REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: The Bower of Tree Branches. (Preached at the Hamptons, Long Island.)

TEXT: "Go forth unto the mount and fetch olive branches, and pine branches, and path branches, and branches of thick trees, to make booths."— Vehemiah viii., 15.

Nehemiah viii., 15.

It seems as if Mount Olivet were unmoored. The people have gone into the mountain, and have cut off tree branches, and put them on their shoulders, and they come forth now into the streets of Jerusalem, and on the house tops, and they twist these tree branches into arbors or booths. Then the people come forth from their comfortable homes, and dwell for seven days in those booths or arbors. Why do they do that? Well, it is a great festal time. It is the feast of tabernacles; and these people are going to celebrate the desert travel of their fathers and their deliverance from their troubles, the experience of their fathers when traveling in the desert, they lived in booths on their way to the land of Canaan. And so these booths also become highly suggestive—I will not say they are necessarily typical, but highly suggestive—of our march toward heaven, and of the fact that we are only living temporarily here, as it were, in booths or arbors, on our way to the Canaan of eternal rest.

And what was said to the Jows literally.

of eternal rest.

And what was said to the Jews literally may fo-day be said figuratively to all this au-dience. Go forth into the mountain, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and myrtle branches, and palm branches, and branches of thick trees tomake booths. Yes, we are only here in a temporary residence. We are marching on. The merchant princes who used to live in Bowling Green, New York, have passed away, and their residences are now the fields of cheap merchants. Where are the men who fifty years ago owned New York? Passed on.

There is no use in our driving our stakes.

There is no use in our driving our stakes too deep into the earth; we are on the march. The generations that have preceded us have gone so far on that we cannot even hear the sound of their footsteps. They have gone over the bills and we are the state of the state gone over the hills, and we are to follow them. But, blessed be God, we are not in this world left out of doors and unsheltered. There are gospel booths, or gospel arbors, in which our souls are to be comforted. Go forth unto the mountain, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, and build booths.

Well, now we are to-day to construct a gospel arbor, or gospel booth; and how shall we construct it? Well, we must get all the tree branches and build. According to my

text we must go up into the mount and bring olive branches. What does that mean?

The olive tree grows in warm climates, and it reaches the height of twenty or twenty-two feet, a straight stem, and then an offshoot from that stem. And then people come, and they strip off these branches sometimes, and when in time of war the General of one army takes one of these olive branches and goes out to one of these clive branches and goes out to the General of another army, what does that mean? Why, it means unsaddle the war chargers. It means hang up the war knap-sacks. It is but a beautiful way of saying

Now, if we are to-day going to succeed in building this gospel arbor, we must go into the Mount of God's blessing, and fetch the olive branches and whatever elso we must have. We must have at least two olive have. We must have at least two onve-branches—peace with God and peace with man. When I say peace with God, I do not mean to represent God as a bloody chieftain, having a grudge against us, but I do mean to affirm there is no more antagonism between a affirm there is no more antagonism between a sound and a hare, between a hawk and a pullet, between elephant and swine, than there is hostility between holiness and sin. And if God is all holiness, and we are all sin, there must be a readjustment, there must be a re-

must be a stretching forth of clive branches. There is a great lawsuit going on now, and it is a lawsuit which man is bringing against his Maker; that lawsuit is now on the calendar. It is the human versus the divine; it is iniquity versus the immaculate; it is weakness versus omnipotence. Man began it; God did not begin the lawsuit. We began it; we assaulted our Maker, and the sooner we end this part of the struggle in which the finite attempts to overthrow the infinite and omninctent the scorer we end it. finite and omnipotent, the sooner we end it

Travelers tell us there is no such place as Mount Calvary, that it is only a hill, only an insignificant hill; but I persist in calling it the mount of God's divine mercy and love, far grander than any other place on earth, grander than the Alps or Himalayas, and there are no other hills as compared with it; and I have noticed in every sect where the cross of Christ is set forth, it is planted with olive branches. And all we have to do is to get rid of this war between God and ourselves, of which we are all tired. We want to back out of the war, we want to get rid of this hostility. All we have to do is just to get up on the mount of God's blessing, and pluck these olive branches and wave them before the throne. Peace through our Lord Jesus Christ.

