Subject: "The Glories of the Christian Religion."

TEXT: "Behold, the half was not told me."

Solomon had resolved that Jerusalem should be the centre of all sacred, regal and commercial magnificence. He set himself should be the centre of all sacred, regal and commercial magnificence. He set himself to work and monopolized the surrounding desert as a highway for his caravans. He built the city of Palmyra around one of the principal wells of the east, so that all the long trains of merchandise from the east were obliged to stop there, pay toll and leave part of their wealth in the hands of Solomon's merchants. He manned the Solomon's merchants. He manned the fortress Thapsacus at the chief ford of the Euphrates, and put under guard everything

that passed there. that passed there.

The three great products of Palestine—wine pressed from the richest clusters and celebrated all the world over, oil, which in that country is the entire substitute for butter and lard, and was pressed from the olive branches until every tree in the country because of well and honor which was came an oil well, and honey which was the entire substitute for sugar—these three great products of the country Solomon ex-ported and received in return fruits and precious woods and the animals of every

He went down to Ezion-geber and ordered a fleet of ships to be constructed, oversaw the workmen, and watched the launching of the flotilla which was to go out on more than a year's voyage to bring home the wealth of the then known world. He heard that the Egyptian horses were large and swift, and long maned and round limbed, and he resolved to purchase them, giving eighty-five dollars apiece for them, putting the best of these horses in his own stall and selling the surplus to foreign potentates at great profit. He neard that there was the best of tim-

ber on Mount Lebanon, and he sent one hundred and eighty thousand men to hew down the forest and drag the timber through the mountain gorges, to construct it into rafts to be floated to Joppa, and from thence to be drawn by ox teams twenty-five miles across the land to Jerusalem. He heard that there were beautiful flowers in other lands. He sent for them, planted them in his own gardens, and to this very day there are flowers found in the ruins of that city such as are to be found in no other part of Palestine, the lineal descendents of the very flowers that Solomon planted. He heard that in foreign groves there were birds of richest voice and most luxuriant wing. He sent out people to catch them and bring them there, and he put them into his cages.

Stand back now and see this long train of camels coming up the king's gate, and the ox trains from Egypt, gold and silver and precious stones, and beasts of every hoof, and birds of every wing, and fish of every scale! See the peacocks strut under the cedars, and the horsemen run and the chariots wheel! Hear the orchestra! Gaza upon the dance! Not stopping to look into the wonders of the temple, step right on the causeway and pass up to Solomon's palace. Here we find ourselves amid a collection

of buildings on which the king had lavished the wealth of many empires. The genius of Hiram, the architect, and of the other artists is here seen in the long line of corridors, and the suspended gallery, and the approach to the throne. Traceried window opposite traceried window. Bronzed orna-ments busting into lotus and lily and pomegranate. Chapiters surrounded by network of leaves in which imitation fruit seemed

of leaves in which initiation fruit seemed suspended as in hanging baskets.

Three branches—20 Josephus tells us—three branches sculptured on the marble, so thin and subtle that even the leaves seemed to quiver. A layer capable of holding five hundred barrels of water on six hundred brazen ox heads, which gushed with water and filled the whole place with coolness and crystalline brightness and musical plash. Ten tables chased with chariot wheel and lion and cherubim, Solomon sat on a throne of ivory. At the seating place of the throne,

on each end of the steps, a brazen lion. Why. ned their candles with snuffers of gold, my friends, in that and they cut their fruits with knives of gold, and they washed their faces in basins of gold, and they scooped out the ashes with shovels of gold, and they stirred the altar fires with of gold, and they street the after free what tongs of gold. Gold reflected in the water! Gold flashing from the appare!! Gold blaz-ing in the crown! Gold! gold! gold! Of course the news of the affluence of that

Of course the news of the affluence of that place went out everywhere by every caravan and by wing of every ship, until soon the streets of Jerusalem are crowled with curiosity seekers. What is that long procession approaching Jerusalem? I think from the pomp of it there must be royalty in the train. I smell the breath of the spices which are brought as presents, and I hear the shout of the drivers, and I see the dust covered caravan showing that they come from far away. Cry the news up to the from far away. Cry the news up to the palace. The Queen o' Sheba advances. Let all the people come out to see. Let the all the people come out to see. Let the mighty men of the land come out on the palace corridors. Let Solomon come down the stairs of the palace before the Queen has alighted. Shake out the cinnamon and the saffron and the calamus and the frankincence and pass it into the treasure house. Take up the diamonds until they glitter in

The Queen of Sheba alights. She enters the palace. She washes at the bath. She sits down at the banquet. The cupbearers bow. The meat smokes. You hear the dash of waters from molten sea. Then she rises from the banquet, and walks through the conservatories, and gazes on the architecture, and she asks Solomon many strange questions, and she learns about the religion of the Hebrews, and she then and there be

comes a servant of the Lord Got.

