REV. DR. TALMAGE

The Eminent Brooklyn Divine's Sunday Sermon.

Subject: " Forgive and Forget."

TEXT: "Their sins and their iniquities will I remember no more."-Hebrews vili.,

The national flower of the Egyptians is the heliotrope, of the Assyrians is the water liy, of the Hindoos is the marigoid, of the Chinese is the chrysanthemum. We have no Chinese is the chrysanthemum. We have no national flower, but there is hardly any flower more suggestive to many of us than the forgetmenot. We all like to be remembered, and one of our misfortunes is that there are so many things we cannot remember. Mnemonics, or the art of assisting memory, is an important art. It was first suggested by Simonides of Cos five hundred years before Christ. Persons who had but little power to recall

events, or put facts and names and dates in processions, have through this art had their mory reinforced to an almost incredible

extent. A good memory is an almost in-valuable possession. By all means cultivate it. I had an aged friend who, detained all night at a miserable depot in waiting for a rail train fast in the snow banks, entertained a group of some ten to fifteen clergymen, likewise detained on their way home from a eting of presbytery, first, with a piece of chalk, drawing out on the black and sooty walls of the depot the characters of Walter Scott's "Marmion," and then rociting from memory the whole of that poem of some

eighty pages in fine print. My old friend, through great age, lost his memory, and when I asked him if this story of the railroad depot was true he said, "I do Let me see," said he to me, "have I ever seen you before?" "Yes," I said, "you were my guest last night and I was with you an hour ago." What an awful contrast in that man between the greatest memory I ever knew and no memory at all.

But right along with this art of recollection, which I cannot too highly eulogize, is one quite as important and yet I never heard it applaude!. I mean the art of for-getting. There is a splendid faculty in that direction that we all need to cultivate. We might, through that process, be ten times happier and more useful than we now are. have been told that forgetfulness is a weakness and ought to be avoided by all possible means. So far from weakness, my text ascribes it to God. It is the very top of omnipotence that God is able to obliterate a part of His own memory. If we repent of sin and rightly seek the divine for giveness, the record of the misbehavior is not only crossed off the book, but God actually lets it pass out of memory. "Their sins and their iniquities will I re-

member no more." To remember no more is to forget, and you cannot make anything else out of it. God's power of forgetting is so great that if two men appeal to Him, and the one man, after a life all right, gets the sins of his heart pardoned, and the other man, after a life of abomination, gets pardoned. God remembers no more against one than against the other. The entire past of both the moralist, with his imperfections, and the profligate, with his debaucheries, is as much obliterated in the one case as in the Forgotten, forever and forever. Their sins and their iniquities will I remember no more.

This sublime attribute of for cotfulness on the part of God you and I need in our finite way to imitate. You will do well to cast out of your recollection all wrongs done you. During the course of one's life he is sure to be misrepresented, to be lied about, to be injured. There are those who scep these things fresh by frequent rehearsal. If things

be has not only forgiven but forgotten. Quit this folly. I do not ask you less to re-alize the turpitude of sin, but I ask you to a higher faith in the promise of God and the full deliverance of his mercy. He does not

give a receipt for part payment, or so much give a receipt of part payment, or so much received on account, but receipt in full, Got having for Christ's sake decreed, "your sins and your iniquities will I remember no more." As far as possible, let the disagreeables of life drop. We have enough things in the present and there will be enough in the fu-ture to disture us without succession.

ture to disturo us without running a special train into the great gone-by to fetch us as special freight things left behind. Some tan years ago, when there was a great railroad strike, I remember seeing all along the route from Omaha to Chicago and from Chicago to New York hundreds and thousands of freight cars switched on the side tracks, those cars loade1 with all kinds of perishable material, decaying and wasting.

After the strike was over did the railroad ompanies bring all that perished material down to the markets? No, they threw it off where it was destroyed, and loaded up with something else. Let the long train of your thoughts throw off the worse than useless freight of a corrupt and destroyed past, and load up with gratitude and faith and holy determination. We do not please God by the cultivation of the miserable. He would rather see us happy than to see us de-pressed. You would rather see your children laugh than to see them cry, and your Heavenly Father has no fondnecs for hysterics.

