#### REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "A Religious Movement in 1891."

TEXT: "Turry ye in the city of Jerusalem until ye be endued with power from on high."—Luke xxiv., 49.

For a few months, in the providence of God, I have two pulpits, one in Brooklyn and the other in New York, and through the kindness of the printing press an ever widening opportunity. To all such hearers and readers I come with an especial message. The time has arrived for a forward movement such as the church and the world have never seen. That there is a need for such a religious movement is avident from the fact ligious movement is evident from the fact that never since our world was awung out among the planets has there been such an organized and determined effort to overorganized and determined effort to overthrow righteousness, and make the Ten
Commandments obsolete and the whole Bible
a derision. Meanwhile alcoholism is taking
down its victims by the hundreds of thousands, and the political parties get down on
their knees, practically saying: "O thou almighty rum jug! we bow down before thee!
Give us the offices—city, State and national.
Oh, give us the offices, and we will worship
thee for ever and ever; Amen."

The Christian Sabbath meanwhile, appointed for physical, mental and spiritual
rest, is being secularized and abolished. As
if the bad publishing houses of our own country had exhausted their literary filth, the
French and Russian sewers have been invited
to pour their scurrility and moral slush into

to pour their scurrility and moral slush into the trough where our American swine are now wallowing. Meanwhile there are enough houses of infamy in all our cities, open and unmolested of the law, to invoke the omnipotent wrath which buried Sodom under a daluge of brimstone. The pandemoniae world, I think, has massed its troops, and they are at this moment plying their batteries upon family circles, church circles, social circles, political circles and national circles. Apollyon is in the saddle, and riding at the head of his myrmidons would capture this world for darkness and woe. to pour their scurrility and moral slush into

myrmidons would capture this world for darkness and woe.

That is one side of the conflict now raging. On the other side we have the most magnificent gospal machinery that the world ever saw or heaven ever invented. In the first place there are in this country more than eighty thousand ministers of religion and, take them as a class, more consecrated, holist more consistent more saif denying. holier, more consistent, more self denying, more faithful men never lived. I know them by the thousands. I have met them in every city. I am told, not by them, but by people outside of our profession, people engaged in Christian and reformatory work, that the clergy of America are at the head of all good enterprises, and whoever also full they may enterprises, and whoever else fail they may be depended on. The truth of this is demon-strated by the fact that when a minister of religion does fall, it is so exceptional that the newspapers report it as something startling, while a hundred men in other callings may go down without the matter being considered

go down without the matter being considered as especially worth mentioning.

In addition to their equipment in moral character the clergy of this country have all that the schools can give. All archæological, rhetorical, scientific, scholastic, literary attainment. So much for the Christian ministry of all denominations. In the next place on our side of the conflict we have the grandest churches of all time and higher style of membership and more of them, and a host without number of spiendid men and style of membership and more of them, and a host without number of splendid men and women who are doing their best to have this world purified, elevated, gospelized. But we all feel that something is wanting. Enough hearty songs have been sung and enough earnest sermons preached within the last six months to save all the cities of America, and saving the cities you save the world. ica, and saving the cities you save the world, for they overflow all the land either with

their religion or their infamy.

But look at some of the startling facts. ings of their own young, had not heard the bleating of the Lamb that was to be slain. Out of the cighteen hundred million of the human race fourteen hundred million are without God and without hope in the world, the camel driver of Arabia, Mahomet, with his nine wives, having half as many disciples as our blessed Christ, and more people are worshiping chunks of painted wood and carved stone than are worshiping the living and eternal God. Meanwhile, the most of me who are engaged in Christian work. I as our blessed Christ, and more people are worshiping chunks of painted wood and carved stone than are worshiping the living and eternal God. Meanwhile, the most of us who are engaged in Christian work—I speak for myself as well as others—are toiling up to our full capacity of body, mind and soul, harnessed up to the last buckle, not able to draw a pound more than we are drawing or lift an ounce more than we are drawing or lift an ounce more than we are

