Mashed on Milly.

At one of the quiet summer hotels in the Adirondack region (says the Tribune), a husband and wife attracted by their pleasant manner the liking of the waiter detailed at the table. Madam, like a true American, called for a little more of some particularly nice ple, whereupon her husband rebuked her jocosely in his care for her health. "No, no, Milly," he said; "you have had quite enough pie for your good." "Never you mind him, Milly," said Elnathan, the waiter, leaning over her chair, a perfect mass of sympathy; "you kin hev all the pie ther is; here's a hull one."

How It May Happen.

"Jeminy crickets, she's got the rickets," whispered one beau to another in the company of a very pretty girl. Truly she was very beautiful, but there was a twitching about the nerves of the face which showed suffering. "No." said the other, "It's neu-ralgia and she's a martyr to it." St. Jacobs Oil was suggested as the world-renowned cure for it. Did she try it? Yes, and was cured by it and-married "one of the fel-lows" afterwards. The use of the great remedy for pain will not bring about a marriage, but in its cure of pain it will bring about conditions of health to make life more enjoyable. No man or woman ought to marry who is a suff-rer from chronic pains. We should not wed woe to win only wretch-

The French Government will spend 20,000 in testing the value of the new diphtheria serum.

A Child Enjoys

The pleasant flavor, gentle action and soothing effect of Syrup of Figs, when in need of a laxative, and if the father or mother be costive or billous, the most gratifying results follow its use; so that it is the best family remsdy known and every family should have . bottle.

Keys made of bronze and iron were in use in Greece and Italy as early as the seventh century.

Deafness Cannot be Cured

Denfness Cannot be Cured by local applications, as they cannot reach the inseased portion of the ear. There is only one way to cure Deafness, and that is by constitu-tional remedies. Deafne s is caused by an in-damed condition of the mucous lining of the Exstachian Tube. When this tube gets in-fact hearing, and when it is entirely closed Deafness is the result, and unless the inflam-mation can be taken out and this tube re-stored to its normal condition, hearing will be destroyed forever; nine cases out ten are cansed by catarrh, which is nothing but an in-inand condition of the mucous surfaces. We will give One Hundred Dollars for any not be curst by Hall's Catarrh Cure. Send for curoulars, free.

c.rculars, free. F. J. CHENEY & Co., Toledo, O Sold by Druggists, 75c.

A grand plano was lowered into the "mar-ble cave" at Springfield, Mo., for the formal opening.

11. Kilmer's SWAMP-Roor cures all Kidney and Bladder troubles. Pamphlet and Consultation free. Laboratory Binghamton, N. Y.

It is said that the secretary bird in attack-ing a snake uses one wing as a shield and the other as a club,

First-class Men and Women in Demand. "There are always good openings for live, en-ergetic men and women of good character in our line of business, to devote all or part of their time to the work." That is what B. F. Johnson, of the firm B. F. Johnson & Co.,

REV. DR. TALMAGE

The Eminent Brooklyn Divine's Sunday Sermon.

Subject: "The Objections to Religious Revivals."

TEXT: "They inclosed a great multitude of fishes, and their net brake."-Luke v., 6. Simon and his comrades had experienced

the night before what fishermen call "poor luck." Christ steps on board the fishing smack and tells the sailors to pull away from the beach and directs them again to sink the net. Sure enough, very soon the net is full of fishes, and the satiors begin to haul in. So large a school of fish was taken that the hardy men begin to look red in the face as they pull, and hardly have they begun to re-joice at their success when snap goes a thread of the net, and snap goes another thread, so there is danger not only of losing the fish, but of losing the net. Without much care as to how much the

boat tilts or how much water is splashed on deck, the fishermen rush about gathering up the broken meshes of the net. Out yonder there is a ship dancing on the wave, and they hail it, "Ship ahoy, bear down this way!" The ship comes, and both hoats, both fishing smacks, are filled with the foundaring transmiss with the floundering treasures.

