pieces of abalone shell, but were ductile and semi-transparent.

By-and-by the inevitable know-all came along and he explained the wonder to the crowd. The sea leviathan was a species of the black scabass, and by all odds the largest of its kind ever captured on this coast. Its weight was about 400 pounds. It was captured off the Cataline islands, and the powerful rope fastened through its enormous mouth attested its prodigious strength.

It was learned that smaller specimens of this fish are brought up from the Santa Barbara and sold to wholesale dealers, who, in turn retail them to restaurants. The restaurants, by a process of seasoning and hammering out the flesh, are enabled to serve the fish to their patrons under a dozen different names .- San Francisco Chronicle.

Penn Used to Shake This Chestaut Tree

There is a giant chestnut tree growing at Center Ridge, Buck County, Penn., near the Delaware River. The trunk measures nineteen feet in circumference, and the tree still yields an annual crop of chestouts. It is said that in primeval days the Indians would gather under its branches on a hot summer's day to enjoy a cool breeze from the Delaware hard by. It is also related that William Penn once gathered chestauts from it .-- New Or leans Picayune.

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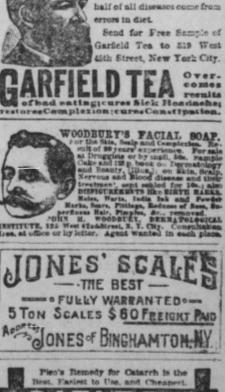
W. L. DOUGLAS \$3.50 POLICE CALF SHOE is made with three heavy soles, Extension Edge; it gives excellent satis-faction to those who want to keep their feet dry and warm. If you want to walk with ease, buy this shoc. One pair will do for a year. W. L. DOUGLAS \$2.00 and \$1.75 SCHOOL SHOES are worn by the boys everywhere. They are made strong, stylish and durable. CAUTION. W. L. DOUGLAS `NAME AND THE

W. L. DOUGLAS \$2.50, \$2.25 and \$2.00 SHOES are excellent shoes for every day. Workingmen all wear them. W. L. DOUGLAS, Brockton, Mass.

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are unsurpassed in quality, purity, and germinating powers. We DELIVER POSTPAID any where all Seeds at ounce and packet rates, and give 22 cts, worth extra packet Seeds for each \$1.00 worth ordered. We also have special low rates on Seeds in bulk.

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