Not only forget your parloyed transgressions, but allow others to forget them. The chief stock on hand of many people is to recount in prayer meetings and pulpits what big scoundrels they ouce were. They not only will not forget their forgivan de-ficits, but they seem to be determined that the church and the world shall not forget If you want to declars that you have been the chief of singers and extol the grace that could save such a wretch as you were do so, but do not go into particulars. Do not tell how many times you got dran't, or to what bad places you went, or how many free rides you had in the prison van before you were converted. Lumpit, brother; give t to us in bulk.

If you have any scars got in honorable warfare, show them, but if you have scars got in ignoble wartare, do not display them. I know you will quote the Bible reference to the horrible pit from which you were digged. Yes, be thankful for that rescue, but do not make displays of the mud of that horrible pit or splash it over other people. Sometimes I have felt in Christian meetings discomfited and unfit for Christian service because I had done none of those things which seemed to be in the estimation of many necessary for Christian usefuiness, for I never swora a word, or ever got drunk, or went to compromising places, or was guilty of assault or battery, or ever uttered a slanderous word, or ever did any one a burt, although I know my heart was sinful enough; and I said to myself, "There is no use of my trying to do any good, for I never went through those depraved ex-periences;" but afterward I saw consolation in the thought that no one gained any ordination by the laying on of the hands of dissoluteness and infamy. And though an criticary moral life, ending in a Caristian life, may not be as dramatic a story to tell about, let us be grateful to (fol rather than worry about it, if we have never plunged

into outward abominations. It may be appropriate in a meeting of reformed drunkards or reformed debauchees to quote for those not reformed how desperate have appeared in print they keep them in quote for those not reformed how desperate and nasty you once were, but do not drive a paragraphs out of newspapers or books and seavonger's cart into assemblages of people at leisure times look them over, or they have them tied up in bundles or thrust in pigeon-and respectable. But I have been sometimes th in great evangelistic meetings where people went into particulars about the sins that they once committed, so much so that I felt like outting my hand on my pocketbook or calling the police lest these reformed men might fall from grace and go at their old busin of theft or drunkenness or cutthroatery. your sins have been forgiven and your life purified, forget the way wardness of the past and allow others to forget it. But what I most want in the light of this text to impress upon my hearers and readers is that we have a sin-forgetting God. Suppose that on the last day—called the last day because the sun will never again riss upon our earth, the earth itself being flung into fiery demolition—supposing that on that last day a group of infernal spirits should some-how get near enough the gate of heaven and challenge our entrance, and say: "How canst thou, the just Lord, let tuose souls into the realm of supernal glainess? Wby, they said a great many things they never ought to have said, and they did a great many things they ought never to have done. inners are they; sinners all." And suppose God shoul i deign to answer. He might say: "Yes, but did not My only Son die for their ransom? Did He not pay the prise? Not one drop of blood was retained in His arteries, not one nerve of His that was not wrang in the torture. that was not wring in the torture. He took in His own body and soul all the suff-rings that those sinners deserve. They pleaded that sacrifice. They took the full pardon that I promised to all who, through My Son, carnestly applied for it, and it passod ont of My mind that they were offenders. Horgot all about it. Yes, Horgot all about it. Their sins and their iniquities do I re-member no more.¹⁷ A sin-lorgetting God! That is clear beyond and far above a sin-pardoning God. pardoning God. How often we hear it said: "I can fornew otten we hear it said: "I can for-give, brit I cannot forget." That is equal to saying, "I verbally admit it is all right, but I will keep the old gruige good." Hu-man forgiveness is often a flimsy affair. It does not go deep down. It does not reach far up. It does not fix things up. The confar up. testants may suake hands, or passing each cther on the highway they may speak the "Good morning" or "Good night," but the old cordiality never returns. The relations always remain strained. There is something in the demeanor ever after that seems to say, "I would not do you harm; indeed, I wisn you well, but that unfortunate affair can never pass out of my have had enough small assaults like gnats and enough great attacks like hons to have made them perpetually miserable, if they would have consented to be miserable. But they have had enough diviae philosoas kindly toward us as though we had been spotless and positively angelic all along. Many years ago a family, consisting of the husband and wife and little girl of two rmghty discipline, by which they are to be propared for usefulness and heaven. The secret of it all is, they have by the help of the eternal God learned how to forget. asked him to buy for her a doll and he promised. He could after the sale of the cattle purchase household necessities, and certainly would not forget the doll he had promised. In the village to which he went he sold the cattle and obtained the groceries for his household and the doll for his little darling. He started home along the dismal road at nightfal'. As he went along on horseback a thunder storm broke, and in the most lonely part of the road, and in the heaviest part of the storm, he heard a calld cry. Robsers had been known to do some bad work along that road, and it was known that this herdsman road, and it was known that this herdsman had money with him, the price of the cattle sold. The herdsman first thought it was a stratagem to have him halt and be despoiled of his treasures, but the child's cry became more keen and rending, and so he dismounted and felt around in the darkness and all in vain, until he thought of a hollow that he remembered near the road, where the child might be, and for that he started, and sure enough found a little one fagged out and nough found a little one fagged out and renched of the stor.n and almost dead. He wrapped it up as well as he could and mounted his horse and resumed his journey home. Coming in sight of his cabin he saw it all lighted up and supposed his wife had kindled all these lights so as to guide her

