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Hood's Fills cure all I ver ills, billousness. jaurdice indigestio , sick heatache. 25 cents.

### Thunder Kills Fish.

An electrical storm in St. Louis recently deprived many aquariums, both in residences and show windows, of their silver and gold fish. Thunde and lightning are judged by nid fishermen and proprietors of ani-11al stores to be the cause of the death of the fish which are found floating on their backs for several mornings after an electric storm. A St. Louis electrician gives it as his opinion that the concussion of the thunder breaks the air chamber which by compression cause the fish to sink and by expansion to rise to the surface.

### Hard Times.

It is not merely the fact that a million men are said to be out of work with consequent loss of time, place and money, that makes the times seem so tough, but there are other aggravations superadded, growing out of the willful neglect of so many, that make the times seem hard, indeed. If bet-ter times were at hand and good places open to all that are now ille, there are thousand who would betotaily undt to go to work by reason of the neglect of some infirmity which totally unlits them to accept a proffered chance. What better opportunity could there be to get their physical could-tion in good shape than the enforced idle-ness gives them? To do so is making profit out of misfortune; not to do so is making bard times so much harder. It is poor logic to make anything bad grow worse, and it is no economy at all to save expense by sacrifleing health. A man wants brawn, muscle and brain in as nearly a perfect condition as is possible, to gain a victory in the battle of life. It is mostly from a beginning in little things that the greater ones accumulate and finally overwhelm us. There is hardly one man who labors with his muscles, from the skiller mechanic down to those who work with piec au ts lovel, but has some bolily aliment neglected. What costly trifling it is, loosed at from results. For example : the bones, joints, ligaments, ten fous and mueles are all under constant strain from the nature and deman is 'or their work. Aches and pains must ensue. These, neglected, soon reach the caronic stage of stiffened timos from contracted muscles. How many old mechanics have bent backs and backaches we know. Tais is simply a condition of neglected summage, which had it been treated in time could have been cured in ten minutes by St. Jacobs Oil. This is also ture of alitue indoor aches an i plins. So certain a cure ou gut certainly to be in every

# REV. DR. TALMAGE.

Th eEminent Brooklyn Divine's Sunday Sermon.

Subject: "The Lookin; Glass."

TEX7: "And he made the layer of brass, and the foot of it was of brass, of the lookglasses of the women assembling."-Exodus xxxviil., 8.

We often hear about the gospel in John, and the gospel in Luke, and the gospel in Matthew, but there is just as surely a gospel of Moses, and a gospel of Jeremiah, and a gospel of David. In other words, Christ is as certainly to be found in the Old Testa-ment as in the New ment as in the New.

When the Israelites were marching through the wilderness they carried their church with them. They called it the taber-nacle. It was a pitched tent, very costly, very beautiful. The framework was made of forty-eight boards of acacia wood set in sockets of silver. The curtains of the place were purple and scarlet and blue and were purple and scarlet and blue and fine linen and were hung with most artistic loops. The candiesticks of that tabernale had shaft and branch and bowl of solid gold, and the figures of cherubim that stood there had wings of gold, and there were lamps of gold. and snuffers of gold, and tongs of gold, and rings of gold, so that skepticism has sometimes asked, Where did all that precious material come from? It is not my place to fur-nish the precious stones. It is only to tell

that they were there. I wish now more especially to speak of the laver that was built in the midst of that ancient tabernacle. It was a great basin from which the priests washed their hands and The water came down from the basin in spouts and passed away after the cleansing. This layer or basin was made out of the looking glasses of the women who had frequented the tabarnacle and who had made these their contributions to the furniture. These looking glasses were not made of glass, but they were brazen. The brass was of a very superior quality and polished until it reflected easily the features of those who looked into it, so that this layer of looking glasses spoken of in my text did double work. It not only furnished the water in which the priests washed them-selves, but it also, on its shining, polished surface, pointed out the spots of pollution on the face which needed ablution.

