REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "The Sundial of Ahaz."

TEXT: "And Isaiah the prophet cried unto the Lord; and He brought the shad-ow ten degrees backward by which it had gone down in the dial of Ahaz."—II King xx., 11.

Here is the first clock or watch or chro-nometer or timepiece of which the world has any knowledge. But it was a watch that did not tick and a clock that did not strike. It was a sundial. Ahaz, the king, invented it. Between the hours given to statecraft and the cares of office he invented statectaft and the cares of office he invented something by which he could tell the time of day. This sundial may have been a great column, and when the shadow of that col-umn reached one point it was nine o'clock A. M., and when it reached another point it was three o'clock P. M., and all the hours and ball heure more an executed On it was half hours were so measured. Or it may have been a flight of stairs such as may now be found in Hindostan and other old coun-tries, and when the shadow reached one step it was ten o'clock A. M., or another step it was four o'clock P. M., and likewise other hours may have been indicated. The clepsydra or water clock followed the

sundial, and the sandglass followed the clepsydra. Then came the candle clock of Alfred the Great and the candle was marked into three parts, and while the first part was burning he gave himself to religion, and while the second part was burning he gave himself to politics, and while the third part was burning he gave himself to rest. After awhile came the wheel and wear and Pope Sylvester the Second, was its most important inventor. And the skill of cen-turies of exquisite mechanism toiled at the clock of the Fourteenth century and Huy-ghens, the inventor, swung the first pendu-ium and Dr. Hooke contrived the re-coil escapement. And the "ratchet and and the "ratchet and and the "ratchet and and the holds" of the shadow of sickness! Shadow of bankruptcy! Shadow of mental de-pression! Shadow of persecution! Shadow of death! Speak out, oh sundial of Ahaz, and tell the people that God manages the shadow! As Hezekiah sat In his palace wrapped in invalidism and surrounded by anodynes and cataplasms and looked the black hand of the ium and Dr. Hooke contrived the re-coil escapement. And the "endless chain" followed and the "ratchet and pinion lever" took its place, and the compensation balance and the stemwinder followed, and now we have the buzz and clang of the great clock and watch factories of Switzerland and Germany and England and America turning out what reserves to be the correction of timemicers. seems to be the perfection of timepieces. It a man ever had controls the shadow. The took the world six thousand years to make setbacks are sometimes the best things that the present chronometer. So with the can happen. The great German author, measurement of longer spaces than minutes Schiller, could not work unless he had in his and hours. Time was calculated from new moon to new moon; then from harvest to harvest. Then the year was pronounced to be three hundred and fifty-four days and then three hundred and sixty days, and not until a long while after three hundred and sixty-five days. Then events were calcu-lated from the foundation of Rome, afterward from the Olympic games. Then the Babylonians had their measurement of the and the Romans theirs Armenians theirs and the and Hinyear the doos theirs. Chronology was busy centuries studying monuments, for centuries studying monuments, inscriptions, coins, mummies and astron-omy, trying to lay a plan by which all question of dates might be settled and events put in their right place in the pro-cession of the ages. But the chronologists only heaped up a mountain of confusion and heavily demonst until in the sixth confusion bewilderment until in the sixth century Dionysius Exiguus, a Roman abbot, said, "Let everything date from the birth at Bethlehem of the Lord Jesus Christ, the Saviour of the world." The abbot proposed to have things dated backward and forward to have things dated backward and for ward from that great event. What a splendid thought for the world! What a