"Ab," says some one, "bow much better it would have been if they had stald on shore, and fished with a book and line, and taken one at a time, instead of having this great excitement, and the bost almost upset, and the net broken, and having to call for help, and getting sopping wet with the sea!" The church is the boat, the gospel is the net, society is the sea, and a great re-vival is a whole school brought in at one sweep of the net. I have admiration for that man who goes out with a hook and line to fish. I admire the way he unwinds the reel and adjusts the balt and drops the hook in a quiet place on a still after-noon, and here catches one and there afterone, but I like also a big boat, and a large crew, and a net a mile long, and swift oars, and stout sails, and a stiff breeze, and a great multitude of souls brought-so great a multitude that you have to get help to draw it ashore—straining the net to the ut-most until it breaks here and there, letting a few escape, but bringing the great multitude

into eternal safety. In other words, I believe in revivals. The great work of saving men began with 3000 people joining the church in one day, and it will close with 40,000,000 or 100,000,000 people saved in 24 hours, when nations shall be born in a day. But there are objections to revivals. People are opposed to them be-cause the net might get broken, and if by the pressure of souls it doest not get broken. then they take their own penknives and slit the net. "They inclosed a great multitude of fishes, and the net brake.

It is sometimes opposed to revivals of re-ligion that those who come into the church at such times do not hold out; as long as there is a gale of blessing they have their sails up, tut as soon as strong winds stop blowing then they drop into a dead calm. Put what are the facts in the case? In all our churches the vast majority of the useful people are those who are brought in under great awakenings, and they hold out. Who are the prominent men in the United States in churches, in prayer meetings, in Sabbath-sencols? For the most part they are the product of great awakenings. I have noticed that those who are brought

into the kingdom of God through revivals have more persistence and more determination in the Caristian life than those who come in under a low state of religion. People born in an icehouse may live, but they will never get over the cold they caught in the icehouse! A cannon ball depends upon the impulse with which it starts for how far it shall go and how swiftly, and the greater the revival force with which a soul is started

away. His serious impressions departed. He started on the downward road. And who is responsible for his ruin? Was it the minister who warned him against that revival?

Now I come to the real, genuine cause of objection to revivals. That is the coldness of the objector. It is the secret and hidden but unmistakable cause in every case—a low state of religion in the heart. Wide awake, consecrated, useful Christians are never afraid of revivals. It is the spiritually dead who are afraid of having their sepulcher molested. The chief agents of the devil during a great awakening are always uncon-verted professors of religion. As soon as Christ's work begins they begin to gossip against it, and take a pail of water and try to put out this spark of religious influence, and they try to put out another spark. Do they sneeced? As well when Chicago was on fire might some one have gone out with a

garden water pot trying to extinguish it. The difficulty is that when a revival begins in a church it begins at so many points that while you have doused one anxious soul with a pail of cold water there are 500 other anxious souls on fire. Oh, how much bet-ter it would be to lay hold of the charlot of Cnrist's gospel and help puil it on rather than to fling ourselves in front of the wheels, trying to block their progress ! We will not stop the charlot, but we ourselves will be

ground to powder. Did you ever hear that there was a con-vention once held among the icabergs in the arctic? It seems that the summer was com-ing on, and the sun was getting hotter and hotter, and there was danger that the whole leefield would break up and flow away, so

the tallest and the coldest and the broadest of all the icebergs, the very king of the arc-tics, stood at the head of the convention, and with a gavel of ice smote on a table ice, calling the convention to order. But the sun kept growing in intensity of heat, and the south wind blaw stronger and stronger, and soon all the icefield began to grind up, iceberg against iceberg, and to flow away, The first resolution passed by the convention was, "Resolved, that we abolish the sun.

But the sun would not be abolished. The heat of the sun grew greater and greater until after awhile the very king of the icebergs began to perspire under the glow, and the smaller icebergs fell over, and the cry was: "Too much excitement! Order, order!" Then the whole body, the whole field, of ice began to flow out, and a thou-sand volces began to ask: "Where are we coing to now? Where are we floating to? We will all break to pieces." By this time the icebergs had reached the gulf stream, and they were melted into the bosom of the Atlantic Ocean. The warm sun is the eternal Spirit. The icebergs are frigid Christians. The warm guif stream is a great revival. The ocean into which everything melted is the great, wide heart of the parioning and sympathizing God.

But I think, alter all, the greatest obstacle to revivals throughout Christendom to-day is an unconverted ministry. We must be lieve that the vast majority of those who officiate at sacred altars are regenerated, but I suppose there may float into the ministry of all the denominations of Christians men whose hearts have never been changed by the grace of God. Of course they are all antagonistic to revivals.

