## REV. DR. TALMAGE

The Eminent Brooklyn Divine's Sunday Sermon.

Sabiset: "The Sunshine of Religior." TEXT: "Her ways are ways of pleasant-tiess."—Proverbs iii., 17.

You have all heard of God's only begotten Son. Have you heard of God's daughter? She was born in heaven. She came down over the hills of our world. She had queenly step. On her brow was celestial railance. Her voice was music. Her name is Religion. My text introduces her. "Her ways are ways of cleasantness, and all her paths are peace."

By about is religion? The fact is that

abat is religion? The fact is that theo.og.cal study has had a different effect upon me from the effect sometimes produced. Every year I tear out another leaf from my theology until I have only three or four leaves left—in other words, a very brief and plain statement of Christain belief.

An aged Christian minister sail: "When I was a young man, I know everything; when I got to be thirty-five years of age, in my ministry I had only a hundred doctrines of religion; when I got to be forty years of age, I had only fifty doctrines of religion; when I got to be sixty years of age, I had only ten doctrines of religion, an low I am dying at seventy-five years of age, and there is only one thing I know, and that is that Christ Jesus came into the world to save sinners." And so I have noticed in the study of God's word and in my contemplation of the charac er of God and of the eternal world that it is necessary for me to drop this part of my belief and that part of my belief as being nonessential, while I cling to the one great doctrine that man is a sinner, and Christ is his Aimighty and Divine Saviour.

Now I take these three or four leaves of my theology, and I find that, in the first place, and dominant above all others, is the sunshine of religion. When I go into a room I have a passion for throwing open all the shutters. That is weat I want to do this morning. We are apt to throw so much of the sepu chral into our religion and to close the shutters and to pull down the blinds that it is only through here and there a crevice that the light streams. The religion of the Lord Jesus Christ is a religion of joy indescribable and unutterable. \ can find a bell I mean to ring it, Wherever I

If there are any in this house this morning who are disposed to hold on to their melancholy and gloom, let them now depart this service before the lairest and the brightest and the most radiant being of all the universe comes in. God's Son has left our world, but God's daugher is here. Give her room. Hail, princess of neaven! Hail, daughter of the Lord God Almigaty! Come in and make this house thy throneroom.

In a tting forth this idea the dominant neory of religion is one of sunshine. I hardly know where to begin, for there are so many thoughts that rusa upon my sour. A mother saw her little could seated on the or in the sunshine aud with a spoon in her hand. See said. "My darling, what are you doing there?" "Oh" replied the child, "I'm getting a spoonful of this sunshine." la Go i that to-day I might present you

with a gleaming chalice of this glorious, everlasting Gospel sunshine: First of all, I find a great deal of sunshine

I do not know of anything more doleful than the companions up of the mere tun-makers of the work—the Thomas Hoods, the Charles Lambs, the Charles Matthews of the world—the men whose entire business it is to make sport. They make others laugh, but if you will examine their autopiography or biography you will find that sown in their soul there was a terrific disquieture. Laughter is no sign of happiness. The manaic laughs. The hyena laugus. The loon among the A firondacks laugu. The arunkard, dasning his decanter against the grather than the state of the sta The

There is a terrible reaction from all sinful amusement and sinful merriment. Such men are cross the next day. They shap at

street, and for that reason I have crossed over into Christian society. I like their mode of repartee better; I like their style of amusement better. They live longer. Caristian people, I sometimes notice, live on when by all natural law they sugar to have died. I have known persons who have con-tinued in their existence when the doctor said they ought to have been dead ten years. Every day of their existence was a defiance of the laws of anatomy and physiology, but they had this supernatural vivacity of the Gospel in their soul, and that kept them Put ten or twelve Christian people in a

room for Christian conversation, and you will from 8 to 10 o'clock hear more resounding glee, see more bright strokes of wit, and find more thought and profound satisfac-tion than in any merely worldly party. Now, when I say a "worldly party" I mean that to which you are invited, because under all the circumstances of the case it is the best for you to be invited, and to which you go because under all circumstances of the case it is better that you go, and leaving the shawis on the second floor you go to the parior to give formal salutation to the host parior to give formal salutation to the host and the hostess, and then move around spending the whole evening in the discussion of the weather, and in effort to keep the corners of the mouth up to the sign of pleasure, and going around with an idiotic he-he about nothing, until the collation is served, and then after the collation is served going back again into the parior is served going back again into the parior to resume the weather, and then at the close going at a very late hour to the host and hostess and assuring them that you have had a most delightful evening, an i then pass ing down off the front steps, the siam of the door the only satisfaction of the evening.

