

Best Hood's Sarsaparilla

Results prove Hood's Sarsaparilla the best blood purifier, appetizer and nervetonic. In fact Hood's Pills cure all Liver Ills. 25 cents.

PARADISE OF THE NEGRO.

Bahama Islands Especially Suited to the African Race.

It is the negroes' paradise for cheap living and the very climate of all the world for deep blue niente ways, irrespective of color. The editor goes to his office about 10 and goes home at 2; there is no night editor. The postoffice opens late and closes early; business men lock up and go home to dinner; there is plenty of time, if not to-day, to-morrow, and hustling competition is unknown. It is all a climatic necessity, conducive to longevity and a quiet conscience. Gray heads are numerous and the number of aged negroes is remarkable. I asked some of them how old they were, but nobody knew. Probably because so many of them are native Africans, speaking to this day the Congo or Yoruba language. They were captured when young from slave ships. The British cruiser Sappho landed 1,000 at Nassau in 1838. They were apprenticed to reputable families and well brought up. Many of them bear the names of the best Nassau citizens. Some of them wear tattooed marks of their African origin upon their faces. Their character averages better than that of the Bahama blacks, who were emancipated. The negroes constitute four-fifths of the whole population. They take no undue advantage of the fact. They are admitted to the ballot on the same terms as the whites, encouraged to make the best of themselves and all worthy success is appreciated. At a horticultural lawn party on the government house grounds I saw the Governor, Sir Frederick Haynes-Smith, engaged in courteous conversation with a portly and distinguished-looking colored man of the same name, who is a member of the colonial parliament and has been postmaster of Nassau. Many well-dressed and well-mannered colored people were on the grounds. They were politely treated; the excellent musicians were all colored. When they played "God Save the Queen," all heads were uncovered and the people forthwith dispersed. Governor General Smith is a courtly gentleman of commanding presence and withal kindly, accessible and affable to all. He gave a special reception to the transient visitors, and he especially welcomes, as do all the leading citizens of Nassau, the recent influx of Americans by the Florida East Coast Steamship line.—New Providence letter to New York Post.

The basest thought possible concerning man is that he has no spiritual nature; and the most foolish misunderstanding of him possible is that he has or should have no animal nature. For his nature is nobly animal, nobly spiritual—coherently and irrevocably so; neither part of it may, except at its peril, expel, despise, or defy the other.

Rhode Island's new capitol building is to be 350 feet long. The bucket under the eavespout will have to be placed either in Connecticut or in Massachusetts.

"That idiot of an Englishman visiting here took me for a waiter at the Highley's reception." "I don't see how that ever happened. I never noticed the least bit of dignity about you."—Indianapolis Journal.

A MOTHER'S DUTY.

Your daughters are the most precious legacy possible in this life. The responsibility for them, and their future, is largely with you. The mysterious change that develops the thoughtful woman from the thoughtless girl, should find you on the watch day and night. As you care for their physical well-being, so will the woman be, and so will her children be also.

Lydia E. Pinkham's "Vegetable Compound" is the sure reliance in this hour of trial. Thousands have found it the never-failing power to correct all irregularities and start the woman on the sea of life with that physical health all should have.



Compound is the sure reliance in this hour of trial. Thousands have found it the never-failing power to correct all irregularities and start the woman on the sea of life with that physical health all should have. Womb difficulties, displacements and the horrors cannot exist in company with Lydia E. Pinkham's Vegetable Compound.

Drink HIRE'S Rootbeer when you're hot; when you're thirsty; when callers come. At any and all times drink HIRE'S Rootbeer.

Made only by The Charles F. Hires Co., Philadelphia, Pa. The package weighs 5 pounds. Sold every where.

REV. DR. TALMAGE. The Eminent Washington Divine's Sundry Sermon.

Subject: "Kindness for Another's Sake."

Text: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" * * * So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table and it was lame on both his feet.—1 Samuel ix., 1 and 12.