mighty thing for Christianity! It would have been most natural to date everything from the creation of the world. But I am glad the chronologists could not too easily guess creation of the world. But I am glad the chronologists could not too easily guess how old the world was in order to get the nations in the habit of dating from that occurrence in its documents and his-tories. Forever fixed is it that all history is to be dated with reference to the birth of Christ, and, this matter settled, Hales, the chief chronologist, declared that the world was made five thousand four hundred and eleven years before Christ, and the deluge came three thousand one hundred and fiftyfive years before Christ, and all the illus trious events of the nineteen centuries and all the great events of all time to come have been or shall be dated from the birth of Christ. These things I say that you may know what a watch is, what a clock is, what an almanac is, and learn to appreciate through what toils and hardships and perplexities the world came to its present con-veniences and comforts, and to help you to ectful consideration of that sundial of Absz planted in my text. We are told that Hezekiah, the king, was dying of a boil. It must have been one of wort kind of carbuncles, a boil witho any central core and sometimes deathful flg was put upon it as a poultice. Hezekiah did not want to die then. His son, who was to take the kingdom, had not yet been born, and Hezekiah's deatn would have been the death of the nation. So he prays for re-covery and is told he will get well. But he wants some miraculous sign to make him sure of it. He has the choice of having the shadow on the sundial of Ahaz advance or retreat. He replied it would not be so wonderful to have the sun go down, for it alderiuito have the sun go down, for it al-ways does go down sooner or later. He asks that it go backward. In other words, let the day instead of going on toward sundown, turn and go toward sunrise. I see the invalid king bolstered up and wrapped in blankets looking out of the window upon the sundial in the courtyard. While he watches the shadow on the dial the shadow begins to ratreat Instead of the shadow begins to retreat. Instead of going on toward six o'clock in the evening it goes back toward six o'clock in the morn-ing. The big poultice had been drawing for some time, and sure enough the boil broke and Hezekiah got well. Now I expect you will come on with your higher criticism and try to explain this away and say it was an optical delusion of Hezekiah, and the shadow only seemed to go back or a cloud came over and it was uncertain which way the shadow did go, and as Hezekiah expected it to go back he took the action of it to go back he took the action of bis own mind for the retrograde move-ment. No; the shadow went back on all the dials of that land and other lands. all the dials of that land and other lands. Turn to II Chronicles xxxii., 31, and find that away off in Bubylon the mighty men of the palace hoticad the same phenomenon. And if you do not like the Ride authority turn over your copy of Herodotus and find that away off in Egypt the people noticed that there was something the matter with the sun. The fact is that the whole universe waits upon God, and suns and moons and stars are not very big things to Him, and He can with His little finger turn back an entire world as easily as you can set back the hour hand or minute hand of your clock or wate At the opening of the new year people are At the opening of the new year people are moralizing on the flight of time. You all feel that you are moving on toward sun-down and many of you are under a conse-quent depression. I propose this morning to set the hands of your watches and clocks to going the other way. I propose to show you how you make the shadow of your dial like the shadow on the dial of Ahaz to stop going forward and make it go back-ward. You think I have a big undertaking on hand, but it can be done if the same Lord who reversed the shadow in Hezkiah's court-yard moves upon us. While looking at the sundial of Hezkiah and wo find the shadow retreating we onght to learn that God