What is the matter? My text lets out the cret. We all need more of the power from on high. Not muscular power, not logical power, not scientific power, not social power, not financial power, not brain power, but power from on high. With it we could accomplish more in one week than without it in a hundred years. And I am going to get it, if in answer to prayer, earnest and long continued, God will grant it to me, His un-worthy servant. Men and women who know how to pray whan your press for the continued.

in a hundred years. And I am going to get it, if in answer to prayer, earnest and long continued, God will grant it to me, His unworthy servant. Men and women who know how to pray, whan you pray for yourselt, pray for me that I may be endued with power from on high. I would rather have it than all the diamond fields of Goiconda, and all the pearls of the sea, and all the gold of the mountains. Many of the mightiest intellects never had a touch of it, and many of the less than ordinary intellects have been surcharged with it. And every man and woman on earth has a right to aspire to it, a right to pray for it, and, properly persistent, will obtain it.

Power from on the level is a good thing, such power as I may give you, or you may give me, by encouraging words and actions. Power from on the level when we stand by each other in any Christian undertaking. Power from on the level when we stand by each other in any Christian undertaking. But power from the level when the religious and secular press forward our Christian undertaking. But power from the level is not sufficient. Prover from on high is what we need to take possession of us. Power straight from God. Supernatural power, omnipotent power, all conquering power. Not more than one out of a thousand Christians has it all the time. Given in abundance, these last ten years of the nineteenth century would accomplish more for God, and the church, and the world than the provious ninety years of this century.

A few men and women in each age of the world have possessed it. Caroline Fry, the immortal Quakeress, had it, and three hundred of the depraved and suffering of Newgate prison, under her exhortation, repented and bolisved. Jonathan Edwards had it, and Northampton meeting house heard the outburst of religious emotion as he spate of righteousnass and judgment to come. Samuel Budgett, the Christian merchani, had it, and Northampton and the provious ninety general Baker and Dr. Nettleton and Truman Osborn rise to preach in the village church at Somerville, N. J.

of the highest mountains of sin. In the eighteenth century, in England and America, religion was at a low water mark. William Cowper, writing of the clergy of these days,

Except a few with Ell's spirit blest. Hophni and Phineas may describe the rest.

The infidel writings of Shaftesbury and Hobbes and Chubb had done their work. But power from on high came upon both the Wesleys and Lady Huntington on the other side the Atlantic, and upon William Tennant and Gilbert Tennant and David Brainerd on this side the Atlantic, and both hemispheres felt the tread of a pardoning God. Coming to later date, there may be here and there in this audience an aged man or woman who can remember New York in 1831, when this power from on high descended most wondrously. It came upon pastors and congregations and theatres and commercial establishments. Chatham Street Theatre, New York, was the scene of

a most tremendous religious awakening.

A committee of Christian gentlemen called upon the lessee of the theatre, and said they ould like to buy the lease of the theatre Would like to buy the lease of the taracte.

He said, "What do you want it for?" They replied, "For a church." "For wh-a-at?" said the owner. "For a church," was the reply. The owner said, "You may have it, and I will give you a thousand dollars to help and I will give you a thousand dollars to help you on with your work." Arthur Tappan, a man mightily persecuted in his time, but a man, as I saw him in his last days, as honest and pure and good as any man I ever knew, stepped on the stage of old Chatham Theatre as the actors were closing their morning rehearsal and said, "There will be preaching here to-night on this stage;" and then gave out and sang with such people as were there the old hymn:

The voice of free grace cries, escape to the mount-For all that believe Christ has opened a fountain

The barroom of the theatre was turned into a prayer room, and eight hundred persons were present at the first meeting. For seventy successive nights religious services were held in that theatre, and such scenes of mercy and salvation as will be subjects of nversation and congratulation among the ransomed in glory as long as heaven lasts. But I come to a later time—1857—remembered by many who are here. I remembe it especially, as I had just entered the office of the ministry. It was a year of hard times A great panic had flung hundreds of thou A great panic had flung hundreds of thou-sands of people penniless. Starvation en-tered habitations that had never before known a want. Domestic life in many cases became a tragedy. Suicide, garroting, burglary, assassination were rampant. What an awful day that was when the banks went down! There has been nothing like it in thirty years, and I pray God there may not be anything like it in the next thirty cen-turies. Talk about your Black Pridays! Is turies. Talk about your Black Fridays! It was Black Saturday, Black Sunday, Black Monday, Black Tuesday, Black Wednesday, Black Tbursday as well as Black Friday.

