REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Tough Things in the Bible."

TEXT: "In which are some things hard to be understoot."-II Peter iii., 18.

to be understooi."—If Peter iii., 15.

The Bible is the most common sense book in all the world. But there are many things in it which require explanation. It all depends on the mood in which you come to this grand old book. You may take hold of the handle of the sword or its sharp edge. You may employ on its mysteries the rule of multiplication or subtraction. There are things, as my text suggests, hard to be understood, but I shall solve some of them, hoping to leave upon all honest-minded people the impression that if four or five of them can be explained.

Hard thing the first: The Bible says the world was created in six days, while geology says it was hundreds of thousands of years in process of building. "In the beginning, God created the heaven and the earth."

"In the beginning." There you can roll in ten million wars.

God created the heaven and the earth."
"In the beginning." There you can roll in ten million years if you want to.
There is no particular date given—no contest between science and revelation. Though the world may have been in process of creation for millions of years, suddenly and quickly, and in one week, it may have been fitted up for man's residence. Just as a great mansion may have been many years in building, and yet in one week it may be curtained and chandeliered and cushioned and upholstered for a bride and groom.

You are not compelled to believe that the world was made in our six days. It may not have been a day of twenty-four hours, the day spoken of in the first chapter; it may a thousand wars day spoken of in the first chapter; it may have been God's day, and a thousand years with Him are as one day. "And the evening and the morning were the first day"—God's day. "And the evening and the morning were the second day"—God's day. "And the evening and the morning were the second day"—God's day. "And the evening and the morning were the sixth day"—God's day. You and I living in the seventh day, the Sabbath of the world, the day of Gospel redemption, the grandest day of all the week, in which each day may have been made up of thousands of years. Can you tell me how a man can get his mind and soul into such a blasphemous twist as to scoff at that such a biasphemous twist as to scoff at that first chapter of Genesis, its verses billows of

light surging up from sapphire seas of glory?
The Bible represents that light was created on Monday, and the sun was not created until Thursday. Just think of it! a book declaring that light was created three days before the sun shone! Why don't you know that heat and electricity emit light independent of the sun! Besides that, when independent of the sun! Besides that, when the earth was in process of condensation, it was surrounded by thick vapors and the discharge of many volcances in the primary period, and all this obscuration may have bindered the light of the sun from falling on the earth until that Thursday morning. Besides that, David Brewster and Herschel, the astronomer, and all the modern men of their class, agree in the fact that the sun is not light, that it is an opaque mass that it is their class, agree in the fact that the sun is not light, that it is an opaque mass, that it is only the candlestick that holds the light, a phospherescent atmosphere floating around it, changing and chauging, so it is not to be at all wondered at that not until that Thursday morning its light fell on the earth. Beside that, the rocks in crystalization emit light. There is light from a thousand surfaces, the alkalies, for instance. The metalic bases emit light. There was a time in the history of the world when there were thousands of miles of liquid granute flaming with light. Beside that, it has been found that there are burned out volcances in other worlds which, when they been found that there are burned out vol-cances in other worlds which, when they were in explosion and activity, must have cast forth an insufferable light, throwing a glare all over our earth. Besides that, there are the Aurora Borealis and the Aurora An-chalis. A book on physical science says: "Captain Bonnycastle, coming up the Gulf of St. Lawrence on the lith of September, 1826, was aroused by the mate of the vessel in great alarm from an unusual appearance. It was a starlight night when suddenly the sky became overcast. In the direction of the high land of Cornwallis County an in-

sky became overcast. In the direction of the high land of Cornwallis County an in-stantaneous and intensely vivid light, re-sembling the aurora, shot out on the hitherto gloomy and dark sea on the lee bow that was so brill-iant it lighted overthing distinctly on the less low that was so brill-iant it lighted everything distinctly, even to the masthead. The light spread over the whole sea between the two shores, and the waves, which before had been tranquil, be-came agitated. Captain Bonnycastle describss the scene as that of a blazing sheet of awful and most brilliant light—a long and vivid line of light that showed the face of the high frowning land abreast. The sky be-came lowering and more intensely obscure. Long, tortuous lines of light showed immense numbers of large fish darting about as if in consternation. The topsail yard and mizzen boom were lighted by the giare, as if gaslights had been burned directly below them, and until just before daybreak, at 4 o'ciock, the most minute objects were distinctly visible." My hearers, there are ten thousand sources of light besides the light of the sun.

