REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN DAY SERMON.

Subject: "Come, See the Place Where the Lord Lay."

TEXT: "Come see the place where the Lord ay."-Matthew xxviii., 6.

Visiting any great city, we are not satisfied until we have also looked at its cemetery. We examine all the styles of conotaph, mausoleum, sarcophagus, cript and sculpture. Here lies buried a statesman, yonder an orator, here a poet, out there an inventor, in some other place a great phi-lanthropist. But with how much greater interest and with more depth of emotion we look upon our family plot in the cemetery. In the one case it is a matter of public in-terest, in the other it is a matter of private and heartfelt affection. But around the grave at which we halt this morning there are gathered all kinds of stupendous in-terest. At this sepulcher, I have to tell you —in this sepulcher there was buried a king, a conqueror, an emancipator, a friend, a brother, a Christ. Monarch of the universe, but bone of our bone, and flesh of our flesh, and sorrow of our sorrow, and heart of our heart. "Come, see the place where the Lord

It has for surroundings the manor in the suburbs of Jerusalem, a manor owned by a wealthy gentleman by the name of Joseph. He was one of the court of seventy who had condemned Christ, but I think he had voted in the negative, or, being a timid man, had been absent at the time of the casting of the vote. He had laid out the parterre at great expense. It was a hot climate, and I suppose there were broad branched trees and wind-ing paths underneath them, while here the waters rippled over the rock into a fishpool, and yonder the vines and the flowers clam-bered over the wall, and all around these were the beauties of kiosk and arboriculture

After the featigues of the Jerusalem courtroom, how refreshing to come out in these
suburbs botanical and pomological!

I walk a little further on in the parterre
and I come across a cluster of rocks, and I
see on them the marks of a sculptor's chisel.

I come still closer and I find that there is a
subtrarrece recess and I walk degree the subterranean recess, and I and that there is a subterranean recess, and I walk down the marble stairs and come to a portico over the doorway—an architecture of fruits and flowers chisled by the hand of the scuiptor. go into the portico, and on either side here are rooms, two or four or six rooms of rock; in the walls niches, each niche large enough to hold a dead body. One of these rooms of rock is especially wealthy with sculpture. It was a beautiful and charming sculpture. It was a beautifur and charming spot. Why all this? The fact was that Joseph, the owner of the parterre, of that wealthy manor, had recognized the fact that he could not always walk those gardens, and he sought this as his own last resting place. What a beautiful plot in which to wait for

the resurrection!

Mark well the mausoleum in the rock. is to be the most celebrated tomb in all the ages; catacombs of Egypt, tomb of Napoleon, Mahal Taj of India, nothing compared with it. Christ had just been murdered, and His body must be thrown out to the dogs and the ravens, as was customary with crucified bodies, unless there be prompt and effective hindrance. Joseph, the owner of the mausoleum, begs for the body of Christ, and he takes and washes the poor and mutilated frame from the blood and the dust, and shrouds it and perfumes it.

I think embalmment was omitted. When in olden times they wished to embalm a dead body, the priest with some preferators of

body, the priest with some pretension of medical skill would show the point between the ribs where the incision was to be made. Then the operator would come and make the incision, and then run for his life else he would be slain for violating the dead body. Then the other priests would come with salt or niter, and cassia, and wine of palm tree, and complete the embalmment. But I think in this case embalmment was omitted lest there be more excitement and another riot. The funeral advances. Present, Joseph, the owner of the mausoleum; Nicodemus, who brought the flowers, and the two Marys. Heavy burden on the shoulders of two men as they carry the body of Christ down the marbistairs and into the portico, and lift the dead weight to the level of the niche in the rock and push the body of Christ into the only pleasant resting place it ever had. These men coming forth close the door of rock against the recess. The government, afraid that the disciples would steal the body of Christ and play resurrection, put upon the door the seal of the Sanhedrim, the violation of that seal, like the violation of the seal of the United States Government or of the British Government, always followed with

severe penalties.