This nation in its extremity fell helpless before the Lord and cried for pardon and peace, and upon ministers and laymen the power from on high descended. Engine houses, warerooms, hotel parlors, museums, factories, from 12 to 1 o'clock, while the oper atives were resting, were opened for prayers and sermons and inquiry rooms, and Burton's old theatre on Chambers street, where our ancestors used to assemble to laugh at the comedies, and all up and down the streets, and out on the docks and on the decks of ships lying at the wharf people sang,
"All hall the power of Jesus's name," while
others cried for mercy. A great mass meeting of Christians on a week day, in Jayne's
Hall, Philadelphia, telegraphed to Fulton
Street Prayer Meeting in New York, saying,
"What bath God wrongets" and telegraphe. Street Prayer Meeting in New York, saying, "What hath God wrought?" and a telegram went back saying, "I'wo hundred souls saved at our meeting to-day." A ship came through the Narrows into our harbor, the captain reporting that himself and all the crew had been converted to God between New Orleans and New York.

In the busiest marts of our busiest American cities, where the worshipers of Mammon had been counting their golden beads, men began to calculate, "What shall it profit a man if he gain the whole world and lose his soul?" The waiters in restaurants after

But look at some of the startling facts. It is nearly nineteen hundred years since Jesus Christ came by the way of Bethlehem caravansary to save this world, yet the most of the world has been no more touched by this most stupendous fact of all eternity than if on the first Christmas night the beasts of the stall, amid the bleatings of their own young, had not heard the the Court of Appeals at half-past eight o'clock in the morning for prayer and praise. Printed invitations were sent out to the fire-men of New York saying, "Come as suits your convenience best, whether in fire or citizens' dress, but come! come!" Quarry-men knelt among the rocks. Fishermen knelt in their boats. Weavers knelt among

In those days what songs, what sermons, what turnings to God, what recital of thrillwhat turnings to God, what recital of thrilling experiences, what prodigals brought home, what burning tidings of souls saved, what serfdom of sin emancipated, what wild rout of the forces of darkness, what victories for the truth! What millions on earth and in heaven are now thanking God for 1857, which, though the year of America's most glorious blessing. How do you account for 1857, its spiritual triumphs on the heels of its worldly misfortune? It was what my text calls the power from on on the heels of its wormy miscornion it was what my text calls the power from on

That was thirty-three years ago, and though there have been in various parts of the land many stirrings of the Holy Ghost, there has been no general awakening. Does it not seem to you that we ought to have and may have the scenes of power in 1857 eclipsed by the scenes of power in 1857 eclipsed by the scenes of power in 1851? The circumstances are somewhat similar. While we have not had national panic and universal prostration as in 1857, there has been a stringency in the money market that has put many of the families of the earth to their wits end. Large commercial interests collapsing have left multitudes of employes without means of support. The racked brains of business men have almost or entirely given way. New illustrations all over the land, of the fact that riches have not only feet, on which they walk slowly as they come, but wings on which they speed when they go. Eternal God!T hou knowest how cramped and severe and solemn a time it is with many. And as the business ruin of 1857 was followed by the glorious triumphs of grace, let the awful struggles of 1890 be followed by the halloughans of a nation saved in 1891.

Brethren in the Gospel ministry! If we spent half as much time in prayer as we do in the preparation of our sermons nothing could stand before us. We would have the power from on high as we never had it. Private membership of all Christendom! If we spent half as much time in positive prayer for this influence as we do in thinking about it and talking about it, there would not be secretaries enough to take down the names of laose who want to give in their names for enlistment.