Well, my friends, there are many Chris-tians guilty of worse folly than that. While it is right that they repent of new sins and of recent sins, what is the use of bottering neighbors were gathered and stood around the wife of the house, who was insensible as from some great calamity. On inquiry the returned husban i foun 1 that the little child prairie home, and the cabin guaked with the

hout over the lost one found. How suggestive of the fact that once we were lost in the open fields or among the mountain crags, Gol's wantering children, and He found us dying in the tempest and wrapped us in the mustle of His love and fetched us home, gladness and congratula-tion bidding us welcome. The fact is that the world does not know God, or they would all flock to Him. Through their own blind-ness or the fault of some rough preaching that has got abroad in the centuries, many men and women have an ilea that God is a Sahib, an oppressor, an autocrat. a Nana Sahib, an omnipotent Herod Antipas. It is a libel against the Almighty; it is a slan ler against the heavens; it is a defamation of the infinities.

I countel in my Bible 304 times the worl "mercy," single or compounded with other words. I counted in my Bible 3/4 times the word to words. I counted in my Bible 473 times the word "love," single or compounded with other words. Then I got tired counting. Perhaps you might count more, being better at figures. But the Hebrew and the Greek and the English languages have been taxed full they cannot have any more tribute to the till they cannot pay any more tribute to the love and mercy and kindness and gracs and charity and tenderness and friendship and benevolence and sympathy and bounteousness and fatherliness and motherliness and patience and pardon of our God.

There are certain names so magnetic that their pronunciation thrills all who hear it. Such is the name of the Italian soldier and liberator, Garibaldi. Marching with his troops, he met a shepherd who was in great distress because he had lost a jamb. Gari-baldi said to his troops: "Let us help this poor shepherd find his lamb." And so, with lanterns and torches, they explored the mountains, but did not find the lamb, and after an unsuccessful search late at night they went to their encampment.

The next morning Garibaidi was found asleep far on into the day, and they wakened him for some purpose and found that he had not given up the search waen the soldiers did, but had kept on still farther into the night and had found it, and he pulled down the blanksts from his couch and there lay the lamb, which Garibildi ordered immediately taken to its owner. So the Com-mander of all the hosts of heaven turned aside from His glorious and victorious march through the centuries of heaven and asida said: "I will go and recover that lost world, and that race of whom Adam was the pro-genitor, and lat all who will accompany Me."

And through the night they came, but I do not see that the angelic escort came any farther than the clouits; but tasir most illus trious Laader came all the way down, and by the time His errand is done our little world, our wandering and lost world, our world fisecy with the light, will be found in the boson of the Great Shepherd, and then all heaven will take up the cantata and sing: "The lost sheep is found." So I set open the wide gate of my text, inviting you all to come into the mercy and parion of God; yes, still further, into the ruins of the place where ones was kept the knowledge of your iniguities.