Oh, it don't make much difference what the world thinks of you—what this King, that Queen, that Senator thinks of you. But come into the warm, intimate, glowing and everlasting relationship with the God's Control of the server of the control of the con it the mount of God's divine mercy and love

that Queen, that Senator thinks of you. But come into the warm, intimate, glowing and everlasting relationship with the God of the round universe; that is the joy that makes a hallelujah seem stupid. Ah, why do we want to have peace through our Lord Jesus Christ? Why, if we had gone on in ten thousand years of war against God, we could not have captured so much as a sword or cavalry stirrup, or twisted off one of the wheels of the charlot of his omnipotence. But the moment we bring this clive branch God and all heaven come on our side. Peace through our Lord Jesus Christ; and no other kind of peace is worth anything.

Jesus Christ; and no other kind of peace is worth anything.

But then we must have that other olive branch, peace with man. Now it is very easy to get up a quarrel. There are gunpowdery Christians all around us, and one match of provocation will set them off. It is easy enough to get up a quarrel. But, my brother, don't you think you had better have your horns sawed off? Had you not better make an apology? Had you not better sub-

your horns sawed off? Had you not better make an apology? Had you not better submit to a little humiliation? Oh, you say, until that man takes the first step I will never be at peace with him; nothing will be done until he is ready to take the first step. You are a pretty Christian. When would this world be saved if Christ had not taken the first step? We were in the wrong, Christ was in the right—all right and forever right. And yet He took the first step. And instead of going and gotting a knotty scourge with which to whip your antagenist, your enemy, you had better get up on the radiant mount where Christ suffered for His cremies, and just take an olive branch, not stripping off the soft, cool, fragrant leaves, but leaving them all on, and then try on them that gospel switch. It won't hurthem, and it will save you. Peace with Godpeace with man. If you cannot take those two doctrines you are no Christian.

Blest be the the that binds
Our hearts in Christian love.

Through all eternity.

But my text goes further. It says: Go up into the mountain and fetch olive branches and pine branches. Now what is suggested by the pine branches? The pine tree is healthy; it is aromatic; it is evergreen. How often the physician says to his invalid patients: "Go and have a breath of the pines? That will invigorate you." Why do such thousands of people go South every year! It is not merely to get to a warmer climate, but to get to the influence of the pine. There is health in it, and this pine branch of the text suggests the healthfulness of our holy religion; it is full of health, health for all, health for the mind, health for the soul.

I knew an aged man, who had no capital of physical health. He had had all the diseases you could imagine; he did not sat enough to keep a child alive; he lived on a beverage of hosannas. He lived high, for he dined every day with the King. He was kept alive simply by the force of our holy religion. It is a healthy religion; healthy for the eye, healthy for the hand, healthy for the feet, healthy for the heart, healthy for the liver, healthy for the spleen, healthy for the wholeman. It gives a man such peace such quietness, such holy equipoise. Oh that we all possessed it, that we possessed it, now. I mean that it is healthy if a man gets enough of it. Now, there are some people who get just enough religion to bother them, just enough religion to make them sick; but if a man take a full, deep, round inhalation of these pine branches of the gospel arbor, he will find it buoyant, exuberant, undying, immortal health.

But this pine branch of my text also sug.

of these pine branches of the gospel arbor, he will find it buoyant, exuberant, undying, immortal health.

But this pine branch of my text also suggests the simple fact that it is an evergreen. What does this pine branch care for the snow on its brow? It is only a crown of glory. The winter cannot freeze it out. This evergreen tree branch is as beautiful in winter as it is in the summer. And that is the characteristic of our holy religion; in the sharpest, coldest winter of misfortune and disaster, it is as good a religion as it is in the bright summer sunshine. Well, now that is a practical truth. For if I should go up and down these aisles, I would not find in this house fifty people who had had no trouble. But there are some of you who have especial trouble. God only knows what you go through with. Oh, how many bereavebrents, how many poverties, how many persecutions! How many misrepresentations! And now, my brother, you have tried everything else, why don't you try this evergreen religion? It is just as good for you now as it was in the days of your prosperity; it is better for you. Perhaps some of you feel almost like Muckle Backie, the fisherman, who was chided one day because he kept on working, although that very day he buried his child. They came to him and said: "It is indecent for you to be mending that boat when this afternoon you buried your child." And the fisherman looked up and said: "Sir, it is very easy for you gentlefolks to stay in the house with your handkerchiefs to your eyes in grief; but, sir, ought I to let the other five children starve because one of them is drowned? No, sir, we maun work, we maun work, though our hearts beat like this hammer."