As the power from on high in 1857 was That was thirty-three years ago, and

As the power from on high in 1857 was more remarkable in academies of music and lyceum halis and theatres than in churches, why not this winter of 1891 in these two academies of music, places of secular entertainment where we are during the rebuilding of our Brooklyn Tabernacle, so gransly and graciously treated by the owners and lessors and lesses; why not expect and why not have the power from on high, comforting power, arousing power, convincing power, converting power, saving power, compotent power my opinion is that in this cluster of cities by the Atlantic coast, there are five hundred thousand people now ready to accept the Gospel call, if, freed from all the conventionalities of the church, it were carnesity and with strong faith presented to them.

In these brilliant assemblies there are hundreds who are not frequenters of churches, and who do not believe much if at all in ministers of religion or accelestastical organizations. But God knows you have struggles in which you need help, and bereavements in which you want solace, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in which you ought to have defense, and persecutions in the lad only a courtesy title.

plexities in which you need guidance, and with a profound thoughtfulness you stand by the grave of the old year, and the cradle of the young year, wondering where you will be and what you will be when "rolling years shall cease to move." Power from on high descend upon them!

Men of New York and Brooklyn, I offer you God and heaven! From the day you came to these cities what a struggle you have had! I can tell from your careworn countenances, and the tears in your eyes, and the deep sigh you have just breathed that you want re-enforcement, and here it is, greater than Blucher when he re-enforced Wellington; greater than the Bank of England when last month it re-enforced the Barings—namelast month it re-enforced the Barings-namely, the God who through Jesus Christ, is ready to pardon all your sin, comfort all your scrrows, scatter all your doubts, and swing all the shining gates of heaven wide open before your redeemed spirit. Come into the kingdom of God! Without a half second of

delay come in!

Many of my hearers to-day are what the world calls, and what I would call splendid fellows, and they seem happy enough, and are jolly and obliging, and if I were in trouble I would go to them with as much confidence as I would to my father, if he were yet alive. But when they go to their rooms at night, or when the excitements of social and business life are off, they are not content, and they want something better. social and business life are off, they are not content, and they want something better than this world can offer. I understand them so well I would, without any fear of being thought rough, put my right hand on their one shoulder and my left hand on their other shoulder and push them into the kingdom of God. But I cannot. Power from on high, lay hold of them!

At the first communion after the dedication of our former church three hundred and twenty-eight souls stood up in the aisless and

twenty-eight souls stood up in the aisles and publicly espoused the cause of Christ. At another time four hundred souls; at another time five hundred; and our four thousand five hundred membership were but a small part of those who within those sacred walls took upon themselves the years of the took upon themselves the vows of Christian. What turned them? W saved them? Power from the level?

ower from on high.

But greater things are to be seen if ever hese cities and ever this world is to be taken for God. There is one class of men and women in all these assemblages in whom I women in all these assemblages in whom I have especial interest, and that is those who had good fathers and mothers once, but they are dead. What multitudes of us are orphans! We may be 40, 50, 80 years old, but we never get used to having father and mother gone. Oh, how often we have had troubles that we would like to have told them, and we always felt as long as father and mother were alive we had some one to whom we could go! Now I would like to sak if you think that all their prayers in your behalf have been answered. "No" you say, "but it is too late; the old folks are gone now."

I must courteously contradict you. It is not too late. I have a friend in the ministry.

who was attending the last hours of an aged Christian, and my friend said to the old Christian, "Is there no trouble on your mind?" The old man turned his face to the wall for a few moments, and then said:
"Only one thing. I hope for the salvation of
my ten children, but not one of them is yet
saved. Yet I am sure they will be, God
means to wait until I am gone." So he died.
When my friend told of the circumstances eight of the ten had found the Lord, and I have no doubt the other two before this have found Him. Oh, that the long postponed answers to prayer for you, my brother, for you, my sister, might this hour descend in power from on high.