How did they get into the ministry? Perhaps some of them chose it as a respectable profession. Perhaps some chose it as a means of livelihood. Perhaps some of them were sincere, but were mistaken. As Thomas Chaimers said, he had been many years preaching the gospel before his heart had been changed, and, as many misisters of the gospel declare, they were preaching and had been ordained to sacred orders years and years before their hearts were regener-Gracious God, what a solemn thought ated. for those of us who minister at the altarf With the present ministry in the present temperature of piety the world will never be enveloped with revivals. While the pews on one side the altar cry for mercy the pulpits on the other side the altar must cry for mercy. Ministers quarreling. Ministers trying to pull each other down Ministers struggling for celesiastical place. Ministers lethargic with whole congregations dying on their hand. What a spectacle! Aroused pulpits will make aroused pews.

telegraph chart of the world. - On that chart telegraph chart of the world. On that chart the wires crossing the continent and the cables under the sea looked like veins red with blood. On that chart I see that the headquarters of the lightnings are in Great Britain and the United States. In London and New York the lightnings are stabled, waiting to be harnessed for some quick dis-patch. That shows you that the telegraph is to present of Christian it.

is in possession of Christianity. It is a significant fact that the man who Invented the telegraph was an old fashioned Christian—Professor Morse—and that the man who put the telegraph under the sea was an old fashioned Christian—Cyrus W. Field—and that the president of the most fa-mous of the telegraph companies of this country was an old fashioned Christian— William Orton-going from the co table on earth straight to his home in heaven. What does all that mean !

I do not suppose that the telegraph was in-vented merely to let us know whether flour is up or down, or which filly won the race at the Derby, or which marksman best at Dol-lymount. I suppose the telegraph was in-vented and built to call the world to God.

In some of the attributes of the Lord we seem to share on a small scale—for instance, In His love and in His kindness. But until of late foreknowledge, omniscience, omnispres ence, omnipotence, seem to have been ex-clusively God's possession. God desiring to make the race like Himself, gives us a spe-cles of foreknowledge in the weather probabilities, gives us a species of omniscie telegraphy, gives us a species of omninetence in telegraphy, gives us a species of omnipres-ence in the telephone, gives us a species of omnipotence in the steam power. Discov-eries and inventions all around about us, people are asking what next !

I will tell you what next. Next. Next, the stupendous religious movement. and of war. Next, the crash of despotisms Next, the world's exparzation. Next, the Christlike dominion. Next, the judgment. What becomes of the world after that I cars not. It will have suffered and achieved enough for one world. Lay it up in the drydocks of eternity, like an old mangone out of service, or fit it up like a ship of relief to carry bread to some other suffer-ing planet, or let it be demolished. Fare-well, dear old world, that began with paradise and ended with judgment conlagration!

One summer I stood on the Isle of Wight, and I had pointed out to me the place where the Eurydice sank with 200 or 300 young men who were in training for the British navy. You remember when the training ship went dows there was a thrill of horror all over the world. Oh, my friends, this world is only a training ship. On it we are training for heaven. The old ship sails up and down the ocean of immensity, now through the dark wave of the midnight, now through the golden crested wave of the morn, but sails on an 1 sails on. After awhile her work will be done, and the inhabitants of heaven will look out and find a world missing. The cry will be : "When is that earth where Christ died and the hu .Where man race were emancipated? Send out fleets of angels to fluit the missing crait." Let them sail up and down, cruise up and down the ocean of eterniand they will catch not one glimpse of her mountain masts or her top gallants of floating cloud, Gone down! The training ship of a world perished in the last tornado Oh. let it not be that she goes down with all on board, but rather may it be said of her passengers as it was said of the drenched passengers of the Alexandrian corn ship that crashed into the breakers of Melita, "They all escaped safe to land."

DEAN HOLE appeared in Toronto the other evening in "the apron, the small clothes and the silken hose appertaining to the English ecclesiastics of the higher rank," according to a Toronto paper.

Feeding by Machinery.