Oh, young man, come from the country to spend your days in city life, where are you going to spend your evenings? Let me tell you, while there are many places of infor you to throw your boty, mind auf soul into Christian society. Come to me at the close of five years and tell me what has been the result of this advice. Bring with you the young man who relused to take the ad-

the young man who refused to take the advice and who went into sinful amusement. He will come dissipated, shabby in apparel, ind sposed to look any one in the eyes, moral character eighty-five per cent. off. You will come with principle settled, countequance frank, habits good, soul saved and all the inhabitants of heaven, from the lowest angel up to the archangel and clear past him to the Lord God Almighty, your coadjutors.

This is not the advice of a misanthrope. There is no man in the house to whom the world is brighter than it is to me. It is not the advice of a man who cannot understand a joke or who prefers a funeral: it is not the advice of a man who cannot understand a joke or who prefers a funeral: it is not the advice of a wornout man, but the advice of a man who can see this world in all its brightness, and, considering myself competent in judging what is good cheer. I tell the multitudes of young men in this house this morning that there is nothing in worldly associations so grand and so beautiful and so exhibitant as in Christian society.

I know there is a great deal of talk about

and so beautiful and so exhilarant as in Christian society.

I know there is a great deal of talk about the self denials of the Christian. I have totell you that where the Christian has one self denial the man of the world has a thousand self denials. The Christian is not commanded to turrender anything that is worth keeping. But what does a mandern himself who denies himself the religion of Christ. He denies himself pardon of sin; he denies himself pardon of sin; he denies himself peace of conscience; he denies himself the joy of the Holy Ghost; he denies himself a comfortable death pillow; he denies himself the glories of heaven. Do not talk to me about the self denies of the Christian life! Where there is one in the Christian life! Where there is one in the Christian life! Where there is one in the Christian life there are a thousand in the

life of the worl l. "Her ways are ways of pleasantness."

Again, I find a great deal of religious sunshine in Christian and divine explanation. To a great many people life is an inexplicable tangle. Things turn out differently from what was supposed. There is a useless woman in perfect health. There is an industrious and consecrated woman a complete invalid. Explain that. There is a bad man with \$30,000 of income. There is a good man with \$30,000 of income. There is a good man with \$800 of income. Why is that? There is a foe of society who lives on, doing all the the damage he can, to seventy-five years of age, and here is a Christian father, faithful in every department of life, at thirty-five years taken away by death, his family left helpless. Explain that. Oh, there is no sentence that oftener drops from your lips than this: "I cannot understand it."

Well, now, religion comes in just at that

Well, now, religion comes in just at that point with its illumination and its explanation. There is a business man who has lost his ent re fortune. The week before he lost his fortune there were twenty carriages that stopped at the door of his mansion. The week after he lost his fortune all the carriages you count on one finger. The week before financial trouble began people all took off their hats to him as he passed down the street. The week his financial prospects were under discussion people just touched their hats without anywise ben ling the rim. The week that he was pronounced insovient people just joited their heads as they passed. not tipping their hats at all, and the week the sheriff sold him out all his friends were looking in the store win lows as they went down past him.

Now, while the world goes away from a man when he is in financial distress, the re-igion of Christ comes to him and savs: ligion of Christ comes to him and save:
"You are sick and your sickness is to be
moral purification; you are bereaved; God
wanted in some way to take your family to
heaven, and He must begin somewhere, and
so He took the one that was most beautiful
and was most ready to go." I do not say
that recigion explains everything in this life,
but I do say it lays down certain principles
which are grandly consolatory. You know
business men often telegraph in ciphers.
The merchant in San Francisco telegraphs The merchant in San Francisco telegraphs to the merchant in New York certain intormation in ciphers which no other man in that line of business can understand, but the merchant in San Francisco has the key to the cipher, and the merchant in New York has the key to the cipher, and on that in-formation transmitted there are enterprises involving hundreds of thousands of dollars.

Now the providences of life sometimes seem to be a senseless rig narole, a mysteri-ous cipher, but God has a key to that cipher, and the Caristian a key to that cipuer, and, though he may hardly be able to spell out toe meaning, he gets enough of the meaning to understand that it is for toe best. Now is there not sunsoine in that? Is there not pleasure in that? Far bayond laughter, it is nearer the fountain of tears than poisterous demonstration. Have you never cried for joy? There are tears which are eternal recourse in distillation.