She is overwhelmed. She begins to think that all the spices she brought, and all the precious woods which are intended to be turned into harps and psaiteries and into railings for the causeway between the railings for the causeway between the tempie and the palace, and the one hundral and eighty thousand dollars in money—she begins to think that all these presents amount to nothing in such a place and she is almost ashamed that she has brought them, and she says within herself: "I heard a great deal about this wonderful religion of the Hebrews, but I find it far beyond my highest anticipations. I must add more that fifty per cent. to what has been related. It exceeds everything that I could have expected. The half—the half was not told me."

Learn from this subject what a beautiful thing it is when social position and wealth surrender themselves to God. When religion comes to a neighborhood, the first to receive it are the women. Some men say it is be-cause they are weakminded. I say it is because they are weakminded. I say it is because they have quicker perception of what is right, more ardent affection and capacity for sublimer emotion. After the woman have received the Gospel then all the distressed and the poor of both saxes, those who have no friends, accent Jesus. Lust of all come the people of affluence and high social position. Alsa, that it is so!

If there are those here to-day was have been favored of fortune, or, as I might better put it, favored of God, surrender all you

have and all you expect to be to the Lord who blessed this Queen of Sheba. Certainly you are not ashamed to be found in this queen's company. I am glad that Christhas had His imperial friends in all ages—Elizabeth Christina, queen of Prussis; Maria Feodorovna, queen of Russia; Maria, empress of France; Helena, the imperial mother of Constantine. Arcadia, from her great fortunes building public baths in Constantinople and tolling for the alleviation of the masses; Queen Ciotilda, leading her husband and three thousand of his armed warriors to Christian baptism; Elizabeth, of Burgundy, giving her jeweled glove to a beggar and scattering great fortunes among the distressed: Prince Albert, singing "Rock of Ages" in Windsor castle, and Queen Victoria, incognita, reading the Scriptures to a dying pauper.

I bless God that the day is coming when royalty will bring all its thrones, and music all its harmonies, and painting all its pictures, and sculpture all its statuary, and architecture all its pillars, and couquest all its scepters; and the queens of the earth, in long line of advance, frankincense filling the air and the camels laden with gold, shall approach Jerusalem, and the gates shall be hoisted, and the great burden of splendor shall be lifted into the palace of this greater than Solomon.

Again, my subject teaches me what is earnestness in the search of truth. Do you know where Sheba was? It was in Abyssinia, or some say in the southern part of Arabia Felix. In either case it was a great way off from Jerusalem. To go from there to Jerusalem country in to Jerusalem she had to cross a country in-fested with bandits and go across blistering deserts. Why did not the Queen of Shabs stay at home and send a committee to inquire about this new religion, and have the delegates report in regard to that religion and

wealth of King Solomon?

She wanted to see for herself and hear for herself. She could not do this by work of committee. She felt she had a soul worth ten thousand kingdoms like Sheba, and she wanted a robe richer than any woven by oriental shuttles, and she wanted a crown set with the jeweis of eternity. Bring out the camels. Put off the spices. Gather up the camels. Fut off the spices. Gather up the jewels of the throne and put them on the earavan. Start now. No time to be lost. Goad on the camels. When I see that cara-van, dust covered, weary and exhausted, trudging on across the desert and among the bandits until it reaches Jerusalem, I say, "There is an expect says after the tenth." 'There is an earnest seeker after the truth.'

But there are a great many of you, my friends, who do not act in that way. You all want to get the truth, but you want the truth to come to you; you do not want to go to it. There are people who fold their arms and say: "I am ready to become a Christian at any time. If I am to be saved I shall be saved, and if I am to be lost I shall be lost." Ah! Jerusalem will never come to you; you must go to Jerusalem. The religion of the Lord Jesus Christ will not come to you; you must go and get religion. Bring out the Put on all the sweet spices, all the treasures of the heart's affection. Start for the throne. Go in and hear the waters of salvation dashing in fountains all around about the throne. Sit down at the banquet -the wine pressed from the grapes of the heavenly Eschol, the angels of God the cup-

Goad on the camels; Jerusalem will never come to you; you must go to Jerusalem. The Bible declares it: "The queen of the south"—that is, this very woman I am speaking of-"the queen of the south shall rise up in judgment against this generation and in it; for she came from the uttermos parts of the earth to hear the wisdom of Solomon; and, behold! a greater than Solomon is here." God help me to break up the iniatuation of those people who are sitting down in idleness expecting to be saved. "Strive to enter in at the straight gate. Ask, and it shall be given you; seek, and ye shall fini; knock, and it shall be opened to Take the kingdon of heaven by vionce. Urge on the camels!