Another hard thing: The story of the deuge and Noah's ark. They say that from the account there must have rained eight hundred feet of water each day in order that it might be fifteen cubits above the hills. They say that the ark could not have been Iney say that the ark could not have been large enough to contain "two of every sort," for there would have been hundreds of thousands and hundreds of thousands of creatures. They say that these creatures would have come from all lands and all zones. They say there was only one amall window in the ark, and that would not have given fresh air to keep the animals inside the ark from suffocation. They say that the ark finally landed on a mountain seventeen thousand feet high. They say that seventeen thousan's feet high. They say they do not believe the story. Neither do I. There is no such story in the Bible. I will tell you what the Bible story is. I must say that I have changed my mind in regard to some matters which once were to me very mysterious. They are no more mysterious. This matters which once were to me very mysterious. They are no more mysterious. This is the key to the facts. This is the story of an eye witness. Noah, his story incorporated afterward by Moses in the account. Noah described the scene just as it appeared to him. He saw the flood and he fathomed its depth. As far as eye could reach everything was covered up, from ho rizon to horizon, or, as it says, "under the whole heaven." He did not refer to the

Sierra Nevalas or to Mount Washington, for America had not been discovered, or, if it had been discovered, he could not have seen

America had not been discovered, or, if it had been discovered, he could not have seen so far off. He is giving the testimony of an eye witness. God speaks after the manner of men when he says everything went under, and Noah speaks after the manner of men when he says everything dig o under. An eye witness. There is no need of thinking that the kangaroo leaped the ocean or that the pelar bear came down from the ice.

Why did the deluge come! It came for the purpose of destroying the outrageous inhabitants of the then thinly populated earth, nearly all the population, probably very near the ark before it was launched. What would have been the use of submerging North and South America, or Europe, or Africa, when they were not inhabited! And as to the skeptical suggestion that in order to have the water as deep as the Bible states, it must have rained 80) feet every day. I reply, the Bible distinctly declares that the most of the flood rose instead of falling. Before the account where it says "the windows of heaven were opened," it says, "all the fountains of the great deep were broken up." All geologists agree in saying that there are caverns in the earth filled with water, and they rushed forth, and all the lakes and rivers forsook their bei. The fountains of the great deep were broken up." All geologists agree in saying that there are caverns in the earth filled with water, and they rushed forth, and all the lakes and rivers forsook their bei. The fountains of the great deep were broken up." All geologists agree in saying that there are caverns in the earth filled with water, and they rushed forth, and all the lakes and rivers forsook their bei. The fountains of the great deep were broken up. and then the windows of heaven were opened. It is a strange thing that we should be asked to believe in this flood of the Bible, pronounce us non compos mentis?

Well, then, another thing, in regard to the Bible, pronounce us non compos mentis?

scow, as some of these skeptics would have us understand, it was a magnificent ship, nearly as large as the Great Eastern, three times the size of an ordinary man-of-war. At the time in the world when ship-building was unknown, God had this vessel constructed, which turned out to be almost in the same proportions as our stanchest modern vessels. After thousands of years of experimenting in naval architecture and in ship carpentry, we have at last got up to Noah's ark, that ship leging all the fleets of the world on all the oceans. Well, Noah saw the animal creaoceans. Well, Noah saw the animal creation going into this ark. He gave the account of an eye wintness. They were the animals from the ragion where he lived; for the most part they were animals useful to man, and if noxious insects or poisonous reptiles went in it was only to dis poisonous reptiles went in, it was only to dis-cipline the patience and to keep alert the generations after the flood. He saw them going in. There were a great number of them, and he gives the account of an eye witness. They went in two and two of all