I have to say that this is the only lookingglass in which a man can see himself as he There are some mirrors that flatter the features and make you look better than you are. Then there are other mirrors that disfort your features and make you look worse than you are, but I want to tell you that this looking-glass of the gospel shows a man just as he is. When the priests entered the ancient tabernacle, one glance at the burnished side of this laver showed them their need of cleansing. So this gospel shows the soul its need of divine washing. "All have sinned and come short of the glory of God." That is one showing. "All we, like sheep, have gone astray." That is another showing. "From the crown of the head to the sole of the foot there is no health in us." That is another The world calls these defects, showing. imperfections, or eccentricities, or erratic behavior, or "wild oats," or "high living," but the gospel calls them sin, transgression, flith—the abominable thing that God hates. It was just one glance at that mirror that made Paul cry out, "Oh, wretchel man that I am, who shall deliver me from the body of this death?" and that made David ery out, "Purge me with hyssop, and I shall be clean." and that made Martin Luther ery out, "Oh, my sins, my sins!" I cm not talking about bad habits. You and I do not need any Bible to tell us that bad habits are wrong, that blasphemy and evil speaking are wrong. But I am talking of a sinful nature, the source of all bad thoughts as well as of all bad actions. The Apostle Paul calls their roll in the first chapter of WE know plenty of people who are of death en-camping around every heart, holding it in a tyranny from which nothing but the grace of death en-camping around every heart, holding it in a tyranny from which nothing but the grace Here, for instance, is ingratitude. Whe has not been guility of that sin? If a man hand us a glass of water we say, "Thank you," but for the 10,000 mercles that we are every day receiving from the hand of God how little expression of gratitude-for thirst slaked, for hunger fed, for shelter, and sun-shine, and sound sleep, and clothes to wear, how little thanks! I suppose there are men fifty years of age who have never yet been down of their knees in thanksgiving to God for H/s goodness. Besides that ingratitude of our hearts there is pride-who has not felt it?-pride that will not submit to God ; that wants its own way-a nature that prefers wrong sometimes instead of right, at prefers to wallow instead of rise up. If you could catch a glimpse of your natural heart before God, you would cry out in amazement and alarm. The very first thing amazement and alarm. The very first thing this gospel does is to cut down our pride and self sufficiency. If a man does not feel his loss and ruined condition before God, he does not want any gospel. I think the rea-son that there are so few conversions in this day is because the tendency of the preach-ing is to make men believe that they are prestive mode anybox mainter only pretty good anyhow-quite clever, only wanting a little fixing up, a few touches of divine grace, and then you will be all right --instead of proclaiming the broad, deep truth that Payson and Whitefield thundered to a race trembling on the verge of infinite and sternal disaster. "Now," says some one, "can this really be true? Have we all gone astray? Is there no good in us?" In Hampton Court I saw a room where the four walls were covered with looking-glasses and it made no difference which way you looked you saw yourself. And so it is in this gospel of Christ. If you once step within its full precincts, you will find your whole character reflected, every feature of moral deformity, every spot of moral taint. If I understand the word of God, its first an-nonnement is that we are lost ouncement is that we are lost. Glory be to God, I find that this layer of looking glasses was filled with fresh water every morning, and the priest no sooner looked on its burnished side and saw his need of eleansing than he washed and was clean-glorious type of the gospel of my Lord Jesus, that first shows a man his sin and then washes it all away! I want you to notice that this laver in which the priest washed—the laver of look-ing glasses—was filled with fresh water every morning. The servants of the tabernacle brought the water in buckets and poured it into this laver. So it is with the gospel of Jesus Christ. It has a fresh salvation every Jesus Christ. It has a fresh salvation every day. It is not a stagnant pool filled with ac-cumulated corruptions. It is living water, which is brought from the eternal rock to wash away the sins of yesterday, of one moment ago. "Oh," says some one, "I was a Christian twenty years ago." That does not mean anything to me. What are you now? We are not talking, my brother, about pardon ten years ego, but about pardon now, a fresh salvation. If I want to find out how a friend feels to-ward me, do I go to the drawer and find some old yellow letters written to me ten or twelve years ago? No. I go to the letter that was stamped the day before yesterday in the postofice, and I find how he feels to-ward me. It is not in regard to old comward me. It is not in regard to old communications we had with Jesus Christ. It is the communications we have now. Are we not in sympathy with Him this morning, and is He not in sympathy with us? Do not spend so much of your time in hunting in the wardrobe for the old, wornout shoes of Christian profession. Come this morning and take the glittering robe of Christ's righteousness from the Saviour's hand. You say you were plunged in the jountain of the Saviour's mercy a quarter of a century ago. That is nothing to me. I tell you to wash now in this layer of looking glasses and have your soul made clean. In the also in regard to this layer of looking glasses spoken of in the text that the priests always washed both hands and feet. The water came down in spouts, so that munications we had with Jesus Christ. It is