There are hundreds of people in this house who are walking day by day in the subline satisfaction that all is for the best, all things working together for good for their soul. How a man can get along through this life without the explanation is to me a mystery.
What! is that child gone forever? Are you never to get it back? Is your property gone never to get it bacs? Is your property gode forever? Is your soul to be bruised and to be tried forever? Have you no explanation, no Christian explanation, and yet not a maniac? But when you have the religion of Jesus Christ in your soul, it explains everything so far as it is best for you to unierstand. You look off in life, and your soul is full of thanksgiving to God that you are so much better off than you might be.

A man passed down the street without any snees and said: "I have no shoes, Isn't it a hardship that I have no shoes? Other people have shoes; no shoes, no shoes," until he saw a man who had no feet. Then he icarned a lesson. You ought to thank God or what He does, instead of grumbling for

or what He does, instead of grumbling for what He does not. God arranges all the weather in this world—the spiritual weather, the moral weather as well as the natural weather. "What kind of weather natural weather. "What kind of weather will it be to-day?" said some one to a farmer, I'he farmer replied, "It will be such weather as I like." "What do you mean by that," asked the other. "Weil," said the farmer, Fou on exchange, or they pass you, not recognizing you. Long ago I quit mere worldly society for the reasonit was so dull, to inche and so stupid. My nature is voracious of joy. I must have it.

I always walk on the sunny side of the street and for that reason, have covered and woat pleases the Lord pienses me."

On, the sunshine of Christian of the sunshine of t

and weat pleases the Lord pleases me."
On, the sunshine the sunshine of Christian explanation? Here is some one conduct over the grave of the dead. What is going to be the consolation? The flowers you to be the consolation? The flowers you strew upon the tomo? Oh, no! The services read at the grave? On, no. The chief consolation on toat grave is what falls from the throne of God. Sunshine, glori-Resurrection sunsnine Again, I find a great deal of the sunshine

of this Bible and of our religion in the of this Bible and of our religion in the climacteric joys that are to come. A man who gets up and goes out from a concert right after the opening voluntary has been payed, and before the prima donna sings, or before the orcnestra begins, has a better itea of that concert begins, has a better idea of that concert than that man has who supposes that the calef joys of religionare in this world. We here have only toe first note of the eternal orchestra. We shall in that world have the joy of discovery. We will in five minutes catch up with the astronomers, the geolocatch up with the astronomers, the geologists, the scientists, the pullosophers of all ages, who so far surpassed us in this world. We can afford to adjourn astronomy and geology and many of the sciences to the next world, because we shall there have better apparatus and better opportunity.

I must study these sciences so far as to help me in my work, but beyond that I must give myself to saving my own soul and saving the souls of others, knowing that in one flash of eternity we will catch it all. Oh, what an observatory in which to study astronomy heaven will be, not by power of

on, what an observatory is want to say astronomy heaven will be, not by power of telescope, but by supernatural vision; and if there be something doubtful 10,000,000 miles away, by one stroke of the wing you are back again, and all in less time than tall more catching it all in less time than i tell you, catching it all in one flash of eternity.

And geology! What a place that will be to study geology, when the world is being picked to pieces as easily as a schoolgiri in botanical lessons pulis the leaf from the corolla! What a place to study architecture, amid the torones and the palaces and the cathedrals—St. Mark's and St. Paul's roos-

cathedrals—St. Mark's and St. Faul's rooseries in comparison.

Sometimes you wish you could make the tour of the whole earth, going around as others have gone, but you have not the time; you have not the means. You will make that tour yet during one musical pause in the eternal anteem. I say these things for the comfort of those people who are abridged in their opportunities—those people to whom life is a hundrum, who toll and work, and toil and and toil and work, and aspire after knowledge, but have no time to get it, and say:
"If I had the opportunities which other people have, how I would fill my mind and soul

ple have, how I would fill my mind and soul with grand thoughts!" Be not discouraged, my friends. You are going to the university vet. Death will only matriculate you into the royal college of the universe.

What a sublime toing it was that Dr. Thornwell, of South Carolina, uttered in his last dying moments! As he looked up he said, "It opens; it expands; it expands." Or as Mr. Topiany, the author of "Rock of Ages," in his last moment, or during his last hours, looked up and said, as though he saw something supernatural, "Light!" and then as he came on nearer the dying moment, his countenance more luminous, he cried, "Light!" and at the very moment of his departure lifted both han is, something supernatural in his countenance as he cried, "Light!" Only another name for sunshine.