The place has been torn down and the records destroyed, and you will find the ruins more dilapidated and broken and prostrate than the ruins of Melrose or Ke worth, for from these last ruins you can pick up some fragment of a sculptured stone, or you can see the curve of some broken arch, but after your repentance and your forgive-ness you cannot find in all the memory of God a fragment of all your pardoned sins so large as a needle's point.

Where It is to be Found in Paying Quantities. RICH DEPOSIT DISCOVERED NEAR DAHLO-NEGA, GA .- HOW THE GOLD IS SECURED. Great excitement prevails in the gold belt of North Georgia, and mineral property is rapidly being "gobbled" up by capitalists and mining men from the North and West. "The whole gold belt, and particularly that

GOLD IN GEORGIA.

immediately about Dahlonega, promises this year to be the scene of gigantic energy in mining operations, the like of which has not been witnessed since the early days in California. This tremendous revival of an industry which has been prosecuted in a list.ess sort of way for upwards of fifty years in this field, is occasioned by the result of certain experiments recently completed on a large scale, in the concentration and subse-quent reduction by chlorination, of the metallic particles contained in nearly all of the ores of this camp. These ex-periments have demonstrated that the old processes in vogue saved only a small per-centage of the actual value of the ores, and that by the introduction of methods practiced in the west, but, strangely enough never before tried here, many mines before regarded as of little value, can be worked at enormous profits. The ores are all more or less suphuretic, and increase in sulphur as well as gold as depth is attained. Some of the richest ore the writer has ever seen came from water level and below, but contained so much sulphur that the stamp mill process alone would not save the gol i from it.'I he new processes introduced do this most effectively and have the virtues of being in-

expensive and readily applicable to the mills now in use. At a point about three miles from Dahlonega, on the Calhoun Belt, one of the five great gold-bearing belts of Lumpkin County, an old mine has been re-opened and some marvelously rich deposits of cold ouartz and gravel were discovered. of gold quartz and gravel were discovered. One small spot is reported to have yielded \$4000 in three days' work of two men, while the whole projuct of the mine, under crude operations, entirely without machinery, is estimated at upward of \$60,000.

The mine covers one whole land lot of 40 acres, and the gold belt, over 100 feet wide, extends entirely through the lot. The work bas, so far, mainly been done on about two acres, and the rest of the lot has only been prospected sufficiently to show the gold veins continuing all the way across. One shaft has been sunk about 60 feet on an incline in the belt, and the ore taken from it yielded an average of \$6 per bushel, or at the rate of about \$12) per ton in free gold. A party of Atlanta gentlemen have purchased this property, lot 523-15th Dis-trict, 1st Section Lumptin County, and named it the Bertha C. Mine, A corporation has been organized to work this mine, chartered by the State of Georgia, as the Atlanta Gold Mining Company, with a capital stock of \$100,000, divided into shares f \$10 each, ful y paid up and non-assessable, The company proposes to put in reduction works of the most approved machinery to save the full assay value of the ores and to conduct the mine and mill upon strict business principles. \$50,000 of the capital stock has been placed in the treasury of the company for the pur-pose of carrying out these plans and a portion of the same is now offered for sale, in sums to suit purchasers at 50 per cent. of its

par value, or five dollars per share. The Southern Banking and Trust Com-pany, one of the strongest financial institu-tions in the South, is the depository of the company, and issues its stock. All orders for shares should be ad iressed to The Southern Banking and Trust Co., Atlanta, Ga.

A SPEEDY HORSE.

He Went So Fast that Ballets Could Not Hit His Rider. A group of old cavalrymen were gath-