An electric horse feeder, is a new invention brought out by Mr. Alderson, of Chesterfield, for securing the regular feeding of horses during the absence from any cause of the stableman or groom. The apparatus is described as being very simple, the law of gravitation being depended upon to accomplish most of the work. The first requisite is an alarm clock, which should be good enough not to stop casually, but need not be expensive. The electric plant is that needed for an ordinary electric bell, four cells of the Leclanche type of battery being sufficient for any distance up to 200 yards. The third portion of the apparatus is the feeder-that is to say, the vessel holding the corn and chaff, as the case may be. The clock, which is the prime mover of the whole concern, may be in the house, the harness room or anywhere, but if it be more than 200 yards away from the feeder a more powerful battery will be required. To use the feeder, the first thing is to set the alarm of the clock at the hour at which it is desired that the horses should be fed. The food is then placed in a tin-like biscuit box, which is turned upside down, and placed in the proper compartment of the shute, when the lid of the box is drawn out, the corn then resting upon the floor of a trap-like arrangement, held in its place by a simple contrivance. When the alarm goes off a button is pressed and the circuit is completed. A weight falls. the bottom of the feed box is released, and the corn falls out into the manger.

High Speed on Railways.

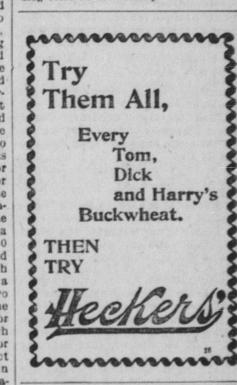
The real danger involved in the proposed increased speed of railway trains-say ninety or one hundred miles an hour-s not, according to Kublows, in incidental risks, but, rather, in the curves of the existing l nes, which render any such speed impossible, unless the weight of the engines and trains be also increased far beyond what the bridges and permapent way would bear-that is, at the first sharp curve, the one hundred mile train would fly off the rail. The necessary relation of these curves to speeds accurately known, and this it is, and not the lack of power, or novel dangers from wind pressure, or boiler explosions, which sets the limit to modern train speed. Kublows further remarks that, as the force tending to throw off the line a train running at the speed of 150 miles an hour would be about six and a half times greater than that which a steam express train resists at a curve when running at sixty-two miles an hour, it is plain that the present lines could not be used for the 'dightning express," even though the electro-motor were substituted for the steam engine: the lines must not only be stronger, but straighter than would be possible by any modifications of their present forms.

THE BUSINESS MAN'S LUNCH.

Hard Work and Indigestion go Hand in Hand.

Concentrated thought, continued in, robs the stomach of necessary blood, and this is also true of hard physical labor. When a five horse-power engine is made to do ten horse-power work something is going to break. Very often the hard-worked man coming from the field or the office will "bolt" his food in a few min-utes which will take hours to digest. Then office will "bolt" his food in a few min-utes which will take hours to digest. Then too, many foods are about as useful in the stomach as a keg of nails would be in a fire under a boiler. The ill-used stomach refuses to do its work without the proper stimulus which it gets from the blood and nerves. The nerves are weak and "ready to break," because they do not get the nourishment they require from the blood, finally the ill-used brain is morbidly wide awake when the overworked man atawake when the overworked man at-tempts to find rest in bed.

The application of common sense in the The application of common sense in the treatment of the stomach and the whole system brings to the busy man the full en-joyment of life and healthy digestion when he takes Dr. Pierce's Pleasant Pellets to relieve a bilious stomach or after a too hearty meal, and Dr. Pierce's Golden Medical Discount to write and Medical Discovery to purify, enrich and vitalize the blood. The "Pellets" are tiny sugar-coated pills made of highly concen trated vegetable ingredients which relieve the stomach of all offending matters easily and thoroughly. They need only be taken for a short time to cure the biliousness, constipation and slothfulness, or torpor, of for a short time to the the biodesteep constipation and slothiulness, or torpor, of the liver; then the "Medical Discovery" should be taken in teaspoonful doses to in-crease the blood and enrich it. It has a peculiar effect upon the lining membranes of the stomach and bowels, toning up and strengthening them for all time. The whole system feels the effect of the pure blood coursing through the body and the nerves are vitalized and strengthened, not deadened, or put to sleep, as the so-called celery compounds and nerve mixtures de --but refreshed and fed on the food they need for health. If you suffer from indi-gestion, dyspepsia, nervousness, and any of the ills which come from impure blood and disordered stomach, you can care and disordered stomach, you can cure yourself with Dr. Pierce's Golden Medical Discovery which can be obtained at any drug store in the country.



Richmond, Va., says in reference to their ad-

It is believed wires will soon be done away with for electrical transmission.

A Bright Eye

Is a sign of good health and if the stomach is not in the best of conditions the eyes will show it. Ripans Tabules will make the stomach right and keep the eyes bright and clear.