Years ago I was on a steamer on the river Tay, and I came to Perth, Scotland. I got off, and I saw the most wonderful agricul-tural show that I have ever witnessed. There were horses and cattle such as Rosa Bonheur were horses and cattle such as Rosa Bonheur never sketched, and there were dogs such as the loving pencil of Edwin Landseer never portrayed, and there were sheep and fowl and creatures of all sorts. Suppose that "two and two" of all the creatures of that agricultural show were put upon the Tay stoamer to be transported to Dundee, and the next day I should be writing home to America and giving an account of the occurrence, I would have used the same general phraseology that Noah used in regard to the embarkation of the brute creation in the ark—I would have said that they went in two and two of every the brite creation in the ark—I would have said that they went in two and two of every sort. I would not have meant six hundred thousand. A common sense man myself. I would suppose that the people who read the

"But how could you get them into the ark!" ask infidel scientists. "How could they be induced to go into the ark! He would have to pick them out and drive them in, and coax them in." Could not the same God who gave instinct to the animal inspire that justingt to seek for shelter from the God who gave instinct to the animal inspire that instinct to seek for shelter from the storm? However, nothing more than ordinary animal instinct was necessary. Have you never been in the country when an August thunder storm was coming up and heard the cattle moan at the bars to get in and seen the afficiented fowl go upon the results of the results the perch at noonday, and heard the affrigited dog and cat calling at the door, supplicating entrance? And are you surprised that in that age of the world, when there were fever places of shelter for dumb beasts, at the muttering and rumbling and flashing and quaking and darkening of an approaching deluge, the amimal creation came mouning and bleating to the sloping embankment reaching up to the ancient Great Eastern and passed in? I have owned horses and cattle and sheep and dogs, but I never had a horse or a cow or a sheep or a dog the perch at noonday, and heard the affriguted or a cow or a sheep or a dog that was so stupid it did not know enough to come in when it rained. And then, that one window in the ark which afforded such poor ventilation to the creatures there assembled—that small window in the ark which excites so much mirthfulness on the part of inidels. If they know as much Hebrew as you could put on your little finger nail they would have known that that word translated window there means window course, a whole range of lights. Those ignorant infidels do not know a window pane from twenty windows. So if there is any criticism of the ark, there seems to be too much winof the ark, there seems to be too much window for such a long storm. And as to the other charge that the windows of the ark must have been kept shut and consequently all inside would have perished from suffocation, I have to say that there are people in this house to day who, all the way from Liverpool to Barnegat lighthouse, and for two weeks were kept under deck, the hatches battened down because of the storm. Some of you, in the old-time sailing vessels, were kept nearly a month with the hatches down because of some long storm.

some long storm.

Tuen infidels say that the ark landed on a mountain seventeen thousand feet high, and that, of course, as soon as the animals came forth they would all be frozen in the ice. That is geographical ignorance! Ararat is, not merely the name for a mountain, but for a hilly district, and it may have been a hill one hundred feet high, or five hundred, or a thousand feet high on which the ark alighted.

Noah measured the death of water above. be depth of water above the hill, and it is fifteen cubits, or twenty-seven

Ah! my friends, this story of the ark is no more incredible than if you should say to me:
"Last summer I was among the hills of New
England, and there came on the most terrific England, and there came on the whole country was storm I ever saw, and the whole country was flooded. The waters came up over the hills, and to save our lives we got in a boat on the river, and even the dumb creatures was so affrighted they came mosning and bleating, until we let them in the same boat."

We are not dependent upon the Bible for the story of the flood, entirely. All ages and all literatures have traditions, broken traditions, indistinct traditions, but still tradi-tions. The old books of the Persians tell about the flood at the time of Ahriman, who so polluted the earth that it had to be washed by a great storm. to be washed by a great storm.
The traditions of the Chaldeans say that in the time when Xisuthrus was King there was a great flood, and he put his family and his friends in a large vessel and all outside of them were destroyed, and after a while the high want forth and they can while the birds were destroyed, and after a while the birds went forth and they came back and their claws were tinged with mud. Lucian and Ovid, celebrated writers, who had never seen the Bible described a flood in the time of Deucalion. He took his friends into a boat, and the animals came running to him in which the animals came running to him in pairs. So all lands, and all ages, and all literatures. seem to have a broken and indistinct tradition of a calamity which Moses, here incorporating Noah's account, so grandly, so beautifully, so accurately, so soleruning re-