You may have had accumulation of sorrow and misfortune. They come in flocks, they

maun work, we maun work though our hearts beat like this hammer."

You may have had accumulation of sorrow and misfortune. They come in flocks, they come in herds upon your soul; and yet I have to tell you that this religion can console you, that it can help you, that it can deliver you if nothing else will. Do you tell me that the riches and the gain of this world can console you? How was it with the man who had such a fondness for money that when he was sick he ordered a basin of gold pieces to be brought to him, and he put his gouty hands down among the gold pieces, cooling his hands off in them, and the rattle and rolling of these gold pieces were his amusement and entertainment. Ah, the gold and silver, the honors, the emoluments of this world are a poor solace for a perturbed spirit. You want something better than this world can give. A young Prince, when the children came around to play with him, refused to play. He said: I will play only with Kings. And it might be supposed that you would throw away all other solace before this regal satisfation, this imperial joy. Ye who are sons and daughters of the Lord Almighty ought to play only with Kings.

The hill of Zion yields
A thousand secred sweets,

mighty ought to play only with Kings.

The hill of Zion yields

A thousand secred sweets,
Before we reach the heavenly fields
Or walk the golden streets.

But my text takes a further step and it says: "Go into the mountain, and fetch olive branches, and pine branches, and pâlm branches," Now, the palm tree was very much honored by the ancients. It had three hundred and sixty different uses. The fruit was conserved; the sap was a beverage; the stems were ground up for food for camels; the base of the leaves was turned into hats, and mats, and baskets; and the leaves were carried in victorious processions; and from the root to the top of the highest leaf there was usefulness. The tree grew eighty-five feet in height sometimes, and it spread broad leaves four and five yards long; it meant usefulness and it meant victors received. leaves four and five yards long; it meant usefulness, and it meant victory; usefulness for what it produced, victory because it was brought into celebrations of triumph. And oh, how much we want the palm branches in the churches of Jesus Christ at this time! A great many Christians don't amount to anything. You have to shove them out of the way when the Lord's chariots come along. We don't want any more of that kind of the way when the Lord's chariots come along. We don't want any more of that kind of Christians in the church.

The old maxim says: "Do not put all your eggs into one basket;" but I have to tell you eggs into one basket;" but I have to tell you for this matter of religion you had better give your all to God, and then get in yourself.
"Oh," says some one, "my business is to sell silks and cloths." Well, then, my brother, sell silks and cloths to the glory of God. And some one says: "My business is to raise corn and carrots." Then, my brother, raise corn and carrots to the glory of God. And some one says: "My business is to manufacture horse shoe nails." Then manufacture horse shoe nails to the glory of God. There is nothing for you to do that you ought to do but

ing for you to do that you ought to do but for the glory of God.

Usefulness is typified by the palm tree. Ah, we don't want in the church any more people that are merely weeping pillows, sighing into the water, standing and admiring their long lashes in the glassy spring. No wild cherry, dropping bitter fruit. We want palm trees, holding something for God, something for angels, something for man. I am tired and sick of this flat, tame, insipid, satin slippered, namby-pamby, highty-tighty religion! It is worth nothing for this world, and it is destruction for eternity.

Give me five hundred men and women fully consecrated to Christ, and we will take any city for God in three years. Give me ten thousand men and women fully consecrated to Christ, and we will take any city for God in three years ten thousand of them would take the whole earth for God. But when are we going to begin?