A regiment of soldiers from the tower of Antonio is detailed to guard that mausoleum. At the door of that tomb a fight took place At the door of that tomb a light took place which decided the question for all graveyards and ceneeteries. Sword of lightning against sword of steel. Angel of God against the military. The body in the crypt begins to move in its shroud of fine linen and slides down upon the pavement, moves through the watter against the document. the portico, appears in the doorway, comes up the marble steps. Christ, having left His mortuary attire behind Him, comes forth in the garb of a workman, as I take it, from the fact that the women mistook Him for

There and then was shattered the tomb so that it can never be rebuilt. All the trowels of earthly masonry cannot mend it. For-ever and forever it is a broken tomb. Death that day taking the side of the military re-ceived a horrible cut under the angel's spear of flame, and must himself go down at the last—the King of Terrors disappearing be-fore the King of Grace. "The Lord is risen." Hosanna! Hosanna!

O weep no more, your comforts slain; The Lord is risen; He lives again.

The Lord is risen: He lives again.

While standing around the place where the Lord lay I am impressed with the fact that mortuary honors cannot atone for wrongs to the living. If they could have afforded Christ such a costly sepulcher they could have afforded Him a decent earthly residence. Will they give a piece of marble to the dead Christ when they might have given a soft pillow to the living Christ? If they had put half the expense of that mausoleum in the making of Christ's life on earth comfortable the story would not have been so sad. He wauted bread; they gave Him a stone. Christ, like every other benefactor of the world, was better appreciated after He was dead.

Standing in this place where the Lord lay

Standing in this place where the Lord lay I am impressed with the fact that floral and sculptural ornamentation are appropriate for the places of the dead. We are all glad that in the short time of the Saviour's inhumation He lay amid flowers and sculpture. I cannot quite understand what I see in the newspapers where, amid the announcements and obsequies, the friends request "send no flowers." Why, there is no place so appropriate for flowers as the casket of the departed. If your means allow—I repeat, if your means allow—let there be flowers on the grave. Put them on the hearse, flowers on the grave. Put them in the hand; it means victory. Christ was buried in a parterretypes of resurrection.

Christ was buried in a garden. Flowers are types of resurrection.

Standing in this place where the Lord lay I am also impressed with the indignity of unpretending obsequies. Joseph that day was mourner, sexton, liveryman—had the entire charge of all the occasion. Four people only at the burial of the King of the Jniverse. Let this be consolatory to those who, through small means or lack of large acquaintances, have but little demonstration of grief at the grave of their dead. It is not necessary. Long line of glittering equipages, two rows of silver handles, casket of costly wood, pall bearers scarfed and gloved are not necessary.

christ looks out from heaven at a burial where there are six in attendance, and remembers there are two more than He had at His obsequies. Not recognizing this idea, how many small properties are scattered in

the funeral rites, and widowhood and orphanage go out to the cold charity of the world. The departed lett enough property to have kept the family together until they could take care of themselves, but it is all absorbed in the funeral rites. That wentfor crape which ought to have gone for bread. A man of small means can hardly afford to die in one of our great cities! Funeral pageantry is not necessary. No one was ever more lovingly and tenderly put into the grave than Christ, but there were only four in the procession.

Again, standing in this place where the the funeral rites, and widowhood and or

Again, standing in this place where the Lord lay, I am impressed with the fact that you cannot keep the dead down. The seal of the Sanhedrim, a regiment of soldiers from the tower or Antonio to stand guard, floor of rock, roof of rock, wall of rock, niche of rock cannot keep Christ in the niche of rock cannot keep Christ in the crypt. Come out and come up He must. Came out and came up He did. Prefiguration. The first fruits of them that sleep. Just as certain as you and I go down into the grave, just so certain we will come up again. Though you pile up on the top of us all the bowlders of the mountains you cannot keep us down. Though we be buried under the coral of the deepest cavern of the Atlantic Ocean we will rise to the surface.