in the smoking-room of their post headquarters one stormy day, engaged in narrating marvelous tales of the speed and endurance of the horses they had owned or handled during the famous struggle, when Gile, whose fame as a good story-teller is not strengthened by a reputation for veracity, spoke up, saying. "You remember that big chestnut I rode when attached to Sheridan's headquarters in '64?" A smile passed round the circle, and the Major, with a wink, replied: "No; what was he, Gile? What was he? Why, he was the fastest horse in Sheridan's cavalry. He had but one fault-he wasn't sure-footedand that was what cost me these scars I carry to remind me of the hottest race ever took part in. I got him of a Southern planter," Gile continued, "and the stories of his speed soon got to headquarters. Whether this helped to bring it about I can't say, but 'twas but a short time before they had me engaged in carrying important dispatches through the enemy's lines. "The surrounding country was infested with guerrillas, and, you may see, my work was of an exceedingly hazardous nature, but as I was familiar with the country and always kept my eyes open I had little fear of being drawn into an ambush. But one morning as I was riding leisurely I heard hoofbeats behind and, turning, saw a squad of Johnnies coming down on me in a gallop. I touched the spurs to my horse, and was off like the wind, and soon I heard the pop, pop, pop of their carbines behind me. They fired until their ammunition was exhausted and never touched me, and I should have got off all right, but just then my horse stumbled and fell. Before I could rise and mount again I was struck by a storm of bullets.

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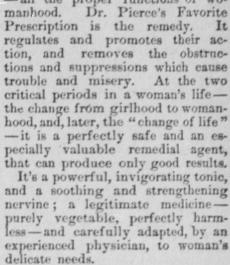
Of two women choose the one that will have

to do me any good.

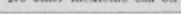
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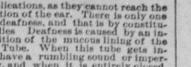
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Distigurements, flac Birth Marks, e Moles Varus, India In., and lowder Marks, Scars, Pit ings, Redness of Nose, Su-erfluous Hair, P mples

Lessens Pain,



them tied up in bundles or thrust in pigeonaoles, and they frequently regale themselves and their friends by an inspection of these flings, these sarcasms, these falsehoods, these crue

I have known gentlemen who carried them in their pocketbooks, so that they could easily get at these irritations, and they out their right hand in the inside of the coat pocket over the heart and say: "Look here!" Let me show you something." Scientists catch wasps, and hornets, and poisonous in-sects and transfix them in curiosity bureaus for study, and that is well. But these of whom I speak catch the wasps, and the hor nets, and the poisonous insects, and play with them and put them on the emselves and on their friends, and see how far the noxious insects can jump and show how deep they can sting. Have no such scrapbook. Kee nothing in your possession that is disagree Tear up the faisshoods, and the slanable ders, and the hypercriticisms.

Imitate the Lord in my text and forget, actually forget, sublimely forget. There is no happiness for you in any other plan of procedure. You see all around you, in the church and out of the church, dispositions acorb, malign, cynical, passimistic. Do you know how these men and wonion got that disposition? It was by the embalmment of things pantherine and viperous. They have spent much of their time in calling the roll of all the rats that have nibbled at their rep-tation. Their coul is a case of will use tration. Their soul is a cage of vultures. Everything in them is sour or imbittered. The milk of buman kindness has been curdled. They do not believe in anybody or anything. If they see two people whitering they

think it is about themserves. If they see two people laughing they think it is about themserves. Where there is ous sweet pip-pin in their orchard there are fifty crab apples. They have nover been able to for-get. They do not want to forget. They nover will forget. Their wretchedness is su-preme, for no one can be happy if he carries perpetually in mind the mean things that have been done him.

Un the other hand, you can find bere and there a man or woman (icr there are not many of them) whose disposition is genial and summery. Why? Have they always been treated well? Oh, no. Hard things have been said against them. They have been charged with officiousness; and their corresponding to a design generosities have been set down to a desire for display, and they have many a time been the subject of tittle-tattle, and they

But they have had enough diviae philosophy to cast off the annoyances, and they have bept themselves in the sualight of God's favor, and have realized that these eppositions and hindrances are a part of a

Another practical thought-when our faults are repeated of lot them go out of mind. If God forgetsthem, we have a right to forget them. Having once repeated of our infelicities and misdemeanors, there is no need of our repenting of them again. Suppose I owe you a large sum of money, and you are persuaded I am incapacitated and you are persuaded 1 am incapacitated to pay, and you give me acquittal from that obligation. You say: "I cancel that debt. All is right now. Start again." And the next day I come in and say: "You know about that big debt I owed you. I have come in to get you to let me off. I feel so bad about it I cannot rest. Do ist me off." You reply with a little impatience: "I did let you off. Don't bother you self and bother me off. Don't bother yourself and bother me with any more of that discussion."