Oh, unanswered prayers of father and mother, where are you? In what room of the old homestead have they hidden? Oh, unanswered prayers, rise in a mist of many tears into a cloud, and then break in a shower which shall soften the heart of that man who is a bard here are the statement of the stat who is so hard he cannot cry, or that woman who is ashamed to pray! Oh, armchair of who is ashamed to pray! Oh, armchair of the aged, now empty and in the garret among the rubbish, speak out! Oh, staff of the pilgrim who has ended his weary journey, tell of the parental auxieties that bent over thee! Oh, family Bible, with story of births and deaths, rustle some of thy time worn leaves, and let us know of the wrinkled hands that once turned thy pages, and explain that spot where a tear fell upon the passage: "Oh, Absalom, my son, my son, would God I had died for thee."

Good and gracious God! what will become of us, if after having had such a devout and praying parentage, we never pray for our-selves! We will pray. We will begin now. Oh, for the power from on high, power to move this assemblage, power to save Brook-lyn and New York, power of evangelism that lyn and New York, power of evangelism that shall sweep across this continent like an ocean surge, power to girdle the round earth with a red girdle dipped in the blood of the cross! If this forward movement is to begin at all there must be some place for it to begin, and why not this place? And there must be some time for it to begin, and why not this time? And so I sound for your ears a rhythmic invitation, which, until a few days ago, never came under my eye, but it is so sweet, so sobbing with pathos, so triumphant with joy, that whoever chimed it, instead of being an enymous, ought to be immortal: anonymous, ought to be immortal:

Thy sins I bore on Calvary's tree; The stripes, thy due, were laid on me, That peace and pardon might be free— O wretched sinner, come!

Bardened with galli, wouldst thou be blest? Trust not the world; it gives no rest; I bring relief to hearts opprest— O weary sinner, come!

Come, leave thy burden at the cross; Count all thy gains but empty dross, My grace ropays all carthly loss— O needy sinner, come!

Come, hither bring thy boding fears, Thy aching heart, thy bursting tears, The mercy's voice salutes thine ears; O trembling sinner, come!

#### How Crocodiles Trap Birds.

I have watched upon many occasions the stealthy advance of a crocodile to capture small birds, when in flights of many thousands they have settled upon yielding branches of dwarf willows, writes Sir Samuel Baker in "Wild Beasts and Their Ways." The elastic boughs bent down beneath the weight of the innumerable flock, and the crocodile's head appeared above the surface at a distance, sank below, and quickly reapeared (the eyes and crown alone above the water) within ten yards of the unsuspecting birds, all of whom were busily engaged in twittering excitement, quarreling for places and occasionally dipping their beaks in the water when the bending twigs permitted them to drink. In a few moments after the disappearance of the wary eyes a tremendous splash was accompanied by a pair of open jaws, which swept the occupants of the lower branches into the greedy throat.

### A Trade Mark Instead of a Name.

"Bertha M. Clay," says the Epoch, is not a . me, but a trade mark with a rather rious origir. Mrs. Braeme was English, and her books first came over as advance sheets from Conway, her London publisher. They were signed 'B. M. C.," the author's initials written backward. Who B. M. C. was was one of those things no fellow on this side could find out. The American publisher knew that his readers did not like mere letters. They wanted names-the more high-flown the better. He wrote B. M. C., Bertha M. Clay, and sent a man to England to find out out all about her. By much diplomacy he at last got in communication with her, and paid liberally for work to which, under our laws,

### SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JANUARY 11.

Lesson Text: "Idolatry in Israel," I Kings, xii., 25-33-Golden Text: Exodus xx., 4-Commentary.

25. "Then Jeroboam built Shechem in Mount Ephraim and dwelt therein." Re-hoboam having been warned by Shemiah, the man of God, not to go against the revolt the man of God, not to go against the revolting tribes to subdue them, returned home with his army and contented himself to be King of Judah only, according to the word of the Lord (vs. 22-24). Thus the twelve tribes became two nations, not to be united again till the coming of the son of David in power and glory (Ezek. xxxvii., 21-28). Shechem became for a time the capital of the kingdom of the ten tribes.