Various scriptural accounts say that the work of grave breaking will begin with the blast of trumpets and shoutings; whence I take it that the first intimation of the day will be a sound from heaven such as has never before been heard. It may not be so very loud, but it will be penetrating. There are mausoleums so deep that undisturbed silence has slept there ever since the day when the sleepers were left in them. The great noise shall strike through them. Among the corals of the sea, miles deep, where the shipwrecked rest, the sound will strike. No one will mistake it for thunder or the blast of earthly minstrelsy. There will be heard the voice of the uncounted millions of the dead, who come withing out of the gates of etempty. rushing out of the gates of eternity, flying toward the tomb crying: "Make way! Oh, grave, gives us back our body! We gave it to you in corruption; surrender it now in incorruption." Thousands of spirits arising incorruption." Thousands of spirits arising from the field of Sedan, and from among the rocks of Gettysburg, and from among the passes of South Mountain. A hundred thou sand are crowding Greenwood. On this grave three spirits meet, for there were three bodies in that tomb! Over that family vault twenty spirits hover, for there were

twenty bodies.
From New York to Liverpool, at every From New York to Liverpool, at every few miles on the sea route, a group of hundreds of spirits coming down to the water to meet their bodies. See that multitude. That is where the Central America sank? And yonder multitude! That is where the Pacific went down. Found at last! That is where the City of Boston sank. And yonder the President went down. A solitary spirit alights on yonder prairie. That is where a traveler perished in the snow. The whole air is filled with spirits—spirits flying north, spirits flying south, spirits flying east, spirits flying west. Crash! goes Westminster Abbey as all its dead kings and orators and poets get up.

poets get up.
And now the air is darkened with the fragments of bodies that are coming togethe from the opposite corners of the earth. Lo limbs finding their mate—bone to bone, sinew to sinew—until every joint is recon-structed and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed. A surgeon told me that after the battle of Bull Run he amputated limbs, throwing them out of the window, until the ile reached up to the window sill. All those ragments will have to take their places. Those who were born blind shall have eyes divinely kindled; those who were lame shall have a limb substituted. In all the hosts of the resurrected not one eye missing, not one footclogged, not one arm palsied, not one tongue dumb, not one ear deaf.

Wake up, my friends, this day, this glorious Easter morning, with all these congratulations. If I understand this day, it means perce toward heaven and peace Great wealth of flowers wers. Wreath them around the brazen throat of the cannon, plant them in the deserts until it shall blossom like the rose, braid them into the name of the war charger as he comes back. No more red dahlias of human blood. Give us white lilies of reace. Street all the Bring more flowers. white lilies of peace. Strew all the earth with Easter garlands, for the resurrection we celebrate this morning implies all kinds of resurrection, a score of resurrections.

Resurrection from death and sin to the life

of the gospel. Resurrection of apostolic faith. Resurrection of commercial integrity. Resurrection of national honor. Resurrection of international good will. Resurrection of art. Resurrection of literature, Resurrection of everything that is good and kind and generous and just and holy and beautiful. Nothing to stay down, to stay buried, but sin and darkness and pain and disease and revenge and death. Let those tarry in the grave forever. "Glory to God in the highest, and on earth peace, good will to

Christ, the Lord, is risen to-day.
Sons of men and angels say,
Raise your songs and triumphs high,
Sing, ye heavens, and earth reply.
Love's redloming work is done,
Fought the fight, the battle won.
Lot the san's eclipse is o'er;
Lot he sets in blood no more.

The Oldest White Man.