without leaving any flith in the basin, the priests washed both hands and feet. So the gospel of Jesus Christ must touch the very extremities of our moral nature. A man cannot fence off a small part of his soul and say, "Now, this is to be a garden in which I will have all the fruits and flowers of Christian character, while outside it shall be the devil's commons." No, nc. It will be all garden or none. I sometimes hear people say. "He is a very good man except in politics." Then he is not a good man.

A religion that will not take a man through thing to him in June. July and August. They say he is a usaful sort of a man, but he overreaches in a barzain. I deny the state-ment. If he is a Christian anywhere, he will be in his business. It is very easy to be good in the prayer meeting, with surroundings kindly and blessel, but not so easy to be a Christian behind the counter, when by one skilling twitch of the goods you can hide a flaw in the silk so that the customer cannot see it. It is very easy to be a Christian with a psalmbook in your hand and a Bible in your lap, but not so easy when you can go into a shop and falsely tell the merchant you can get those goods at a cheaper rate in another store, so that he will sell them to you cheaper than he can afford to sell them. I remark, further, that this laver of look-

ing glasses spoken of in the text was a very large laver. I always thought, from the fact that so many washel there, and also from the fact that Solomon afterward, when he copied that laver in the temple, built it on a very large scale, that it was large, and so surgestive of the gospel of Jesus Christ and salvation by Him-wast in its provisions.

and salvation by Him--vast in its provisions. The whole world may come and wash in this laver and be clean. When our Civil War had passed, the Gov-ernment of the United States made procis-mation of parlon to the common soldiery in the Confederate army, but not to the chief soldiers. The gospel of Christ does not act in that way. It says pardon for all, but especially for the chief of sinners. Now, my brother, I do not state this to put a premium upon great iniquity. I merely

put a premium upon great iniquity. I merely say this to encourage that man, whoever he is, who feels he is so far gone from God that there is no mercy for him. I want to tell him there is a gool chance. Why, Paul was a murderer. He assisted at the execution of Stephen, and yet Paul was saved. The dying thief did everything bad. The dying thief was saved. Richard Baxter swore thief dreadfully, but the grace of God met him,

and Richard Baxter was saved. It is a vast laver. Go and tell everybody to come and was't in it. Let them come up from the positentiaries an I was't sway their crimes. Let them come up from the alms houses and wash away their poverty. Let them come up from their graves and wash away their death. If there be any one so worn out in sin that he cannot get up to the laver, you will take hold of his head and put your arms aroun 1 him, and I will take hold of his feet, and we will plunge him in this glorious Bethesda, the vast laver of God's mercy and salvation. In Solomon's temple there were ten lavers and one molten sea-this creat reservoir in the midst of the temple filled with water-these lavers and this molten sea adornet with figures of palm branch and oxen and lions and cherubim. This fountain of God's merey is a vaster molten sea than that. It is not adorned with paim branches, but with the wood of the cross; not with the cherubim, but with the wings of the Holy Ghost, and around its great rim all the race may come and wash in the molten sea.