Besides that we snall have all the pleasures

life of the worll. "Her ways are ways of has come back, and the crutch has been thrown away, and the crutch has been thrown away, and he is so changed you hard ly know him. You say. "Why, I never saw you look so well." He says: "I couldn't help but be well. I have been sailing these rivers and climbing these mountains, and that's how I got this elasticity. I never was so well."

Oh, my friends, your departed loved ones are only away for their health in a better climate, and when you meet them they will be so changed you will hardly know them— they will be so very much changet, and after awhile, when you are assured that they are your friends, your departed friends, you will say: "Why, where is that cough? Where is that paralysis? Where is that pneumonia? Where is that consumption?" And he will say: "Oh, I am entirely well! There are no sick ones in this country. I have been ranging these hills, and hence this elasticity. I have been here now twenty years, and not one sick one have I seen-we are all well in this climate."

And then I stand at the gate of the celestial city to see the procession come out, and I see a long procession of little children with their arms full of flowers, and then I see a procession of kings and priests moving in celestial pageantry—a long procession, but no black tasseled vehicle, no mourning group, and I say: "How strange it is! Where is your Greenwood? where is your Laurel Hill? where is your Westminster Abbey?" And they shall cry, "There are

And then listen for the tolling of the old belfries of heaven, the old belfries of eternity. I listen to hear them toll for the eternity. I listen to hear them toll for the dead, but they toll not for the dead. They only strike up a silvery chime, tower to tower, east gate to west gate, as they ring out, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throng shall lead them. is in the midst of the throne shall lead them to living fountains of water, and God shall

wipe away all tears from their eyes."

O., unglove your hand and give it to me in congratulation on that scene! I feel as if I would shout. I will shout hallelulah! Dear Lord, forgive me that I ever com-plained about anything. If all this is be-fore us, who cares for anything but God and heaven and eternal brotherhood? Take the crape off the doorbell. Your loved ones are only away for their health in a land am-prostal. Come, Lowell Mason; come, Isaac Watts, and give us your best hymn about

joy celestial.

What is the use of postponing our heaven any longer? Let it begin now, and whosever hath a harp let her thru u it, and whosever hath a trumpet let him blow it, and whosoever hath an organ let him give us a full diapason. They crowd down the air, spirits blessed, moving in cavalcade of tri-Their charlot wheels whirl in the Sabbath sunlight. They come. Halt, ar-mies of God! Halt until we are ready to join the battation of pleasures that never

die.

Oh, my friends, it would take a sermon as long as eternity to tell the joys that are coming to us. I just set open the subshing door. Come in, all ye disciples of the world who have found the world a mockery. Come in, all ye disciples of the dance, and see the bounding feet of this heavening gladness. Come in we disciples of worldly ness. Come in, ye disciples of worldly amusement, and see the stage where kings are the actors, and burning worlds the foot-

lights, and thrones the speciacular.

Arise, ye dead in sin, for this is the morning of resurrection. The joys of heaven submerge our soul. I pull out the trumpet stop. In thy presence there is a fullness of joy; at thy right hand there are pleasures

Blessed are the saints beloved of God; Washed are their robes in Josus's blood; Brighter than angels. lo! they saine. Their glories splendid and sublime. My soal satisfipates the day.
Would stretch her wing and soar away
To aid the song, the pain to brar,
And bow the chief of sincers there.

Oh, the sunshine, the glorious su

### the everlasting sunshine!

Trades That Effect the Teeth. Quicksilver miners follow the most unhealthy trade in the world. The fumes of the mercury produce constant salivation and the system becomes permeated with the metal, the teeth of the unfortunate men drop out, they lose their appe-

tite, become emaciated, and, as a rule, seldom live longer than two years. Chloride of lime, employed by bleachers, frequently destroys the enamel and dentine of the teeth. But phosphorus, used so largely in the manufacture of lucifer matches, affects a very large number of persons, women, girls and children greatly preponderating. People who work in soda factories are affected by the teeth becoming soft and translucent; they break off close to the gums. Doctor Hesse, of Leipsic, states that bakers are likely to suffer from carious teeth on account of the flour entering the mouth during work, collecting on and around the teeth, where it decomposes and gen erates an acid destructive to the dentine. -Yankee Blade.