lapse!" Oh, yes; we acknowledge God in the sunshine of a bright day or the sun-shine of a great prosperity. But suppose the day is dark? You have to light the gas at noon. The sun does not show him-self all day long. There is nothing but shadow. How slow we are to realize the suppose the day is dark? There is nothing but the day is dark? You have to light the gas at noon. The sun does not show him-self all day long. There is nothing but shadow. How slow we are to realize that the storm is from God and the darkness from God and the chill from God. Or we buy the day before the market retreats, or we make an investment that never pays, or we purchase goods that we cannot dispose of, or a crop of grain we sowed is ruined by drought or freshet, or when we took account of stock on the first of January we found ourselves thousands of dollars worse off than we expected. Who under such cir-cumstances says, "This loss is from God. I cumstances says, "This loss is from God. I must have been allowed to go into that un-fortunate enterprise for some good reason; God controls the east wind as well as the

west wind." My friends, I cannot look for one moment My friends, I cannot look for one moment on that retrograde shadow of Ahaz's dial without learning that God controls the shad-ows and that lesson we need all to learn. That He controls the sanshine is not so necessary a lesson, for anybody can be happy when things go right. When you sleep eight hours a night and rise with an appetite that cannot easily wait for breakfast and you go over to the store and open your mail to read more orders than you can fill, and in the next letter you find a dividend far larger than you have been promised, and your neighbor comes in to tell you some flatter-ing thing he has just heard said about you, and you find that all the styles of goods in which you deal have advanced fifteen per cent. in value, and on your way home you meet your children in full romp and there are roses on the center of the tea table and roses of health in cheeks all round the table, what more do you want of consolation? I don't pity you a bit. You feel as if you could boss the world. But for room the scent of rotten apples, and the decay of the fruits of earthly prosperity may become an inspiration instead of a depres-sion. Robert Chambers's lame feet shut him world reacowned publisher, and he became the world reacowned publisher, and helped fash-ion the best literature of the ages. The painful disorder like that of Hezzkiah called a carbuncle is spelled exactly the same as the precious stone called the car-buncle, and the pang of suffering may become the jewei of immortal value. Your setback, like that of Ahaz's sundial, may be recovery and triumuch. I never had may be recovery and triumph. I never had a setback but it turned out to be a set for-ward. You never would have become a Christian if you had not had a setback. The highest thrones in heaven are for the set-backs. In 1861 the shadow of the sundial of this nation was set back, and all things seemed going to ruin, and it was set back further in 1862, and further in 1863, and still further in 1965, but there is not an intel-ligent and well balanced man-north or east or west-but feels it was set back

oward the sunrise. But I promise to show you how the shaw-ows might be turned back. First, by going ows might be turned back. First, Br much among the young people. In most family circles there are grandchildren. By who have passed the meridian of life can compass themselves by juvenility. It is a bad thing for an old man or old woman to sit looking at the vivacity of their grand-children shouting. "Stop that racket!" Better join in the fun. Let the eighty-year-old grandfather join the eighty-year-old grandfather join the eighty-ear-old grandson or granddaughter. My father and mother lived to see over eighty children and grandchildren and great grandchildren, and grandchildren and great grandchildren, and a more boisterous crew were never turned out on this sublunary sphere, and they all seemed to cry to the old folks, "Keep young," and they did keep young. Don't young," and they did keep young. Don't walk with a cane unless you have to or only as a defence in a city afflicted with too many canines. Don't wear glasses stronger than necessary, putting on num-ber tens when eighteens will do as well. Don't go into the company of those who are always talking about resumatism and lumalways taking about resemation and fum-bago and shortness of breath and the brevity of human life. It is too much for my gravity to hear an octogenarian talking about the shortness of human life. From all I can find outhe has always been here and from present prospects he is always going to stay. Remain young. Hang up your stockings in Christmas time. Help the boys fly the kite. Teach the girls how to dress their dolls. Better than arnica for your stiff joints and catnip tea for your sleepless nights will be a large dose f youthful companionship. Set back the clock of human life. Make of the shadow of the sundial of Ahaz retreat ten degrees. People make themselves old by always talking about being old and wishing for the good old days, which were never as good as these days. From all I can hear the grandchildren are not half as bad hear the grandchildren are not half as bad as the grandparents were. Matters have been hushed up. But if you have ever been in a room adjoining a room where some very old people, a little deaf, were talking over old times, you will find that this age does not monopolize all the young rascais. It may now behard to get young people up early enough in the morning, but their grandpa-rents always had to be pulled out of bed. It is wrong now to play mischevious tricks on the unsuspecting, but eighty years ago at Sunrise the unsuspecting, but eighty years ago at school that now venerable man sat down on school that now venerable man sat down on a crocked pin not accidently placed there, and purposely drove the sleigh riding party too near the edge of the embankment that he might see how they would look when tumbled into the snow. And that man who has so little patience with childish exuber-ance was in olden times up to pranks, one-half of which if practiced by the eight-year-old of to-day would set grandfather and grandmother crazy. Revive your remem-brance of what you were between five and ten years of age, and with patience capable of everything join with the young. Put back the shadow of the dial not ten degrees, but fifty and sixty and seventy degrees. Set back your clocks also by entering on new and absorbing Christian work. In our desire to inspire the young we have in our easays had much to say about what has been accomplished by the young; of Ro-mulus, who founded Rome when he was twenty years of age; of Cortes, who had con-quered Mexico at thirty years; of Pitt, who was Prime Minister of England at twenty-four years; of Raphael, who died twenty-four years; of Raphael, who died at thirty-seven years; of Calvin, who wrote his "Institutes" at twenty-six; of Melano-thon, who took a learned professor's chair at twenty-one years; of Luther, who had conquered Germany for the Reformation by the time he was thirty-five years. And it is all very well for us to show how early in life one can do very great things for God and the welfare of the world, but some of the mightlest work for God has been done by septuagenarians and octogenarians and ward. You think I have a big undertaking on hand, but it can be done if the same Lord who reversed the shadow in Hezkiah's couri-yard moves upon us. While looking at the sundial of Hezkiah and wo find the shadow retreating we ought to learn that God controis the shadows. We are all ready to acknowledge His manage ment of the sunshine. We stand in the glow of a bright morning and we say in our feelings if not with so many words, "This life is from God, this warmth is from God." Or, we have a rush of prosperity and we say, "These successes are from God. What a providential thing It was I bought that lot just before the rise of real estate How grateful to God I am that I made that investment! Why, they have declared ten per cent, dividend! What a mercy it was that I sold out my shares before that col-