But I notice also, in regard to this laver of looking giasses spoken of in the text, that the washing in it was imperative and not optional. When the priests same into the tabernacle (vou will find this in the thirtieth chapter of Exodus), God teils them that they must wash in that laver or die. The priest might have suid : "Can't I wash elsewhere? I washed in the laver at home, and now you want me to wash here." God says: "No matter whether or not you have washed before. Wash in this layer or die." before. Wash in this later is water just "But," says the priest, "there is water just as clean as this, Why won't that do?" So it is

### ANOTHER TRAIN ROBBERY.

Masked Men Hold Up an Express Train Near New Albary, hiss.

Passenger train No. 3 of the Kansas City, Memphis & Birmingham Railroad was held up at 1 o'clock A. M., a half mile east of New Albany, Miss., by three masked men and the express car looted.

Conductor W. B. Leonard, who was in charge of the train, said:

"My train pulled out of New Albany about 1 o'clock. Shortly alter getting under full headway the train began to slack up and was soon at a stands.ill. As I afterward discovered three masked men had boarded the train at New Albany and covering Engineer Campbell and Fireman Alexander with pistols compelled them to stop.

"When the train stopped I was in the baggage car. 1 went to the side door and opened it, only to be greeted with several pistol shots. I shoved the door shut, but turning around saw two of the robbers already in the baggage car with pistols covering me. The engineer and fireman were made to dismount and an unsuccessful attempt was mdae to uncouple the engine. Express Messenger Jeannette's car was forced open, and we were forced to give up the contents of the safe. Putting the booty in a bag, the robbers backed off in the woods with their pistols still pointed at us and disappeared in the dardness. We did not see their faces at

any time. Officers of the Southern Express Company say that the messengers gave the robbers a package containg about \$5 worth of "Pinchback" jewelry, which was the only thing of any value in his charge. There was no money on board. The robbers took the package and did not offer to molest the passengers. Superintendent Ages and Superintendent Suilivan went to New Albany to organize a pursuit. It is said, however, that the officials are suppressing the truth, hoping to capture the men

### FATAL FIRE IN A THEATRE.

One Death and Several Narrow Escapes in St. Louis

An early morning fire at the Garden Theatre, Fourteenth and Chestnut streets, St. Louis, resulted in the loss of one life and the destruction of the building. Several persons employed in the theatre as actors and servants were in the building and had narrow escapes. Walter Wise and his wife Ruth, William Stewart and his wife Laura jumped from the second-story windows and were caught by police officers and spectators and escaped injury. Lillie Goss, a servant, also escaped unharmed, but Bert Shaw, who slept in the house, was overcome by smoke and burned to a crisp. Three or four other people, including Henry Luneberg and his aged mother, also escaped unharmed. No one was injured excepting Shaw. The damage to property was about \$7,000. A trunk belonging to the landlord containing \$8,000 was rescued by Thomas Breyson, the bartender, after it had been guarded by old Mrs Lundberg until she was nearly suffocated.

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Northumberland's Notable.

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Northumberland, Pa., at the confluence of the Susquehanna's north and west branches, has a world-wide fame among chemists as the former residence and burial place of Dr. Joseph Priestly, the discoverer of oxygen gas and, perhaps, principal founder of modern chemistry. When he came from England to America, about 1794, the chair of chemistry was offered him by the University of Pennsylvania, but he declined it, saying that he wished to live in the country, and soon after settled at Northumberland. He died there ten years later. His house was still standing when the centennial of chemistry was celebrated at Northumberland in 1874.