The oldest white man, probably, in the United States whose age can be clearly authenticated, is Eli Gray, who resides at Roxbury, Delaware County, N. Y. The records in the Town Clerk's office at Weston, Fairfield County, Conn., attest the fact that Mr. Gray was born n that town on December 16, 1785, and while yet a youth removed to New York State. Jay Gould's father was the first male child born in the town of Roxbury. Mr. Gray says he remembers the date of the occurrence, October 3, 1792, and he was intimate with the family until past middle age. Mr. Gray's mother, as is also shown by the town records of Weson, lived to be 120 years old. A half century of Gray's life was spent on the Gould homestead, near Roxbury. Gray was small in stature during his prime, but was wiry and "nervy." He is the lather of two children. His wife died a lew years ago in the Delaware County Poor House. At the age of forty Mr. Fray adopted the course of "squatting" apon unoccupied land, and he took an active part in the anti-rent troubles of 1842. Going into the woods he would select a pleasant location, erect a log tabin and live there as long as he could to so without paying rent. The ruins of

everal of these orbins can now be seen.

Mr. Gray lives in a little hut near Roxoury and, though failing mentally and physically, can still give many reminis-sences of olden times. The town of Roxoury appropriates \$364 yearly for his care and maintenance. Jay Gould sent Gray a Christmas present of \$50 last year and takes considerable interest in the old nan's welfare .- St. Louis Republic.

Red and White Ash Coal.

Very few householders know anything about the respective qualities of red ash and white ash coal. In many small cities white ash is all that can be had. For range use, however, a good red ash coal gives out more heat and is more sconomical than anything else. The cook does not like it so well if she is indined to be indolent, because it does not burn up so rapidly as white ash coal, and cannot be started so quickly; but when it is once started and burning its asting powers are surprising .- New York

SABBATH SCHOOL

INTERNATIONAL LESSON FOR APRIL 5.

Lesson Text: "Saved From Famine," 2 Kings vii., 1-16 - Golden Text: Psalm evii., 8-Commentary.

To-day's lesson brings before us Samaria so besieged by the Syrians that there is a terrible famine, and mothers are so crazed by hunger that they eat their own children (chap. vi., 25, 29), as has been foretold by Moses (Lev. xxvi., 29; Deut. xxviii., 55, 57), and all because of their rebellion against God.

1. "Then Elisha said, Hear ye the word of the Lord." The king of Israel professed to be so filled with horror at the doings of the people that he swore to kill Elisha, and proceeded forthwith to put his threat in execution. These are the words of Elisha to him and his messengers. The king was shocked by what he saw, but what he saw was only the result of the sin which God saw and which the king himself was responsible for. He cared not for "the word of the Lord." "Thus saith the Lord" was nothing to him, and hence all this suffering

and hence all this suffering.

2. "Behold, if the Lord would make windows in heaven might this thing be." Thus spake a companion of the king of Israel, in reply to the word of the Lord by Elisha, that to morrow there would be feet in to-morrow there would be food in abundanand thus speaks many a professed Christian to-day, in reference to the great promises of the Lord of Hosts. It is a fearful sin, but so common, to make light of the word of God or reject it altogether, because it seems impossible or unreasonable.

3, 4. "Why sit we here until we die?" We

are now introduced to four outcasts, with-out the city because of their leprosy, who are in a most pitiable condition. They are dying slowly of disease; hunger is now hastening their death—there is no relief from the city; the Syrians can only kill them, and thus shorten their misery, but possible may take pity on them and save them. It is their only hope, and their minds are made up. The condition of these men was sad indeed, but what about those in all Christendom who are on the way to the resolutions. are on the way to the second death and are indifferent to it? There they sit, many of them in our churches, but they are dead in sin, perishing because they will not eat, and indifferent to the future that awaits them.