ness; when God wants it off he will take it off. Don't be frightened out of life by the grip as many are. At the first sneeze of an influenza many give up all as lost. No new terror has come on the earth. The microbes as the cause of disease were described in the Talmud seventeen hundred years ago as "in-visible legions of dangerous ones." Don't be visible legions of dangerous ones." Don't be scared out of life by all this talk about heart failure. That trouble his always been in the world. That is what all the people that ever passed out of this life have died of-heart failure. Adam had it and all of his descendants have had it or will have it. Do not be watching for symptoms or you will have symptoms of everything. Some of you will yet die of symptoms. Symptoms are often anly what we sometimes see in the country -a dead owl nailed on a barn door to scare living owls. Put your trust in God, go to bed at ten o'clock, have the window open six inches to let in the fresh air, sleep on your right side, and fear nothing. The old maxim was right, "Get thy spindle and distaff ready, and God will send the flax."

But while looking at this sundial of Ahaz nd I see the shadow of it move, I notice that it went back toward the sunrise instead of forward toward the sunset-toward the morning instead of toward the night. That thing the world is willing now to do, and in many cases has done. There have a great many things been written and spoken about the sunset of life. I have said some of them myself. But my text suggests a better idea. The Lord who turned back that day from going toward sundown and started it toward sunrise is willing to do the same thing for all of us. The theologians who stick to old re-ligious technicalities until they become soporifles would not call it anything but conver-sion. I call it a change from going toward sundown to going toward sunrise. That man tho never tries to unbuckle the clasp of evil habit and who keeps all the sins of the past and the present freighting him and who ignores the one redemption made by the only one who could redeem, if that man will examine the sundial he will find that the shadow is going forward and he is on the way to sundown. His day is on the road to night. All the watches that tick, all the clocks that strike, all the sand glasses that empty themselves, all the shadows that move on all the sundials indicate the approach of But now, in answer to prayer, as darkness. in my text the change was in answer to prayer, the pardoning Lord reverses things and the man starts toward sunrise instead of unset. He turns the other way. The Captain of salvation gives him the military command. "Attention! Right about face!" He was marching toward indifference, marching toward hardness of heart, marching toward rayerlessness, marching toward sin, marchng toward gloom, marching toward death. Now he turns and marches toward peace, arches toward light and marches toward omfort and marches toward high bops and marches toward a triumph stupendous and everlasting, toward hosannas that ever hoist and hallelujahs that ever roll. Now if that is not the turning of the shadow on the dial of Ahaz from going toward sundown to go-ing toward sunrise, what is it?