Was there ever anything more romantic and chivalrous than the love of David and Jonathan? At one time Jonathan was put to the sword. Now David is up and Jonathan's family is down. As you have often heard of two soldiers before going into battle making a covenant that if one is shot the survivor will take charge of the body, and the moments after perhaps of the bereft family of the one that dies, David and Jonathan had made a covenant, and now that Jonathan is dead David is inquiring about his family, that he may show kindness unto them for their father Jonathan's sake.

Careful search is made, and a son of Jonathan by the exceedingly homely name of Mephibosheth is found. His nurse, in his infancy, had let him fall, and the fall had cut both his ankles out of place, and they had never been set. This decrepit, poor man is brought into the palace of King David. David gazes upon him with melting tenderness, no doubt seeing in his face a resemblance to his old friend, the deceased Jonathan. The whole bearing of King David toward him seems to say: "How glad I am to see you, Mephibosheth! How you remind me of your father, my old friend Jonathan's father! I made a bargain with your father a good many years ago, and I am going to keep it with you. What can I do for you, Mephibosheth? I am resolved what to do—I will make you a rich man. I will restore to you the confiscated property of your grandfather Saul, and you shall be a guest of mine as long as you live, and you shall be seated at my table among the princes." It was too much for Mephibosheth, and he cried out against it, calling himself a dead dog. "Be still," says David, "I don't do this on your sake; I do this for your father Jonathan's sake. I do not forget his kindness. I remember when I was wounded from place to place how he befriended me. Can I ever forget how he stripped himself of his armor and gave it to me instead of my shield and coat, and how he took of his own sword and belt and gave them to me instead of my sling? Oh, I can never forget him! I feel as if I couldn't do enough for you, his son. I don't do it for your sake. I do it for your father Jonathan's sake." So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table and was lame on both his feet.

What do you mean by total depravity? Do you mean that every man is as low as he can be? Then, I do not believe it either. But do you mean that sin has let us fall; that it has rendered us morally nature until we cannot walk straight and are lame in both feet? Then I admit your proposition. There is not so much difference in an African jungle than in a human one. The quadruped and the reptile, and the bird and its animal coming before Adam, when he named them and stroked them and gave them names, so that the panther was as tame as the cow, and the condor as tame as the dove—as there is between the human soul disabled and that soul as God originally constructed it. I do not care what the sentimentalists or the poets say in regard to sin, but the name of God I declare to you to-day, that sin is disorganization, distortion, and ghostly disfiguration, hobbling deformity.

Your modern theologian tells you that man is a little out of sorts; he sometimes thinks wrong; he sometimes acts wrong; indeed, his nature needs a little moral surgery, an outside splint, a slight compress, a little rectification. Religion is a good thing to have; it might some day come into use. Man is partially wrong, not all wrong. He is lame in one foot. Bring the splint of divine grace and the ointment and the pill extractor, and we will have his one foot cured. Man is only half wrong, not altogether wrong. In what is his nature right? In his will, his affections, his judgment? No. There is an old book that says: "The whole head is sick and the whole heart faint." Mephibosheth lame in both feet. Our belief of the fact that sin has scarred and deformed our souls increases as we go on in years. When you started life you thought that man was a little marred by sin and he was about one-fourth wrong. By the time you had gone through the early experience of your trade or occupation or profession you believed that man was about half wrong. By the time you came to three-fourths wrong. But within these past few years, since you have been so lied about and awindled and cheated, you have come to the conclusion that man is altogether wrong, and now you can say a command to pray book and the Bible, "There is no health in us." Now you believe with the prophet, "The heart is deceitful, above all things, and desperately wicked." Whatever you may have believed before, now you believe that Mephibosheth is lame on both feet.