Ledyard, the great traveler, was brought before the Geographical Society of Great Britain, and they wanted him to make some explorations in Africa, and they showed him all the perils, and all the hard work, and all the exposure, and after they had told him what they wanted him to do in Africa, they said to him: "Now, Ledyard, when are you ready to start?" He said: "To-morrow morning," The learned men were astonished; they thought he would take weeks or months to get ready. Well, now, you tell me you want to be earnest for Christ; you want to be useful in Christian service. When are you going to begin? Oh, 'Xat you have the decision to say: "To-day, now?" Go now into the mount and gather the palm branches. But the palm branch means victory. We are by nature the servants of Satan. He stole us, he has his eye on us, he wants to keep us. The word comes from our Father that if we will zery to break loose from this doing of wrong, our Father will help us; and some day we rouse up. and we look the black tyrant in the face, and we fly at him, and we wrestle him down, and we put our heel on his neck, and we grid him in the dust, and we say, Vi

when the spirit has hed the body your friends will be talking as to where they shall bury you. What difference does it make to you where they bury you? The angel of the resurrection can pick you out the resurrection can pick you out of the dust anywhere, and all the cemeteries of the earth are in God's care. Oh you are going to be more than conqueror. Don't you think we had better begin now to celebrate the coming victory? In the old meeting-house at Summerville, my father used to lead the singing, and he would strike it upon his knee, and then put the tuning-fork to his car to catch the right pitch and start the hymn. But, friend, don't you think we had better be catching the pitch of the everlasting song, the song of victory when we shall be more than conquerors? Had we not better begin the rehearsal on earth? "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water; and God shall wipe away all tears from their eves." when the spirit has fled the body your friends water; and God shall wipe away all tears from their eyes."

City of Eternity, to thy bridal balls From this prison would I flee; Ah, glory! that's for you and me.

Ab, glory! that's for you and me.

My text brings up one step further. It says, go forth into the mount and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees. Now, you know very well that a booth or arbor made of slight branches would not stand. The first blast of the tempest would prostrate it. So then the booth or arbor must have four stout poles to hold up the arbor or booth and hence for the up the arbor or booth and hence for the building of the arbor for this world we must have stout branches of thick trees. And so it is in the Gospel arbor. Blessed be God that we have a brawny Christianity, not one easily upset. The storms of life will come upon us, and we want strong deetrine; not only love but justice: not only invitacome upon us, and we want strong doctrine; not only love, but justice; not only invitation by warning. It is a mighty Gospel; it is an omnipotent Gospel. There are the stout branches of thick trees. I remember what Mr. Finney said in a school house in this State. The village was so bad it was called Sodom, and it was said to have only one good man in all the village. was so tad it was called Sodom, and it was said to have only one good man in all the village, and he was called Lot; and Mr. Finney, preaching, described the destruction of Sodom, and the preacher declared that God would rain destruction upon His hearers unless than too recented And the recented in less they, too, repented. And the people in the school-house sat and ground their teeth in the school-house sat and ground their teeth in anger, and clinched their fists in indignation; but before he was through with his sermon they got down on their knees and cried for mercy while mercy could be found. Oh, it is a mighty Gospel; not only an invitation, but a warning; an omnipotent truth, stout branches of thick trees. Well, my friends, what I have shown you here is the olive branch of peace, here is the pine branch of evergreen gospel consolation, here the palm tree branch of usefulness and victory, and here are the stout branches of thick trees, The gospel arbor is done. The air is aromatic of heaven. The leaves rustle with the glad-The gospel arbor is done. The air is aromatic of heaven. The leaves rustle with the gladness of God. Come into the arbor. I went out at different times with a fowler to the mountains to catch pigeons; and we made our booth, and we sat in that booth, and watched for the pigeons to come, and we found flocks in the sky, and after a while they dropped into the net and we were successful. So I come now to the we were successful. So I come now to the door of this gospel booth and I look out. I see flocks of souls flying hither and flying thither. Oh, that they might come like clouds and as doves to the window. Come into the booth.

VITAL statistics in New York City are playing hob with old theories. While the average death-rate for the While the average death-rate for the entire city is 26.33 per thousand inhabitants, the death-rate in the tenement district was but 22.71, while in the most densely populated portion of the city it was only 22.55. A closer inspection shows that the death-rate in large, crowded tenement houses was less than in the smaller. What becomes of brown states for the courses of brown states for the course of brown states for the course of brown states for the course of the course comes of brown-stone fronts, pure air, clean shirts, and streets, and such, in the face of such statistics? Or, is it high living and much leisure?

the face of such statistics? Or, is it high living and much leisure?