I have seen day break over Mount Blanc and the Matterborn, over the heights of Lebanon, over Mount Washington, over the Sierra Nevadas, and mid-Atlantic, the the Sterra Nevadas, and mid-Atlantic, the morning after a departed storm when the billows were liquid Aips and liquid Sierra Nevadas, but the sunrise of the soul is more effulgent and more transporting. It bathes all the heights of the soul, and illumines all the depths of the soul, and whelms all the focultion all the applications will the applifaculties, all the aspirations, all the ambi-tions, all the hops with a light that sick-ness cannot eclipse, or death extinguish, or eternity do anything but augment and magnify. I preach the sunrise. As I look at that retrograde movement of the shadow



The English Queen has an income of \$5000 a day.

Twenty-three English women are now practicing medicine in India.

Bonnet strings are managed entirely according to the whim of the wearer. Queen Victoria's lists of guests and

household orders are all typewritten. The most expensive lace ever manu-

factured cost ten times its weight in gold. Fashionable women wear two or three

gold butterflies in the hair for full-dress occasions.

Embroidered kid gloves are very showy, although they increase the size of the hand.

Linen cuffs are worn considerably with tailor dresses or with cloth toilets less severely made.

One of the biggest of the insurance companies in this country pays to a woman manager \$10,000 a year.

Margaret Fuller's pincushion was exhibited and regarded reverently at the Woman Suffragists, fair in Boston, Mass.

The Parliaments of two States in the German Empire have voted favorably on the admiision of women to higher education.

Dr. Helen Druskovitch, the first woman in Austria to follow a course of philosophical studies, has lost her reason from overwork.

A Miss Stone, of Westboro, Mass., rode into town the other day on a bicycle and gave an alarm of fire in time to save much property.

One-third of the women of Germany and Austria are said to support themselves, and half of those who are married help in gainful occupations.

Girdle-belts of fur on fur-trimmed costumes are new and unique, and like many other fashions of the season are chiefly designed for slender forms.

Mme. St. Omer, sixty-four years of age, is setting out on a voyage round the world with the object of collecting information for the French Geographical Society.

One of the silver wedding presents received by the Empress of Russia is an ermine mantle which cost \$10,000. This is a gift of the nobility of the province of Kherson.

The effort to restore street gowns to a sensible walking length seems to have been ineffectual. Trailing gowns and even short trains are worn in Paris on street costumes.

Queen Victoria was one of the exhibitors at a recent horse fair in England, and the reports show that she had to be content with a second prize, the first having been awarded to one of her sub-

An Electric Plow.

Senator Henry Keller, of Sauk Centre, Minn., is at work upon an invention which he is confident will revolutionize agriculture. He proposes to attach an electric motor, driven by a powerful storage battery, to a common breaking plow. He says that he is confident of the success of his idea, and that it will run with such speed, and so cheaply, as will enable all farmers to plow their lands by electricity .- Picayune.

Why continue the use of remedies that only relieve, when Ely's Cream Balm, pleasant of application and a sure cure for Catarrh and cold in head, can be had.

I had a severe attack of catarrh and become so deaf I could not hear common conversation. I suffered terribly from roaring in my; head. I procured a bottle of Ely's Cream Balm, and in three weeks could hear as well, as ever, and now I can say to all who are afflicted with the worst of diseases, catarrh, take Ely's Cream Balm and be cured. It is worth \$10.0 to any man, woman or child suf-fering from catarrh.—A. E. Newman, Gray-ling, Mich.

Apply Balm into each nostril. It is Quickly Absorbed. Gives Relief at once. Price 56 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren St., New York. The Most Pleasant Way

Of preventing the grippe, colds, headaches, and fevers is to use the liquid laxative remedy, Syrup of Figs, whenever the system needs a gentle, yet effective cleansing. To be benefited one must get the true remedy manufactured by the California Fig Syrup Co. only. For sale by all druggists in 50c. and \$1 bottles.