"The following day I come in and say: "My dear sir, about that debt. I can never get over the fact that I owed you that money. It is something that weight on my mind like a militane. Do former when the the a "jillstone. Do forgive me that debt." This time you clear loss your patience and say: "You are a nuisince. What do you mean by this reiteration of that affair? I am almost sorry I forgave you that debt. Do you doubt my veracity, or do you not understand the plain language in which I told you that debt was canceled?" iniquities will I remember no more."

And none of that will surprise you if you will climb to the too of a bluff back of Jerusalem (it took us only five or ten minutes to and see what went on when the plateau of limestone was shaken by a par-oxysm that set the rocks, which had been upright, aslant, and on the trembling cross pieces of the spit lumber hung the quivering form of Him whose life was thrust out by metallic points of crueity that sickened the noonday sun till it fainted and fell back on the black loungs of the Judean midnight.

Six different kinds of sounds were heard on that night which was interjected into the daylight of Christ's assassination. The neighing of the war horses-for some of the soldiers were in the saddle-was one sound the bang of the hammers was a second sound; the jeer of malignants was a third sound: the weeping of friends and coadjutors was a fourth sound; the plass of block on the rocks was a tifth sound; the groan of the expiring Lord was a sixth sound. And they all commingled into one sadness.

Over a place in Russia where woives were pursuing a load of travelers, and to save them a servant sprang from the sled into the mouths of the wild beasts and was devoured, and thereby the other lives were save 1, are inscribed the words: "Greater love hath no man than this, toat a man may down his life for his triend."

Many a surgeon in our own time has in tracheotomy with his own lips drawn from the windpipe of a diptheric patient that which cured the patient and slew the surwhich cured the patient the self sa rilles. geon, and all have honored the self sa rilles. But all other scenes of sacrifice pale to ord this most illustrious Martyr of all time all eternity. After that agonizing spectacle in behalf of our fallen race nothing about the sin-forgetting Gol is too stupendous for my faith, and I accept the promise, and will you not all accept it? "Their sins and their iniquities will I remember no mora."

Cats as Swimmers.

Many cats are fond of, rather than averse to, water, and take to that element freely. Some years ago, when residing on the banks of the Thames (writes a correspondent of Land and Water). I had a cat which used regularly to swim across the river to an eyot which was infested with rats, the distance being forty yards. I often used to carry her across the broadest part of the stream, opposite my house, at least 100 yards, in a punt, and land her on the opposite bank, when, regardless of weather or flood, she would boldly follow the punt home. She always swam very low in the water, with tail erect. and used to shake herself like a dog upon coming ashore. She was well known in my neighborhood, and many people used to come and see the performance. Although a dread of water is instinctive in cats, if brought up on a riverside they lose all fear of wet and. once the aversion is overcome, love to dabble about and swim.

Biting the Nails.

The habit is comparaively easy to break off if one goes at it in the right way. A middle aged woman, after having bitten her nails almost her entire lifetime, broke herself of the habit by beginning on one finger. This sue persistently left alone and carefully cultivated the finger nail, giving a certain amount of attention to it every day. When this finger nail had grown to the usual length she took up another, and so on, until all her nails except one were in perfect shape. It took months of the most persistent effort to break up the last remaining scrap of this tenacious offort .-- New York Press.

"Why, how was that?" the Major broke in. "You said their ammunition was exhausted."

"Yes, it was," Gile replied, with a sly look; "but when I fell the bullets had a chance to overtake me."

Lots of Walnuts.

The annual crop of English walnuts in Southern California reaches a million and a half pounds.

The first European lady to arrive in Call fornia was the wife of Governor Fages, who arrived at Monterey in 1783.

To Cleanse the System

Effectually yet gently, when costive or billous, or when the blood is impure or sluggish. to permanently curs habitual constipation. to awaken the kilneys and liver to a healthy activity, without irritating or weakening them, to dispel headaches, cold or fevers, us Syrup of Figs.

The meaning of the verb "boom" is to resh lently forward. Its business application is clear.

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