5. "And they rose up in the twilight to go unto the camp of the Syrians, and, behold, there was no man there." Tremblingly and stealthily, under cover of the twilight, they moved toward the camp of the enemy, but enemy there was none, no one to be seen. Their fears vanish, their hearts leap within them: they expected death, but they find life. Their fears vanish, their mean they find life, them; they expected death, but they find life, them; they expected death, but they find life, food and riches in abundance. The change in their circumstances is an illustration of the difference between an unsaved person seeking satisfaction from this world and a saved soul rejoicing in the fullness of the re-demption and life eternal that is in Christ "whosoever will" (John iii., 16; Rom. vi.,

23; Rev. xxi., 67 xxii., 17). 6. "The Lord had made the host of the Syrians to hear a noise of chariots, and a Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host." He did not open their eyes to see the hosts of the Lord as He did the eyes of Elisha's servant (vi., 17), but He caused their ears to hear, and their hearts to imagine a great host pursuing them. It was not a host of Hittites and Egyptians, as they thought, but the unseen hosts of the Lord.

7. "Wherefore they arose and fled for their lives." How many ways the Lord has of overthrowing His enemies and sending

of overthrowing His enemies and sending deliverance to such as He desires to bless! As to His enemies, He can lead them into the sea and drown them, or send fire from heaven and burn them, or hallstones to slay them, or an angel to still them forever, or, as in this case, cause them to fiee when no man pur-sues. As to those whom He helps, He may send bread from heaven, or commission birds to bring it, or send an angel, or simply mul-tiply the meal in the barrel, day the day tiply the meal in the barrel day by day, or cause our enemies, as in this case, to provide the supply. The Lord knoweth how.

9. "We do not well; this day is a day of good tidings, and we hold our peace." Thus

pake the lepers as they perhaps paused in space the sepers as they perhaps paused in their overwheiming joy to consider the famine-stricken city so near by. What a word this is for all who have heard and re-ceived the glad tidings of salvation, and are rejoicing in the possession of eternal life, the forgiveness of sins, and all the riches of His grace and glory as we consider the milions on earth who are dying without God because we fail to send them the good tidings.

"If we tarry till the morning light some mischief will come upon us." Who can tell what the loss will be in the resurrection morning to all believer who have described.

what the loss will be in the resurrection morning to all believers who have done nothing to spread the glad tidings, when at the judgment seat of Christ their iniquity has found them out (R. V., margin).

10. "So they came and cailed unto the porter of the city." They did not stop at good resolutions, but immediately put the same into effect. Let all believers who are thinking of talling or sending the good tidling.

into effect. Let all believers who are think-ing of telling or sending the good tidings to others, at once do something about it and the work will move on. These lepers did not wait till the morning, but at once, during the night, they hastened back to the city. How different their feelings now from what they were as they went to the Syrians; then their topic was death, but now it is life and daily express for the during

their topic was death, but now it is life and deliverance for the dying.

11. "And he called the porters; and they told it to the king's house within," Thus the good tidings are passed on from one to another, no one thinking of himself, but only of the message of joy which he bears.

12. "And the king arose in the night and said unto his servants, I will now show you

said unto his servants, I will now show you what the Syrians have done to us." Neither does the king wait till the morning. It is a time of sore trouble, and perhaps sleep had forsakenhim. But he does not believe the good tidings; he imagines mischief. Had he believed the word of the Lord by Elisha he might now have said humbly and gratefully. "This is the Lord's doing and marveious in our eyes" (Ps. cxviii., 23). But he knew not the Lord, and was very much like many in our day who, instead of believing God's good tidings, are full of evil imaginations and suggestions of the devil.

13. "Let us send and see." Thus suggested one of his servants more wise than his master. Such a wonderful story was surely worth looking into. Like the lepers, they could not be much worse off than they now were, and if the tidings were true their deliverance was at hand.

and if the tidings were true their deliverance was at hand.

14. "The king sent after the host of the Syrians, saying, Go and see." A willingness to investigate is so much better than imagining or believing an evil report. God asks us to search the Scriptures, to read, to hear, to believe, to prove Him. Let us never turn away from anything God has revealed, but earnestly and reverently "Go and see" what He has written.

away from anything God has revealed, but earnestly and reverently "Go and see" what He has written.