My prayer is that the God who created the my prayer is that the God who created the world may create us anew in Christ Jesus; and that the God who made light three days before the sun shone may kindle in our hearts a light that will burn on long after the sun has expired; and that the God who ordered the ark built and kept open more than one hundred years that the ante-diluvians might enter it for shelter, may graciously incline us to accept the invitation which this morning rose in music from the Throne, saying: "Come thou and all thy home into the ark." Throne, saying: house into the ark

house into the ark."

Another hard thing to be understood: The story that the son and moon stood still to allow Joshua to complete his victory. Infidel scientists declare that an impossibility. But if a man have brain and strength enough to make a clock, can as not start it and stop it, and start it again and stop it again! If a machinist have strength and brain enough to make a corn thresher, can he not start it and stop it, and start it again and stop it again? If God have strength and wisdom to make the clock of start it again and stop it again? If God have strength and wisdom to make the clock of strength and wisdom to make the clock of the universe, the great machinery of the worlds, has He not strength enough and wisdom enough to start it and stop it, and start it again and stop it again! Or stop one wheel, or stop twenty wheels, or stop all the wheels! Is the clock stronger than the clock-maker! Does the corn-turesher know more than the machinist! Is the universe mightler than its Go!! But people ask how could the moon have been seen to stop in the daytime! Well, if you have never seen the moon in the daytime, it is because you have not been a very diligent observer of the heavens. Beside that, it was not necessary for the world literally to stop. By unusual refractions of the sun's not necessary for the world literally to stop. By unusual refractions of the sun's rays the day might have been prolonged. So that, while the earth continued on its path in the heavens, it figuratively stopped. You must remember that these Bible authors used the variacular of their own day, just as you and I say the sun went down. The sun never goes down. We simply describe what appears to the human eye. Besides that, the world, our world, could have literally stopped without throwing the universe out of balance. Our world has two motions—the one around the sun and the other on its own axis. It might have stopped on its own axis, while at the same time it kept on its path through the heavens. So there was no need of steller confusion because our world slack—

ened its speed or entirely stopped in its revo-lutions on its own axis. That is mone of the business of Jupiter, or Mars, or Mercury, or Saturn, or the Dipper. Beside that, within the memory of man there have been worlds that were born and that diel. A few years ago there have been worlds that were born and that diel. A few years ago astronomers telegraphed, through the Associated Press, to all the world—the astronomers from the city of Washington—that another world had been discovered. Within a comparatively short space of time astronomers tell us, thirteen worlds have burned down. From their observatory they notice first that the worlds look like other worlds, then they became a deep red, showing they were on fire; then like other worlds, then they became a deep red, showing they were on fire; then they became ashen, showing they were burned down; then they entirely disappeared, showing that even the ashes were scattered. Now, I say, if God can start a world, and swing a world, and destroy a world, he could stop one or two of them without a great deal of exertion, or he could by unusual refraction of the sun's rays continue the illumination. But infidel scientists say it would have been belittling for other worlds to stop on account of such a for other worlds to stop on account of such a battle. Why, sirs, what Yorktown was for revolutionary times, and what Gettysburg was in our civil contest, and what Sedan was in the Franco-German war, and what Wat erloo was in the Napoleonic destiny—that was this battle of Joshua against the five allied armies of Gibeon. It was that battle that charged the entire course of history. It was a battle to Joshua as important as though a battle to Joshua as important as though a battle or history. It was a battle to Joshua as important as though a battle now should occur in which England and the United States and France and Germany and Italy and Turkey and Russia should fight forvictory or annihilation. However much any other world solar lunar atalla. other world, solar, lunar or stellar, might be hastened in it errand of light, it would be excusable if it lingered in the heavess for a little while and put down its sheaf of beams and gazel on such an Armageldon.