The sound of a syllable moves through the atmosphere 1,110 feet a second.

Karl's Clover Root, the great blood purifier, gives freshness and clearness to the complex-ion and cures constipation, 25 ets., 50 cts. \$1

St. Louis, Mo., has an electric car ambu-

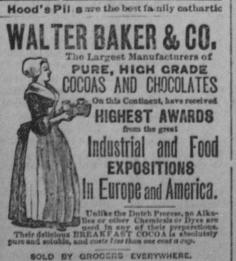
Wounded in the War

"I enlisted with Co. D. Third West Virginia Infantry Volunteers. August 29, 1862, I was wounded in the knee, and Sept. 18th my limb was amputated. For thirty years I

have suffered from the up/a remaining part of the limb, which has never healed, but continued to discharge. My health was greatly shattered, yet I kept moving about until December, 1891, when I was struck down by the grip, and again, a year later suffered a relapse. I had a smothered feeling so E 2

Mr. F. M. Huffman, that I could scarcely breathe at all. I then procure 1 six bottles of Hood's Sarsaparilla, and I feel better than I have for ten years. We have used eighteen bottles in our family and have found it a per-

Hood's seratine Cures manent cure for Scrofula. I owe my life and health to Hoot's Sarsaparilla." F. M. HUFFMAN, Marquess, West Virginia.



WALTER BAKER & CO. DORCHESTER, MASS.

ONE DOLLAR PATS FOR A 25 ELECTRIC EELT for so days from date of this paper. Are you Bufferling from Rhemas in. Neuralgits, Partia Paralysis, Lamence of Based of the State Paralysis, Lamence of Hemas

lose no time. Our offer is she

the more farreaching and far resounding will be the execution.

But it is sometimes objected to revivals that there is so much excitement that people mistake hysteria for religion.

We must admit that in every revival of religion there is either a suppressed or a demonstrated excitement. Indeed if a man can go out of a state of condemnation into a state of acceptance with God, or see others go, without any sgitation of soul, he is in an unhealthy, morbid state, and is as repulsive and absurd as a man who should boast he saw a child sustened out from under a horse's bools and felt no agitation, or saw a man rescued from the fourth story of a ouse on fire and felt no acceleration of the pulses.

Salvation from sin and death and hell into life and peace and heaven forever is such a tremendous thing that if a man tells me h can look on it without any agitation I doubt his Christianity. The fact is that sometimes excitement is the most important possible thing. In case of resuscitation from drown-ing or freezing, the one idea is to excite animation. Be ore conversion we are dead. It is the business of the church to revive, arouse, awaken, resuscitate, startle into life, Excitement is bad or good according to what it makes us do. If it makes us do that which is bad, it is bad excitement, but if it make us agitated about our eternal welfare, if it make us pray, if it make us attend upon Christian service, if it make us cry unto God for mercy, then it is a good excitement.

It is sometimes said that during revivals of religion great multitudes of children and young people are brought into the church, and they do not know what they are about. It has been my observation that the earlier people come into the kingdom of God the more useful they are.

Robert Hall, the prince of Baptist preach-ers, was converted at tweive years of age. It is supposed he knew what he was about. Maithew Henry, the commentator, who did more than any man of his century for in-creasing the interest in the study of the Scriptures, was converted at eleven years of 1.go; Isabella Graham, immortal in the Christian church, was converted at ten years of age; Dr. Watts, whose hymns will be sung all down the ages, was converted at nine years of age ; Jonathan Edwards, perhaps the mightiest intellect that the Amerihaps the mightiest intellect that the Ameri-can pulpit ever produced, was converted at seven years of age, and that father and mother take an awful responsibility when they tell their child at seven years of age, "You are too young to be a Christian," or "You are too young to connect yourself with the church." That is a mistake as long as sternity. eternity.

If during a revival two persons present themselves as candidates for the church, and themselves as candidates for the church, and the one is ten years of age, and the other is jorty years of age, I will have more confi-dence in the profession of religion of the one ten years of age than the one forty years of age. Why? The one who professes at forty years of age has forty years of impulse in the wrong direction to correct, the child has only ten years in the wrong direction to correct. Four times the age of the terms Four times ten are forty. times the religious prospect for the lad that comes into the kingdom of God, and into the church at ten years of age than the man at forty.