15. "And they went after them unto Jordan; and the messengers returned and told the king " All the way to Jordan they found evidences of the hasty flight of the enemy. The leper's story was all true; these charioteers could not say to the lepers, "Now we believe, not because of thy saying, for we have seen for ourselves" (John iv., 43). Evidence all the way to Jordan is suggestive of all the way to the cross, where the last trace of our enemy, sin, is seen; for there Jesus made an end of sin for all who

trace of our enemy, sin, is seen; for there Jesus made an end of sin for all who accept Him, so that dead and risen with Him sin shall not have dominion over us.

16. "So a measure of fine flour was sold for a shekel, according to the word of the Lord." Whether men will hear or forebear, the word of the Lord will stand. No matter now semingly impossible, all things are possible with God, and nothing is too hard for the Lord (Matt. xix., 26; Jer. xxxii., 17.—Leszon Helper.

Mississippi has a girl's industrial college. Columbia, Ga., has laid the corner-stone of a building to be devoted to the same purpose, and now Alabams is agitating the subject.

NEWS AND NOTES FOR WOMEN.

Every shade of gray is popular. Ginghams come in great variety. String your neck with silver beads. Stripes are exhibited on every side. Daintiest of all are the India mulls. Metal ribbons are a marked feature. Luces are coming into fashion again. Street dresses will run largely to

Every black dress must have a dash of Coats, like capes, are cut longer this

White broche is now in demand for

neglige robes. The Empress of Austria employes a female doctor.

There are fifty or more female physicians in Chicago. Hairdressing just now is very elegant

and remarkably simple. The manicures say that a pretty woman rarely has a pretty hand.

A point d'Alencon shawl has been known to sell for \$10,000.

Mrs. Campbell Praed is probably the prettiest of English literary women.

There are fifty-nine women in New York City who keep provision stores.

The only woman in America who is an operatic conductor is Miss Emma Steiner. In the last five years twenty-seven Americans girls have married Chinamen. Individual asparagus tongs are novel-

ties that may serve a purpose as wedding The late Lady Roseberry, of England, bequeathed to her secretary, Miss Moick,

Mrs. R. L. Stuart's collection of laces would easily sell for several hundred thousand dollars.

Stripes, checks, plaids and mixtures are about equally divided between fabrics for both sexes.

Mme. Henri Greville says that the American woman makes too many acquaintances and too few friends.

Vice-President Morton's wife and Mrs. W. C. Whitney have laces worth from fifty to seventy thousand dollars.

Many years ago George W. Childs instructed his assistant editor never to let a witticism reflecting upon gentle woman creep into the columns of the Philadelphia Ledger.

A new must of sealskin has gauntletlike pieces added about the openings for the hands, which give the wearer the appearance of having on deep gauntlet gloves. It is exceedingly comfortable. A bright young girl who has fine taste

earns her living in New York by superintending the arrangements for any kind of entertainment. She decorates the table and makes some delicious dishes with her own hands.

Cora Bacon Foster, of Houston, one of the most successful real estate agents in Texas, has immortalized herself by voting at the election held recently in that city. She is the first woman who ever voted in Texas. Tailor-made gowns can be worn only

by women who can walk gracefully. is a notorious fact that few women walk well. I might also add that tailor-made gowns can be worn only by women who can afford them. "Carmen Sylvia" has a great literary

admirer in the Sultan of Turkey. The Queen of Roumania recently sent a superb edition of her works to the Ottoman potentate, who has expressed great pleasure in reading the Queen's poems.

The craze for elegant embroideries has spread from gowns to wraps, until the models employed are legion. Exquisite visites and jaunty jackets are richly decorated with gold and blue silks and finished with chenille fringes that are in tone with the embroideries.

A very pretty idea-that of the Young Ladies' Amateur Carrier-Pigeon Club in a London suburb. A quartet of pigeons makes them independent of telephone and postoffice for arranging teas and lawn tennis. Was not this carrier pigeon habit perhaps at the bottom of the myth that made pigeons the winged steeds of

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