In the early part of this century there was what was called the Dark Day. Some of what was called the Dark Day. Some of these aged men may perhaps remember it. It is known in history as the "Dark Day." Workmen at noon went to their homes, and courts and legislatures adjourned. No astronomers have ever been able to explain that dark day. Now, if God can advance the night earlier than its time, can he not adjourn the night until after its time? I often used to hear my father describe a night—it hink he said it was in 1833—when his neighbors aroused him in great alarm. All the heavenly bodies seemed to be in motion. People thought our earth was coming to its destruction. Tens of thousands of stars shooting. No atronomers have ever been able to oxplain that star shooting. Now, does not your common sense teach you that if God could start and stop tens of thousands of worlds or meteors, he could start and stop two worlds! If God can engineer a train of ten thousand worlds or meteors, and stop them without accident or collision, cannot he control two carriages of light. them without accident or collision, cannot he control two carriages of light, and by putting down a golden brake stop the sun, and by putting down a silver brake stop the moon! Under this explanation, instead of being skeptical about this sublime passage of the Bible, you will, when you read it, feel more like going down on your knees before God as you read: "Sun, stand thou still above Gibeon, and thou moon in the valley

Then there is the Bible statement that a whale swallowed Jonah and ejected him up on the dry ground in three days. If you will go to the museum at Nantucket, Mass, you will find the skeleton of a whale large you will find the skeleton of a whale large enough to swallow a man. I said to the janitor, while I was standing in the museum: "Why it does not seem from the looks of this skeleton that that story in the Book of Jonah is so very improbable, does it?" "Oh, no." he replied, "it does not." There is a cavity in the mouth of the common whale large enough for a man to live in. There have been sharks found again and again with an entire human body in them. Beside that, the Bible says nothing about a whale. It says: "The Lord prepared a great fish:" and The Lord prepared a great fish;" and there are scientists who tell us that there were sea monsters in other days that made the that there were sea monsters in other days that made the modern whale seem very insignificant. I know in one place in the New Testament it speaks of the whale as appearing in the occurrence I have just mentioned, but the word may just as well be translated "yea monster"—any kind of a sea monster. Procopious says, in the year 532, a sea monster was slam which had for fifty years destroyed ships. I suppose this sea monster that took care of Jonah may have been one of the care of Jonah may have been one of the great sea monsters that could have easily taken down a prophet, and he could have lived there three days if he had kept in motion so as to keep the gastric juices from taking hold of him and destroying him, and at the end of three days the monster would naturally be sick enough to regurgitate Jonah. Beside that, my friends, there is one word which explains the whole thing. It says, "The Lord prepared a great fish." If a ship carpenter prepare a ressel to carry Texan beaves to Glasgow, I suppose it can carry Texan beeves: if a ship carpenter prepare a vessel to carry coal to one of the northern ports, I suppose it can carry coal; if a ship carpenter prepare a vessel to carry passengers to Liverpool, I suppose it can carry passengers to Liverpool; and if the Lori prepared a fish to carry one passenger, I suppose it could carry a passenger and the ventilation have been all right.

carry a passenger and the ventuation have been all right.

So all the strange things in the Bible can be explained if you wish to have them explained. And you can build them into a beautiful and healthful fire for your hearth, or your can with them put your immortal interests into confagration. But you had better decide about the veracity of the Bible very soon. I want this morning to caution you against putting this morning to caution you against putting off making up your mind about this book. Ever since 1773 there has been great discussion as to who was the author of Junius's Letters, those letters so full of sarcasm and vituperation and power. The whole English nation stirred up with it of sarcasm and vituperation and power. The whole English nation stirred up with it More than a bundred volumes written to discuss that question: ""ho was Junius?" "Who wrote the letters of Junius?" Well, it is an interesting question to discuss but still, after all, it makes but little practical difference to you and to me who Junius was, whether Sir Philip Francis, or Lord Chatham, or John Horne Tooke, or Horace Walpole, or Henry Grattan, or any one of the forty-four men who were seriously charged with the authorship. But it is an absorbing question, it is an overwhelming question to you and to me, the authorship of this Holy Bible—whether the Lord God of heaven or earth or a pack of dupes, seoundrels or impostors. We cannot afford to adjourn that question a week or a day or an hour, any more than a sea Captain can afford to say: "Well, this is a very dark night. I have really lost my bearings; there is a light out there. I don't know whether it is a lighthouse or a false light on the shore, I don't know what it is; but I'll just go to sleep and in the morning I'll find out." In the morning the vessel might the on the rocks and the beach strews with had out. In the morain; the vessel might be on the rooks and the beach strewn with the white faces of the dead crew. The time for that sea Captain to find out about the lighthouse is before he goes to sleep. Oh, my friends, I want you to understand that in our deliberations about this Bible we are not at calm anchorage, but we are rapidly coming toward the coast, coming with all the furnaces ablaze, coming at the rate of seventy heart throbs a minute, and I must know whether it is going to be harbor