"BROWN'S BRONCHIAL TROCHES' are ex-cellent for the relief of Hoarnness or Sore Throat. They are exceedingly effective.-Christian World, London, Eng.

Fon indigestion, constipation, sick head-ache, weak stomach, disordered liver-take. Beecham's Pills. For sale by all druggists.

FITS stopped free by DR. KLINE'S GREAT NERVE REFORER. No fits after first day's use. Marvelous cures. Treatise and \$2 trial bottle free. Dr. Kline, 681 Arch St., Phila., Pa.



Full of trouble

-the ordinary pill. Trouble when you take it, and trouble when you've got it down. Plenty of unpleasantness, but mighty little good.

With Dr. Pierce's Pleasant Pellets, there's no trouble. They're made to prevent it. They're the original little Liver Pills, tiny, sugarcoated, anti-bilious granules, purely vegetable, perfectly harmless, the smallest, easiest and best to take. They cleanse and regulate the whole system, in a natural and easy waymildly and gently, but thoroughly and effectively. One little Pellet for a laxative - three for a cathartic. Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach and bowels are prevented, relieved and cured.

They're the cheapest pill you can buy, for they're guaranteed to give satisfaction, or your money is returned.

You pay only for the value re-ceived. Can you ask more?

Obstinate Blood Humor.

I HAD TERRIBLE ECZEMA FOR EIGHTEEN YEARS-WAS and limbs swollen and scaly like a dead fish. The itching was terrible, and finally LOST MY SIGHT. After treatment by five physicians, and other remedies without relief, I took S. S. AND IT CURED ME. My skin is soft and smooth, and the terrible trouble is all gone .- R. N. MITCHELL, Macon, Ga.

I know the above statement to be true .- S. S. HARMON, Macon, Ga.

I was for some time troubled with an obstinate RASH OR HUMOR, that spread over my face and breast. I consulted physicians, and used many remedies without a cure. At the suggestion of a friend I used Swift's Specific, which completely cured me. was two years ago, and I have had no return of the trouble .- E.H. WELLS, Chesterfield, Va.

S. S. S. is the safest and best remedy for all troubles of the Blood and Skin. It cures by removing the cause, and at the same time builds up the general health. s by removing the cause, and at the same time builds up the general health. Send for our Treatise, mailed free. SWIFT SPECIFIC CO.. Atlanta, Ga.



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But, says one, all that you say may be true but that does not hinder the horrors of dissolution. Why, you who are the Lord's are not going to die. All that the grave gets of you as compared with your chief, your immortal nature, is as the clippings of your finger nails as compared with whole body. As you run the scissors your the edge of your thumb nail and cut off that which is no use but rather a hindrance, you do not mourn over the departure of that do not mourn over the departure of that fragment which flies away. Death will be only the scissoring off of that which could be of no use, and the soul has no funeral over that which would be an awful nuisance if we could not get rid of it. This body as it now is, what a failure it would make of heaven if our departing soul had to be burdened with it in the next world. While others there go ten thousand miles a minute we would take ten thousand miles a minute we would take about an hour to walk four miles, and while our neighbor immortals could see a hundred miles we could see only ten miles, and the fleetest and the healthiest of our bodies if fleetest and the heathliest of our bodies it seen there would make it necessary to open in heaven an asylum for cripples. No, no; one of the best possible things that will hap-pen to us will be the sloughing off of this body when we have no more use for it in its present state. When it shall come up in its resurrected form we will be very glad to get it back again, but not as it is now with its mitations and bedwarfments innumerable.

There shall I bathe my weary soul In seas of heavenly rest, And not a wave of trouble roll Across my peaceful breast.