Again, Mephibosheth in the text stands for the disabled human soul, humbled and restored. When this invalid of my text got a command to come to King David's palace he trembled. The fact was that the grandeur of Mephibosheth had treated David most shockingly, and now Mephibosheth says to himself: "What does the king want of me? Is it enough that I am lame? Is he going to destroy my life? Is he going to wreak on me the vengeance which he holds toward my grandfather, Saul? It's too bad." But go to the palace Mephibosheth must, since the king has commanded it. With staff and crutches and helped by his friends, I see Mephibosheth going up the stairs of the palace. I hear his staff and crutches rattling on the polished floor of the throne room. No sooner have these two persons confronted each other—Mephibosheth and David, the king—than Mephibosheth throws himself flat on his face before the king and styles himself a dead dog. In the east when a man styles himself a dog he utters the utmost term of self-abnegation. It is not a term so strong in this country, where, if a dog has a fair chance, he sometimes shows more nobility of character than some human specimens that we rot of, but the many curs of the oriental cities, as I know by my own observation, are utterly detestable. Mephibosheth gives the utmost term of self-loathing when he compares himself to a dog, and dead at that.

Consider the analogy. When the command is given from the palace of heaven to the human soul to come, the soul begins to tremble. It says: "What is God going to do with me now? Is He going to destroy me? Is He going to wreak His vengeance upon me?" There is more than one Mephibosheth trembling now because God has summoned him to the palace of divine grace. What are you trembling about? God has no pleasure in the death of a sinner. He does not send for you to hurt you. He sends for you to do you good. Some preacher had the following circumstances brought under his ob-

ervation: There was a poor woman in the parish who was about to be turned out because she could not pay her rent. One night she heard a loud knocking at the door, and she made no answer and hid herself. The rapping continued louder, louder, louder, but she made no answer and continued to hide herself. She was almost frightened out to death. She said, "That's the officer of the law come to throw me out of my home." A few days after a Christian philanthropist met her in the street and said to her, "Poor woman, where were you the other night? I came round to your house to pay your rent. Why didn't you let me in? Were you at home?" "Why," she replied, "was that you?" "Yes, that was me. I came to pay your rent." "Why," she said, "if I had had any idea that you were I would have let you in. I thought it was an officer come to cast me out of my home." "Why, then, did you not knock at the door to-day in the street?" "I was in jail; it is the best friend you ever had come to be your security. You shiver with terror because you think it is worth it. It is more worth it, I tremble before the King of heaven, and you shiver at the thought of the officer of the law? Stop trembling and start right away. 'Oh,' you say, 'I can't start. I have been so lamed by sin and so lamed by the King of heaven, and I am lame in both feet.' My friend, we come to pay your prayers and sympathies to help you up to the palace. If you want to get to the palace, you may get there. Start now. The Holy Spirit that has been upon you will come to do just to throw yourself on your face before the feet of the King, as Mephibosheth did.

Mephibosheth's enigmatical comparison seems extravagant to the world, but when a man has been so lamed by sin and so lamed by the King of heaven, and you shiver at the thought of the officer of the law? Stop trembling and start right away. "Oh," you say, "I can't start. I have been so lamed by sin and so lamed by the King of heaven, and I am lame in both feet." My friend, we come to pay your prayers and sympathies to help you up to the palace. If you want to get to the palace, you may get there. Start now. The Holy Spirit that has been upon you will come to do just to throw yourself on your face before the feet of the King, as Mephibosheth did.

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And again, Mephibosheth in my text stands for the disabled human soul saved for the sake of another. Mephibosheth would never have got into the palace on his own account. Why did David do it? He wanted to find that poor man and then bestow upon him a great fortune and command a farmer of the name of Ziba to cultivate the estate and give to this invalid Mephibosheth half the proceeds every year. Why did David do it? He wanted to make that poor fellow who would never be of any use to the throne of Israel? It was for Jonathan's sake. It was that Robert Burns calls for "auld lang syne." David said, "I would have done more than had done for him in other days. Three times this chapter has it that all this kindness on the part of David to Mephibosheth was for the sake of Jonathan's sake. The daughter of Peter Martyr, the wife of her husband, came down to penury, and the senate of Zurich took care of her for her father's sake. 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