"And went out from theree and built

"And went out from thence and built Penuel." Here the angel of the Lord wrestled with Jacob and changed his name to Israel. Jacob called the name of the place Penuel (the face of God), for, said he, I have seen God face to face, and my life is preserved

(Gen. xxx., 28, 30). 26. "And Jeroboam said in his heart, 'now shall the kingdom return to the house of David." He evidently did not know in his David." He evidently did not know in his heart anything of the meaning of either Shechem (shoulder) or Penuel (the face of God). His heart had not received the precious promise of Deut. xxxiii., 12, nor did he know Him of whom it is written "the government shall be upon His shoulder" (Isa. ix., 6). Although God had promised to build him a sure house if only he would hear and obey and do right in His sight (xi., 38). It is evident that he knew not the face of God nor cared to walk before Him.

fore Him.

27. "If this people go up to sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, unto Rehoboam, king of Judah, etc." There is no gratitude to God in this, norany confidence in Him, but there is a thought of direct disobedience; for Jeroboam knew that God had commanded that sacrifice should be offered only in the city and at the place which He had chosen (Deut. xiii, 5, 14). The offered only in the city and at the place which He had chosen (Deut. xiii., 5, 14). The Lord God had chosen Jerusalem and put His name there, that there, and there only, Israel should worship Him (Deut. xii., 11; I Kings should worship Him (Deut. xii., 11; I Kings of Holies, above the mercy seat, between the cherubim. Had Jeroboam been obedient to God it would have been a stranger to this fear of he would have been a stranger to this fear of he would have been a stranger to this fear of losing his kingdom and his life.

28. "Whereupon the king took counsel and made two calves of gold." It was not the counsel of God, it must have been the counsel of the ungodly. He must have known the story of the golden calf in the wilderness and of the thousands who fell because of that in. He had the spirit of Color and the country of the story of the spirit of Color and the country of that sin. He had the spirit of Cain, who preferred his own thoughts and ways to

those of God, and feared not to disobey.

29. "And he set the one in Bethel, and the other put he in Dan." What a desecrator of holy places! Bethel (house of God), where God gave to Jacob such a glorious vision of heavenly things and such promises for the future (Gen. xxviii., 11-19); where God set upon a ladder that reached to heaven and Jacob dedicated a pillar to God, here this rebel sets up an idol and establishes idolatry. Had he thought of the meaning of Dan Gen. xxx., 9—judgment—he might perhaps have feared to set an idol there; but he seems to have thought of nothing except the fear of

lesing his kingdom.

30. "And this thing became a sin." Not only a sin against God, but a sin against himself and all his house to cut it off, and to destroy it from off the face of the earth (xiii, 34). He that sinneth against God wrongeth

his own soul, and all they that hate Him love death (Prov. viii., 36).

"The people went to worship before the one, even unto Dan." It would be such worship as Cain offered, the worship of disobedience, and therefore hateful to God. They were breaking the first and second commandments of the law, besides all the other commands which God had given concerning the only place of worship. There is no particular re now where we are to worship God, bu as Jesus taught the woman of Samaria, God seeketh true worshipers who will worship Him in spirit and in truth.

"And he made an house of high places, and made priests of the lowest of people which were not of the sons of Levi." Not-withstanding the command: "Thou shalt give the Levites unto Aaron, and to his sons, " \* and the stranger that cometh night shall be put to death" (Num. iii., 9, 10), this man takes any one and sets him apart as a priest. It is not enough to despise the only true God, the God of Israel, and the Holy City, and the Temple, the only appointed place of sacrifice, but he also despises God's chosen priesthood and sets up one of his own.

We do not need to seek far even in our own. chosen priesthood and sets up one of his own. We do not need to seek far, even in our own day, for a man-made priesthood, many of whom, to judge by their conduct, are among the lowest of the people, and if they do not worship calves they certainly do worship golden eagles. Nor need we step outside the Protestant church, nor even enter the Episcopal church, to find them, for they may be found in all denominations.

found in all denominations.