A Georgia physician writes to the Constitution, of Atlanta, that the solution used in the hand-grenades now offered so extensively for sale is a constitution of the property of the pro Constitution, of Atlanta, that the solution used in the hand-grenades now offered so extensively for sale, is easily and cheaply made by taking twenty pounds of common salt, ten pounds of sal-ammoniac (muriate of ammonia, to be had of any druggist), and dissolving in seven gallons of water. When it is dissolved it can be bottled and kept in each room in the house. In case of fire, one or two bottles should be thrown with force into the burning place, hard enough to break them, and the fire will certainly be extinguished.

WITH all the vagaries of the day in the way of healing-"prayer cure," "faith cure," "Christian science healing," and a thousand nostrums prepared and sold by quacks-there is a field for a "mind cure"-that is, a system by which the patient shall exercise his common sense, aid his physician by regulating his own diet and habits, keep good hours, keep cool, keep his temper, and see if such rational self-discipline does not reduce his bill with both leech and apothe-

Down in Danville the other day, Sam Jones, preaching to an audience of 3,000 colored folks, asked all those who hadn't told a lie this year to stand up, whereupon all but four or five persons kept their scats. This occurrence is set down as a proof of the mendacity of the colored race, but it likewise goes to show that they are willing to confess their sins, which is equivalent to asking forgiveness for them. This is a good example to white folks.

On a drooping bough of a large elm, close by a hotel, in Sunderland, Mass., two English robins have made a nest. Strong winds caused so much swaying as to endanger the eggs in the nest. The birds have been equal to the emergency. They have secured some twine and fastened one end under the nest and the other end to a larger branch below, thus avoiding the danger of too much oscillation. The instinct exhibited by these birds has attracted considerable attention.

A COMPANY has been formed in New York to manufacture sandwiches by the thousand and retail them throughout the city, in liquor stores, offices and factories, by means of peddlers.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JULY 21.

Lesson Text: "Samuel, the Reformer," 1 Sam. vii., 1-12-Golden Text: Isa., i., 16, 17-Commentary.

1. "And the men of Kirjath-jearim came and fetched up the Ark of the Lord." This hely vessel, the Ark of Jehovah, which was the most sacred vessel in the Tabernacle, or in the Temple, the same Ark being used in each, and which is mentioned now at least thirty-five times since chap. iii., 3, is to me one of the most interesting of Bible studies, and speaks to me of Jessus both as God and man, God's law in His heart, delighting to do the will of God, fulfilling all rightsousness, the end of the law for rightsousness to every one that believeth, our mercy seat, our hidden manna, our High Priest chosen by God, the great head of the church from whom the cherubim are formed, the revelation to us of the Father's love and eternal purpose; and yet, though it thus talks of all those glorious things, the full significance of it will not be known till the temple of God is opened in Heaven, and there is seen in His temple the Ark of His Covenant. (Rev. xi., 19.)

2. "While the ark abode in Kirjath-jearim * * * it was twenty years; and all the house of Israel lamented after the Lord." We know from H Sam. vi., 1-3, that the ark was in the house of Abinadab a very much longer period than twenty years; but the last clause of this verse may indicate that this was the period that clapsed after the return of the ark before Israel was awakened from her sin to gather together unto the Lord, and serve Him conly." This was the eventation of

3. "Return unto the Lord with all your hearts, put away the strange gods, * * * prepare your hearts unto the Lord, and serve Him only." This was the exhortation of Samuel to Israel as they lamented after the Lord, and he assured them that if they would thus sincerely turn to God He would deliver them out of the hand of the Philistines. So Joshua pleaded with the people ere he was taken from them (Josh. xxiv., 14-23); and so Moses had instructed them (Deut. xxx., 2, 3, 10). Let any believer determine that every

taken from them (Josh. xxiv., 14-23); and so Moses had instructed them (Deut. xxx., 2, 3, 10). Let any believer determine that every idol shall go, that he will deny self, take up his cross daily, and follow Jesus, and he shall surely have victory over all his enemies and become a great power for God.

4. "Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only." Good desires and resolutions are no use unless carried out; the prodigal son might have perished if he had only said: "I will arise and go," and had not actually arisen and gone; many Christians know that they are far from enjoying fellowship with God because of idols cherished in their hearts, and they often resolve to put them away and be whole hearted for Christ, but there is nothing accomplished until, like Israel in this verse, they actually do it.