must know whether it is going to be harbor or shipwreck.

I was so glad to read in the papers of the fact that the steamship Edam had come safely into harbor. A week before the Persian Monarch, plowing its way toward the Narrows, a hundred miles out, saw signals of distress, bore down upon the vessel, and found it was the steamsnip Edam. She had lost her propeller. She had two hundred passengers on board. The merciful Captain of the Persian Monarch endeavored to bring her in, but the tow line broke. He fastened it again, but the sea was rough and the tow line broke again. Then the night came on and the merciful Captain of the Persian Monarch "lay to," thinking in the morning be could give rescue to the passengers. The morning came, but during the night the steamship Edam had disappeared, and the Captain of the Persian Monarch brought his vessel into harbor saying how and he felt be-

cause he could not give complete rescue to that lost ship. I am glad that afterward another ressal saw her and brought her into safety. But when I saw the story of that steamship Edam, drifting, drifting, drifting, I do not know where, but with no rudder, no lighthouse, no harbor, no help, I said: "That is a skeptic that is an infidel, drifting, drifting, drifting, not knowing where he drifts." And then, when I thought of the Persian Monarch anchored in harbor, I said: "That is a Christian, that is a man who does all he can on the way grossing the sea to does all he can on the way, crossing the sea to help others, coming prinaps through a very rough voyage into the harbor, there safe and safe forever." Would God that there might rough voyage into the harbor, there safe and safe forever." Would God that there might be some one to-day who would go forth and bring in these souls that are drifting. In this assemblage, how many a score shall I say, or a hundred, or a thousand!—not quite certain about the truth of the Bible, not certain about anything. Drifting, drifting, drifting, drifting. Oh, how I would like to tow them in. I throw you this cable. Lay hold of that cable of the Gospel. Lay hold of it I invite you all in. The harbor is wide enough, large enough for all the shipping. Come in, O you wanderers on the deep. Drift no more, drift no more. Come into the harbor. See the glorious lighthouse of the Gospel. "Peace on earth, good will to men." Come into the harbor. God grant that it may be said of all of you who are now drifting in your unbelief as it might have been said of the passengers of the steamship Edam, and as it was said centuries ago of the wrecked corn ship of Alexandria, "It came to pass that they all escaped safe to land."

SELECT SIFTINGS.

The tarpon is the king of game fish. The first incineration has just occurred

Wedding rings were used by the ancients. An official of Tombstone, Arizona, is

Sheriff Slaughter. Six different patents were secured on chewing-gum last year.

The bullet for the English magazine rifle is to be nickel plated. The latest nickel-in-the-slot device

perfumes one's handkerchief." The leader of a nation is an "ethnagogue." Gladstone says so, and he ought to know.

The Key West fisherman rubs his body with kerosene oil and swims among the sharks in safety. At Springfield, Mass., there is a Turk-

ish praying rug on exhibition said to be 1000 years old and valued at \$2500. A Frenchman is anxious to arrange for

a fight between a devil-fish and a shark in a tank where 20,000 people can see the combat. Forous glass for window panes has

been produced in Paris. The pores are too fine to admit a draft, but they assist "Ohe Mah," the Chinese dwarf, the smallest liliputian on earth, aged fifty

years, is so small that you can cover him with an ordinary plug hat. Gnostics was the name applied to a sect who soon after the preaching of Christianity endeavored to combine its

principles with Greek philosophy. The first pair of India-rubber shoes brought into the United States from South America in 1830, were gilded and resembled in shape the pointed slippers

of a Chinese mandarian. A St. Louis taxidermist who recently preserved a large bald eagle, says the muscles of the breast were of great size and formed nearly one-fourth of the weight of the entire bird.