32. "And Jeroboam ordained a feast

\* " \* like unto the feast that is in Judah,
and he offered upon the alter." Moses did and he offered upon the alter." Moses did not ordain feasts; everything connected with the tabernacle and temple, and worship and feasts was appointed by God; but this man takes the place of God and imitates God. He reminds us of one described in II Thess. ii., 4, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

Sacrificing unto the calves that he had made, and he placed in Bethel the priests of the high places which he had made." God was the architect of tabernacle and temple,

was the architect of tabernacle and temple, but these places of worship were made by this man, to whom God had been so kind, and who was now so vigorously exting himself and his people against God.

33. "So he offered upon the altar." Notice this expression three times in this verse and in the last, and also the phrase "which he had made" the same number of times. It is all his doing, and God is excluded.

"In the month which he had devised of his own heart," It was all the devising of his own heart, an unbelieving, hateful heart, just like yours and mine before we were born from above. Naturally we are away from God and against God, yet He loves us and is kind to the unthankful and the evil. His love and His goodness should lead us to repentance (Rom. II., 4), but many like Jeroboam only despise it.—Lesson Helper.

An Egyptian soythe, recently unearthed, is exhibited among the actiquities in the private museum of Flinders Petrie, in London. The shaft of the instrument is wood, supporting a row of flint saws, which are securely cemented into it. This discovery will set at rest the speculations which have been made as to how the crops of the land were gathered in the flint and early copper age. It has long been suspected that such an instrument as Mr. Petrie has brought to light was used, but there was no direct evidence.

In Moscow may be seen in the streets any day a beggar who was a few years ago one of the richest men in the city. His father left him \$7,500,000, but he gambled it all away. He cared literally for nothing but gambling, and if he had the money again he would risk it once more in the same way.

## Malaria

ble matter, and which, breathed into the lungs, enter and poison the blood. If a healthy condition of the blood is maintained by taking Hood's Sarsaparilla one is much less liable to malaria, and Hood's Sarsaparilla has cured many severe cases of this distressing affection even in the advanced stages when the terrible chilis and fever prevailed. Try it.

And if you decide to take Hood's Sarasaparilla de not be induced to buy any substit

Hood's Sarsaparilla ld by all druggists. \$1; six for \$5. Prepar by C. I. HOOD & CO., Apothecarles, Lowell, Mass. 100 Doses One Dollar



Growing Too Fast

become listless, fretful, without energy, thin and weak. But you the tify them and build them up, by the

# SCOTT'S

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PRE-IN BOTH THE OLD AND YOUNG, IT IS UNEQUALIED. Avoid substitutions offered.

INY N C-1

The Old Battlefields.

General Butterfield said the other evening, that the Count of Paris was very much struck on his recent visit to the Virginia battlefields with the clearness with which the lines of the contending armies were still outlined. Everything is as it used to be over twenty years ago. The pine shrubs and oats overgrow the bloody angle at Spottsylvania Court House, but the earthworks are still intact. About there the Count picked up many Minie balls, and canteens and saber belts are scattered about in profusion where Hancock's and Upton's men made one of the most brilliant charges of the war. The old McCool house, in the rear of the angle is standing still, though all its shingles were shot off during the battle.

The fifty largest libraries in Germany possess about 12,700,000 volumes, against England with about 6,450,000 and North America with about 6,100,000

The population of New England has increased nearly half a million in the last ten years. But the farming population has decreased.

There are 157 farmers in the Verm Legislature.

All that we can say as to the merits of Il bins's Electric scap, pales into nothingness fore the story it will tell you used, of its own perfect quality, if you will give it one trial. Don't take imitation. There are lots of them. THERE is a gain of nearly 8,000,000 bales of cotton for 1800 over 1888.

\$100 Reward. \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hail's Catarrh stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting the nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. Cherry & Co., Toledo, O.

A MICHIGAN syndicate has purchased 300,-000 acres of pine land in New Mexico.

Entitled to the Best.

All are entitled to the best that their mone! will buy, so every family should have, at once a bottle of the best family remedy, Syrup of Figs, to cleanse the system when costive of bilious. For sale in 50c, and \$1 bottles by all leading druggists.