I am very apt to look upon revivals as connected with certain men who foster them. People who in this day do not like revivals, nevertheless, have not words to express their admiration for the revivalists of the past, for they were revivalists—Jonathan Edwards, John Wesley, George Whitefield, Griffin, Davies, Ostorn, Knapp, Nettleton and many others whose names come to my mind. The strength of their intellect and the holiness of their lives make me think they would not have anything to do with that which was ephemeral. Oh, it is easy to talk against re-V. VAIS.

vicals, Do you know where Aaron Burr started on the downward road? It was when he was in college, and he became anxious about his sout and was about to put himself under the influence of a revival, and a min-ister of religion said: "Don't go there, Aaron; don't go there; that's a place of wildfire and great excitement; no religion about that; don't go there." He tarried

Pulpits affame will make pews affame, Everybody believes in a revival of trade, everybody likes a revival in literature, everybody likes a revival in art, yet a great multi-tude cannot understand a revival in matters of religion. Depend upon it, where you find a man antagonistic to revivals, whether he be in pulpit or pew, he needs to be regen-erated by the grace of God. I could prove to a demonstration that without revivals this world will never be

converted, and that in 100 or 200 years without revivais Christianity will be practically extinct. It is a matter of astounding arithextinct. metic. In each of our modern generations there are at least 32,000,000 children. Now there are at least 32,000,000 children. Now add 32,000,000 to the world's population, and then have only 100,000 or 200,000 converted every year, and how long before the world will be saved? Never-absolutely never! During our war the President of the United States made proclamation for 75,000

troops. Some of you remember the big stir. But the King of the universe to-day asks for 800,000,000 more troops than are enlisted, and we want it done softly, imperceptibly, gently, no excitement, one by one! Some of you remember the blg stir.

gently, no excitement, one by one! You are a dry goods merchant on a large scale, and I am a merchant on a small scale, and I come to you and want to buy 1000 yards of cloth. Do you say: "Thank you; I'll sell you 1000 yards of cloth, but I'll sell you twenty yards to-day, and twenty to-morrow, and twenty the next day, and if it takes me six months I'll sell you the whole 1000 yards; you will want as long as that to examine the goods, and I'll want as long as that to examine the credit, and, besides that, 1000 yards of cloth are too much to sell all at once?" No, you do not say that. You at once?" No, you do not say that. You take me into the counting room, and in ten minutes the whole transaction is consum-mated. The fact is, we cannot afford to be

foois in anything but religion ! That very merchant who on Saturday after-noon sold me the 1000 yards of cloth at one stroke the next Sabbath in church will stroke his beard and wonder whether it would not be better for 1000 sculs to come straggling along for ten years, instead of bolting in at one service.

We talk a good deal about the good times We talk a good deal about the good times that are coming and about the world's re-demption. How long before they will come? There is a man who says 500 years. Here is a man who: zays 200 years. Here is some one more confident who says in fifty years. Wast, fifty years? Do you propose to let two generations pass off the stage before the world is converted?

Suppose by some extra prolongation of human life at the next fifty years you should walk around the world, you would not in all that walk find one person that you recog-nize. Why? All dead or so changed that you would not know them. In other words, if you postpone the redemption of this world for fifty years, you admit that the majority of the two whole generations shall go off the stage unbiessed and unsaved. I tell you the church of Jesus Christ cannot consent to it. We must pray and toll and have the revival spirit, and we must strag-gle to have the whole world saved before the men and women now in middle life pass off. Suppose by some extra prolongation of

men and women now in middle life pass off. "Ob," you say. "It is too vast at enter-prise to be conducted in so short a time." Do you know how long it would take to save the whole world it each man would bring an-

the whole world it each man would bring another. It would take ten years. By a cal-another. It would take ten years. By a cal-bringing another, and that one another, and that one another, in it en years the whole world would be saved. If the world is not aved in the next ten years it will be the tent of the church of Christ. If too much to expect each one to bring one? Some of us must bring more than one, for some will not do their duty. I want to bring 10,000 souls. I should be ashamed to meet my God in judgment if, with all my op-portunities of comparing the reacher. It seems to me as if God is proparing the world for some quiex and universal move

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| | 8734 | |
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| S-Penns, ft. | 23 | |

THE devil always demands more than his due.

Shipments of tomatoes are being made

If afflicted with sore eyes use Dr. Isaac Thomp-son's Eye-water. Druggists sell at 25c per bottle.

There are 680,000 books in the Congres-

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