Almost anything is insanity, says a New York doctor. If you laugh heartily -get mad-forget anything-drop a letter into the postoffice without a stamp, you can be called insane. An international exhibition of postage

stamps is to be opened at Amsterdam. To give additional interest to the show ere will be sketches of the various costumes worn by postmen in different

Jersey City, N. J., has abolished its newsboys' home. It was found that the boys used it for a loafing place, and that four-fifths of its lodgers were boys who ran away from home and had no real need for its conveniences.

Scent pencils, composed of solified perfume are a novelty. They are fitted in silver holders, have a tiny ring attached to them for fastening to the watch chain or chatelain, and when rubbed on the hands or any part of the dress emit a delicate odor.

FRANK CUSHING'S find of a vast cemetery in Arizona bids fair to be of greater importance than was at first supposed. Over one hundred skulls being examined, all prove to be of the broad or round type, and not one of the long or dolicho cephalic sort. There are fragments and remains of arts and industries in the graves which enable scientists to reconstruct quite fairly the state of civilization of the natives of that land when the cemetery was in use. But most important of all, those who were sent on from Washington to aid Mr. Cushing have discovered that in the jaw there is invariably a peculiarity almost unknown to our race. The problem of the ancient population of our Southwest now seems near solution.

THE Russian papers are publishing various statements according to which the Russian branch of the English family Lesley has recently inherited in England a legacy of some £10,000,-000 sterling. The legatees are, however, according to the papers, requested to become British subjects before the amount is paid to them. One of them, General Lesley, who only a short time ago was appointed chief of a brigade at Verni, in Asia, has just arrived at Kieff. He has told some friends that it would not be convenient for him as a Russian military officer to become a British subject, but that there is a fair hope that about 27,000,000 rubles will be paid without the obligation being enforced.

and the pale hand of death stalked in." bitter pill of adversity overtook him of the Missouri editor who wrote; "The a mousing owl." Which reminds one man "who always puts in his oar like recently referred to a colleague as a CONGRESSMAN O'NEALL, of Indiana.

Makesthe Weak Strong

as a result of overwork or the effect of the changing season, you should take that best of all tonion and blood purifiers, Hood's Sarvaperilla. It purifies and enriches the blood, tones the stomach. rouses; the torpid liver and kidneys, creates an appetite and builds up the system. Thousands who have taken it with benefit, testify that Bood's Sarsaparilla" makes the weak strong." "Hood's Sarsaparilla cured me of blood poison, gave me a noble appetite, overcame headsche and

have ever taken. It builds me up, makes me else my health generally." Mas. A. P. Lamprow Portland, Me.
"I have been troubled for many years with vio-

lent headache. Hood's Sersaparil's did me so much good that I am almost wholly cured. I earnestly recommend Hood's Sarvaparilla to all who suffer with hadaches." Mrs. E. Sarchell, Gates Avenue, dizziness, so that now I am able to work again." Brooklyn, N. Y.
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100 Doses One Dollar

100 Doses One Dollar



MAY TO BELL.

Dear Bell: I'll write you a short letter To say I'm wonderfully better; How much that means you ought to know, Who saw me just one month ago-Thin, nervous, fretful, white as chalk, Almost too weak to breathe or talk; Head throbbing, as if fit for breaking, A weary, ever-present aching.

But now life seems a different thing: I feel as glad as bird on wing! I say, and fear no contradiction That Pierce's Favorite Prescription Is grand! Why, I'd have died without it! Ma thinks there's no mistake about it, It's driven all my ills away: ? Just come and see! Yours ever.

As a newerful, invigerating tenic, Dr. Pierce's Favorite Prescription imparts strength to the whole system. For overworked, "worn-out," "rundown," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, it is the greatest earthly boon, being unequaled as an appetizing cordial and restorative tonic.

"Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrappers, and faithfully carried out for many years.

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