Money invested in choice one hundred dollar building lots in suburbs of Kansas City will pay from five hundred to one thousand per cent the next few years under our plan. \$25 cash and \$5 per month without interest controls desirable lot. Particulars on application. J. H. Bauerlein & Co., Kansas City, Mo.

FITS stopped free by Da. KLINE'S GREAT NERVE RESTORER. No fits after first day's use. Marvelouscures. Treatise and \$5 trial outline free. Dr. Kline, 931 Arch St., Phila., Pa.

Lee Wa's Chinese Headache Cure. Harm-less in effect, quick and positive in action. cent prepaid on receipt of \$1 per bottle. Adeler & Co.,522 W yandottest., Kansas City, Mo Do You Ever Speculate

Any person sending us their name and address will receive information that will lead to a fortune. Benj. Lewis & Co., Security Building, Kansas City, Mo.

Guaranteed five year eight per cent. First Mortgages on Kansas City property, interest payable every six months; principal and interest collected when due and remitted without expense to lender. For sale by J. H. Bauerlein & Co., Kansas City, Mo. Write for particulars

Timber, Mineral, Farm Lands and Ranches in Missouri, Kansas, Texas and Arkansas, bought and sold. Tyler & Co., Kansas City, Mo. Oklahoma Guide Book and Map sent any where on receipt of 30 cts. Tyler & Co., Kansas City, Ma Beecham's Pills cure Sick-Headache.

# FOR FIFTY YEARS.

Swifts Specific S. S. S. has a record enjoyed by no other S. S. S.

medicine. For over fifty years, it has been curing all

sorts of blood trouble from a ordinary

Considered Wonderful. Mr. Henry V. Smith, of Belmont West Va., says: "he considers his cure of Scrofula by S. S., one of the most wonderful on record. He had the disease of the worst type all his life until he was 22 years of age, and his wr bittered by it. Of course he had all sorts of treatment, but nothing benefited him permanently until he took S. S. S. which cleansed the poison from his system, and cured

PURELY VEGE-TABLE, AND IS HARM-LES TO : HE MOST DELICATE CHILD.

IS

pimple to the worse types of scrofula and blood poison. BOOKS ON BLOOD AND SKIN DISEASES FREE. THE SWIFT SPECIFIC CO., ATLANTA. GA.

him sound and well."

# READY RELIEF.

THE GREAT CONQUEROR OF PAIN

For Sprains, Bruises, Backache, Pain in the Chest or Sides, Headacne, Teothache, or any other external pain, a few applications rabbbd on by hand, act tike magic causing the pain to instantly stop.

For Congestions, Colds, Bronchitis, Pneumonia, Indiammations, Rheumatism, Neuralgia, Lambago, Sciatica, more thorough and repext ed applications are necessary.

All Internal Pains, Diarrhea, Colic, Spasms, Nausca, Fainting Spells, Nervousness, Siceplessness are relieved instantly, and quickly cured by taking inwardly 26 to 60 drops in half a tumbler of water.

An excellent nod mild Cathartic, Purely Vegetable. The Safest and Best Medicine in the world for the Cure of all Disorders of the

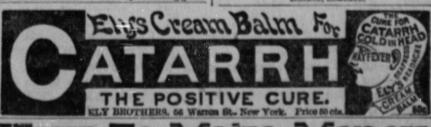
LIVER, STOMACH OR BOWELS.

Price 25 cts. a Box. Sold by all Druggists

Or for postage stamps any single article of the named. On no account be persuaded to accoun-your druggist any Yaseline or preparation the unless labelled with our name, because you in

Chesebrough Mfg. Co., 24 State St., N. V.

GRATEFUL-COMFORTING.



How To Make Money

A FEW HENS

is the motto and teachings of the Best Poultry Paper published. Il Costs Only 50 cts. a year; six months 25 cts. Cash or stamps. Sample free. Address FARM-POULTRY, Box 2118, Beston, Mass.



IF YOU CAN'T GET IT NEAR HOME, SEND TO US.