5. "I will pray for you unto the Lord." In Jas. v., 16, we are told that "the effectual, fervent prayer of a righteous man availeth much," and we know that Moses by his intercession saved Israel from destruction more than once. In Jer. xv., 1, Moses and Samuel are associated as men mighty in prayer. God told Abimelech that Abraham would pray for him and thus bring blessing to him and his house (Gen. xx., 7-17); and Abraham's intercession for Sodom (Gen. xviiii, 30-33) is a memorable occasion. It is to be feared that much prayer is simply saying words, but that only is true prayer which is asking from the heart, in the name of Jesus, for that which we really desire for His glory.

6. "They gathered together, drew water, poured it out before the Lord, fasted on that day and said there, we lave sinned against the Lord." The pouring out of water symbolic in the lord. In the lord, a stead on that the Lord." The pouring out of water symbolic is a simply so the simple of the Lord. The pouring out of water symbolic is a simple water symbolic is a simple of the Lord. The pouring out of water symbolic is a simple of the Lord. The pouring out of water symbolic is a simple of the Lo

nbles when he sees the weakest saint upo his knees," and if one praying saint makes him tremble a nation in true penitential prayer must make him awfully afraid, so

8. "Cease not to cry unto the Lord our God for us." This was their prayer to Samuel. It is good to hear them say "the Lord our God," and they have a right to say it now since they have truly turned to Him, and He will undoubtedly prove Himself to be "the Lord their God," for He says: "Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me." (Psalms L, 15).

9. "And Samuel took a sucking lamb and offered a burnt offering wholly unto the Lord, and Samuel cried unto the Lord for Israel, and the Lord heard him." The burnt offering typifies the sacrifice of the Lord Jesus, who is all offerings in one, the only sacrifice for sin; and reminds us that without shedding of blood there is no remission, and that only in the name and by virtue of the merits of Christ can we draw near or come to God. (Heb. ix., 22; Acts iv., 12.) Samuel did not approach God because he was holy or trusting in his merits, but only as one who believed God and came trusting in the sacrifice; thus trusting he came with confidence in God and was heard.

10. "The Philistines drew near to battle against Israel; but the Lord thundered with a great thunder * * and discomfited them." The Philistines may have thought that as they conquered even when the ark was in the camp of Israel, so they would conquer now, but circumstances had changed. At that time Israel relied on the ark, and it was simply a battle between men and men, but now Israel was relying upon God, and it was a conflict between the Philistines and the God of Israel, and consequently they could not but be smitten. Thunder is the voice of "And Samuel took a sucking lamb and

was a conflict between the Philistines and the God of Israel, and consequently they could not but be smitten. Thunder is the voice of Jehovah (Ps. xxix., 3, 4; Job xxxvii., 1-5; John xii., 28, 29) and when He speaks in judgment none can stand before Him, all His ene-

John xii. 28, 29 and when He speaks in judgment none can stand before Him, all His enemies must fall.

11-12. "Ebenezer, hitherto hath the Lord helped us." Israel pursued and smote the Philistines, for the Lord fought for them, and Samuel, to commemorate the victory and strengthen Israel's faith in the future, set up this stone and called it Ebenezer, saying: "Hitherto hath the Lord helped us." The word Ebenezer is only found in these three places (chap. iv., 1; v., 1; vii., 12), the first two referring to the victory of the Philistines, but this one to the victory of Israel when they truly repented and relied on Jehovah. How many places can we look back to where the enemy conquered because we were sinful and disobedient, and in how many such places have we now set up an Ebenezer to mark the fact that where once we fell on account of sin, we now stand firm because we have repented, rely on the Lord and serve Him only.—Lesson Helper.

THE laws that are multiplied by the different States regulating the sale of articles to minors are not enforced, and it is doubtful if they can be enforced. Illinois now pushes forward a statute forbidding the sale to young people of publications principally consisting of accounts of criminal deeds. There are books of the Hebrew Scriptures that would be excluded under the law. A large part of English history as written consists of accounts of criminal deeds. Our legislators' instincts are well enough in such matters; but for all that they do harm with their ex-



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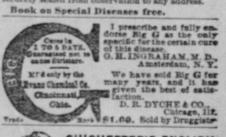
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