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"Wash here," says God, "or die," So it is with the gospel of Christ. It is imperative. There is only this alternative -keep our sins and perish, or was's them away and live. But, says some one, "Why could not God have made more ways to heaven than one?" I do not know but He could have made haif a dozen. I know He made but one. You say, "Why not have a long line of boats running from here to heaven?" I cannot say, but I simply know that there is only one boat. You say, "Are there not trees as luxuriant as that on Calvary, more luxuriant, for that had neither buils nor blossoms, it was stripped and barked?" Yes, yes, there have been taller trees than that and more luxuriant, but the only path to heaven is under that one tree. Instead of quarreling because there are not more ways, let us be thankful to Gol there is ways, let us be thankful to Gol there is one, one name given unto men whereby we can be saved, one laver in which all the world may wash. So you see what a radiant gospel this is I preach. I do not know how a man can stand stolldiy and present it, for it is such an exhilarant gospel. It is not a it is such an exhilarant gospel. It is not a mere whim or caprice. It is life or death, It is heaven or hell. You come before your whild, and you have a present in your han I. You put your hands behind your back and say: "Which hand will you take? In one say: "Which hand will you take? In one hand there is a treasure; in the other there is not." The child blindly chooses. But God our Father does not do that way with us. He spreads out both hands and says. "Now this shall be very plain. In that hand are pardon and peace and life and the treasures of heaven. In that hand are punishment and sorrow and woe. Choose, choose for yourselves!" "He that believeth and is baptized shall be saved, bu: he that believeth not shall be damned." he that believeth not shall be damned." An artist in his dreams saw such asplendid

An artist in his dreams saw such asplendid dream of the transfiguration of Cnist that he awoke and seized his pencil and said, "Let me paint this and die." On I have seen the glories of Christ! I have beheld something of the beauty of that great sacri-fice on Calvary, and I have sometimes feit I would be willing to give anything if I might just sketch before you the wonders of toat sacrifice. I would like to do it while I live, and I would like to do it when I die. "Let me paint this and die." He comes alone, weary and worn. His face wet with tears, His brow crimson with blool, and He lies down on Calvary for you. N., I mis-take. Nothing was as comfortable as that. A stone on Calvary would have made a soft pillow for the dying head of Christ. Noth-ing so comfortable as that. He does not lie down to die : He stands up to die, Hisspike I hands outspread as if to embrace a world. hands outspread as if to embrace a world. On, what a hard end for those feet that had traveled all over Judget on ministries of mercy! What a hard end for those hands that had wiped away tears and bound up broken hearts!

broken hearts! And that is all for you! Ob, can you not love Him? Come around this inver, old and young. It is so burnished you can see your sins and so deep you can wash them all away. O mourner, here bathe your bruised soul, and, sick one, here cool your hot temples in this laver! Peace! Do not cry any more, dear soul! Pardon for all thy sing, comfort for all thy afflictions. The black cloud that hung thundering over Sinai has floated above Calvary and burst into the shower of s Calvary and burst into the shower of a Saviour's tears. I saw in Kensington Garden a picture of

I saw in Kensington Garlen a pleture of Waterloo a good while after the battle had passed and the grass had growf all over the field. There was a dis-mounted cannon, and a lamb had come up from the pasture and lay sleeping in the mouth of that cannon. So the artisf had represented it—a most suggestive thing. Then I thought how the war be-tween God and the soul had ended, and instead of the announcement, "The wages of sin is death," there came the words, "My peace I give unto thee," and amit the batterless of the law that had once quaked with the flerv hail of death I beheld the Lamb of God, which taketh away the sin of the world. sin of the world.

I went to Jesus as I was, Weary and worn and sad. I found in Him a resting place And He has made me glad.

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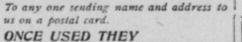
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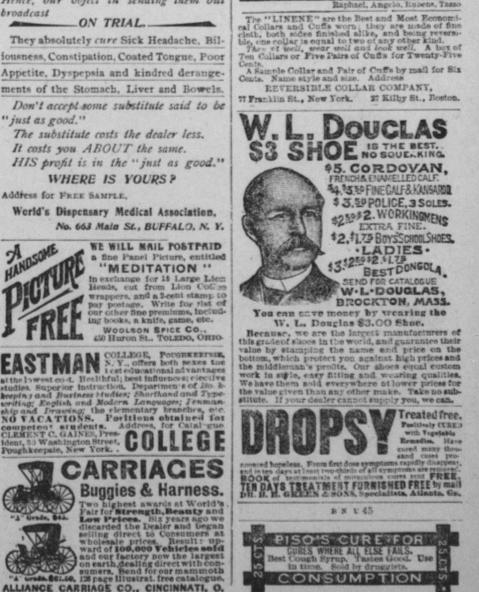
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