Had a Long Beard and Hated Doctors. Matthew Robinson (Lord Rokeby), a prominent but eccentric Englishman of the last century, became famous for his long beard and his pronounced batted of medical practitioners. In regard to the former it is said that upon one occasion when going to an election he stopped at an inn where the country people, who had assembled from miles around, took him for a Turk, and through this mistaken

idea almost worried "me Lord" to death. His dislike for physicians was carried to such an extreme that he left a codicil to his will which was to the effect that a favorite nephew was to be disinherited should he (the nephew) in the last illness of the lord let his sympathies cause him to send for a doctor. This having been made known to the nephew when his uncle, the lord, was in good health, it is needless to add he allowed that person's spirit to take its flight without calling in any of the surgical fraternity .-- St. Louis Republic.

The Peculiar Death of a Workman. James Bordley, of Chester, lost his life in a strange manner at the Wellman Iron and Steel Works. The company has an appliance for loading coal into cars through chutes. Bor iley was on top of a 400-ton pile of coal, and when the chute was opened he was sucked into the chute and seventy tons of coal covered him over. Twenty men worked for au hour to move the coal pile, but when Bordley's body was recovered lite was extinct.—Philadelphia Times.

### The Age of Turtles.

The age of turtles, like the age of some excellent women, will never be known. In many parts of the country boys cut their initials on the shell of the tortoise, with the date, and then watch for them in later years. At Hatboro, in Pennsylvania, one was found with L. W., 1833, cut on the shell, Mr. Levi Walton, who cut the lettering, is still living, but the slow going turtle will probably outdo him in the race of life. -Mechans's Monthly

#### How a Snake Swallows a Freg.

The method of swallowing is a very simple one, although, if the frog be large, more than half an hour may be consumed in the process. The two bones of the lower jaw are separate and capable of independent movement; so the reptile loosens it hold upon one side of its jaw, and, pushing that side forward as far as possible, it drives the teeth in again, and then draws the jaw back to its original position. The result is that the prey is drawn down by the movement. The process is then repeated by the other half of the jaw, thus inevitably forcing the victim inward. The snake's skin stretches enormously, and the jaw is, of course, dislocated, but the extensible ligaments hold the bones together. The disproportion between the diameter of the frog and the serpent's slender neck is indeed marvelous, and snakes have been observed to split themselves open by attempting too ambitious a monthful. After pernaps half an hour of laborious contortious, all that is seen of the poor frog is a great aweiling that the contracting muscles are rapidly forcing down the reptile's neck. If one liberates the captured frog before it is too late, the wretched animal often seems so overcome by fear, or perhaps stupefied by the serpent's saliva, that it will not leap, but crawls in a painful manner. We must not allow ourselves to be duped into a mistaken sympathy, however, for such is the poetic justice of the case. Large frogs esteem small snakes a particular delicacy. -Popular Science Monthly.

#### Horseficsh For Food.

In Europe, where the horse is every year more used as human food, the animais are not allowed to become a mass of skin and jagged bones, as old horses often do here. They are fattened, and even an old horse can be made quite fat if given succulent food mixed with ground grain. It is no more difficult to fatten an old horse than it is to fatten an old cow .- Boston Cultivator.

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\_U. S. Government Food Report.

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#### Horticulture at the World's Fair.

Chief Samuels values plants at present on hand at the World's Fair grounds in Chicago at \$200,000, and he is credited with declaring that the collection of large decorative plants has not its equal in the United States. The giant terns from Japan and Australia, grouped in the center of the rotunds, have developed their fronds, increasing rapidly in circumference. The rotunds contains also a number of Japanese maples, a pine 200 years old, cinnamon trees, etc. This exhibit is rapidly increased by new consignments arriving almost daily.

In the greenhouse are nearly four thousand primroses grown from seed sent from Italy, Germany, France, Great Britain and the United States. Of pansies Germany and France have made special exhibits, also Beigium and Holland. Another green house division contains thousands of Persian violets and South American orchids; among the latter are rare cow's horn from Costa Rica. In connection with the horticultural exhibit 40,000 hardy roses have been planted on the wooded island and 40,-000 more of tender varieties are promised for next summer .- New York World.

The Languedoc Ship Canal, in France, by a short passage of 148 miles, saves a sea voyage of 2000 miles by the Straits of Gibraltar.

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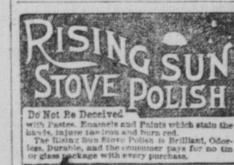
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