Sunrise! But not like one of those morn-ings after you had gone to bed late or did not sleep well, and you get up chilled and yawning and the morning bath is a repulyawning and the morning bath is a repul-sion and you feel like saying to the morning sun shining into your window. "I do not see what you find to smile about; your bright-ness is to me a mockery." But the inrush of the next world will be a morning after a sound sleep, a sleep that nothing can dis-turo, and you will rise, the sunshine in your faces; and in your first morning in heaven you will wade down into the sea of glass, mingled with fire, the foam on fire with a solendor you never saw on earth, and mingled with nre, the foam on nre with a splendor you never saw on earth, and the rolling waves are doxologies, and the rocks of that shore are golden and the pebbles of that beach are pearl, and the skies that arch the scene are a comminging of all the colors that St. Jehn saw on the wall or heaven-the crimson and the blue, and the saffron, and the orange, and the purple, and the gold, and the green wrought on those skies in shape of garlands, of banners, of ladderr, of charlots, of crowns of thrones. What a sunrise! Do you not feel its warmth on your faces? Scoville McCullum, the dying boy of our Sunday school, uttered what shall be the peroration of this sermon, " back the shutters and let the sun in ?" "Throw And so the shadow of Ahaz's sundial turns from sunset to sunrise.

A Story of a Duck.

Mr. Barrie, of Bothwell, a sporting gentleman of well-known standing in Scotland, tells a curious story of an intelligent duck at Roth ay castle which carried its entire family of goslings, piga-back, from the castle most to a neighboring duck pound. But the humblest sportsman in American waters has observed the preternatural sagacity of the coot, which dives when the flash leaves the hunter's gun and is away down in the wild celery before the shot come whistling along harmlessly overhead .---

A revised version of the German Bible, which has occupied several years in prep-

jects.

The author of a recent book, written to women and girls, believes the five talents of women to be "to please people, to feed them in a dainty way, to clothe them, to keep them orderly and to teach them."

One of the most skillful artists employed in decorating the interior of the coaches turned out at the Wilmington (Penn.) car works is Miss Mabel Dunlay, a graduate of the Philadelphia School of Design.

Margaret K. Elliott is the first and only instance of a woman being taken into the ministry in Wisconsin. It is a real pleasure to note the fact that Miss Elliott has resisted the temptation to call herself Maggie.

There is a town in California where young women are so scarce that there is a movement on foot to offer inducments to young lady settlers. It is proposed also to make it a misdemeanor for any young woman to move away.

The majority of Grecian women are little better than well-dressed dolls. Their literature principally consists or French fashion journals; music, fancy work, feminine society and gossip make up the sum of their existence.

The latest type of the feminine hat, as seen in the New York shop windows, is simply awful, and consequently will be popular. It is a flat disc of felt twelve inches in diameter, with a conical crown only four inches in diameter and two inches high.

Bad complexions are the rule in Russia, as a result of the climate, bad ventilation, irregular living and want of exercise. No well bred lady paints. Small feet and hands are common, and if the Russian lady takes pride in any particular part of her person it would be the smallness and shapeliness of these extremities.

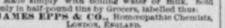
Very few earrings are worn by welldressed women in New York; the watch vanished years ago; the Tudor s'eeve, with its knuckle-scrapping cuff, forced the bracelet and bangles into retirement, and now the only jewelry in favor is the stick pin, thrust in the collar, along the line of hooks and eyes and in the band and bow of the bonnet strings.

The newest bonnet is the Marie Stuart of black satin, with the brim pointed above the forehead, and trimmed there with soft choux of satin-stem green heliotrope, or pale rose-holding straight and slender black ostrich tips. The low smooth crown is of black velvet banded with black satin ribbon, and bright choux are set low at the back.

The leading idea in the necklace is the slender chain of gold links, or of pearls, or stones, with an elaborate front piece. Strings of pearls are festooned with gold bowknots. Square cut sapphires set in pearls are hung from the front of a gold chain. Bowknots of silver beads and of enamel and of gold and amonds are tied to form necklace fronts.



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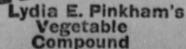
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