Again, my subject impresses me with the Again, my subject impresses me with the fact that religion is a surprise to any one that gets it. This story of the new religion in Jerusalem, and of the glory of King Solomon, who was a type of Christ—that story rolls on and on and is told by even traveler coming back from Jerusalem. The news goes on the wing of every ship and with every caravan, and you know a story en-larges as it is retold, and by the time that story gets down into the southern part of Arabia Felix, and the Queen of Sheba hears it, it must be a tremendous story. And yet this queen declares in regard to it, although she had heard so much and had her antici-pations raised so high, the half—the half was not told her.

So religion is always a surprise to any on that gets it. The story of grace—an old story. Apostles preached it with rattle of chain; martyrs declare it with arm of fire; deathbeds have affirmed it with visions of glory and ministers of religion have sounded it through the lanes and the highways and the chapels and the cathedrais. It has been cut into stone with chisel and spread on the canvas with pencil, and it has been recited in the doxology of great congregations. And yet when a man first comes to look on the palace of God's mercy and to see the oyalty of Christ, and the wealth of this banquet, and the luxuriance of His attendants, and the lovliness of His face, and the joy of His service, he exclaims with prayers, with tears, with sighs, with triumphs, haif—the half was not told me?"

I appeal to those in this house who are Christians. Compare the idea you had of the joy of the Christian life before you be-came a Christian with the appreciation of that joy you have now since you have be-come a Christian, and you are willing to attest before angels and men that you never in the days of your spiritual bondage had any appreciation of what was to come. You are ready to-day to answer, and if I gave you an opportunity in the midst of this assemblage you would speak out and say in regard to the discoveries you have made of the mercy and the grace and the goodness of God, "The half—the half was not told me?"

Well, we hear a great deal about the good time that is coming to this world, when it is to be girded with salvation. Holiness on the bells of the horses. The lion's mane patted by the hand of a babe. Ships of Tarshish bringing cargoes for Jesus, and the hard, dry, barren, winter bleached, stormscarred, thunder whit reck breaking into floods of thunder split rock breaking into floods of bright water. Deserts into which drome-daries thrust their nostrils, because they were afraid of the simoom—deserts bloom-ing into carnation roses and silver tipped

It is the old story. Everybody tells it. Isaiah told it, John told it, Paul told it, Eze-kial told it, Luther told it, Calvin told it, John Milton told it—everybody tells it, and yet—and yet when the midnight shall fly the hills, and Christ shall marshal His great army, and China, dashing her idols into the dust, shall hear the voice of God and wheel dust, shall hear the voice of God and wheel into line; and India, destroying her jugger-mant and snatching up her little children from the Ganges, shall hear the voice of God and wheel into line, and vine covered Italy, and all the nations of the earth shall hear the voice of God and fall into line; then the church which has been toiling and struggling through the centuries, robed and garlanded like a bride adorned for her husband, shall put aside her vail and look up into the shall put aside her vail and look up into the face of her Lord and King, and say, "The half—the half was not told me!" Well, there is coming a greater surprise to

every Christian—a greater surprise than anything I have depicted. Heaven is an old story. Everybody talks about it. There is hardly a hymn in the hymn book that does not refer to it. Children read about it in their Sabbath-school book. Aged men put on their spectacles to study it. We say it is a harbor from the storm. We call it our homes. We say it is the house of many mansions. We weave together all sweet heautiful delicate exhibitarant words:

it our homes. We say it is the house of many mansions. We weave together all sweet, beautiful, delicate, exhilarant words; we weave them into letters, and then we spoil it out in rose and lily and anaranth. And yet that place is going to be a surprise to the most intelligent Christian.

Like the Queen of Shebs, the report has come to us from the far country, and many of us have started. It is a desert march, but we urge on the camela. What though our feet be blistered with the way? We are hastening to the palace. We take all our loves and hopes and Christian ambitions, as frankincense and myrrh and cassia to the great King. We must not rest. We must not halt. The night is coming on, and it is not safe out here in the desert. Urge on the camels. I see the domes against the ky, and the houses of Lebanon, and the temples and the gardens. See the fountains dance in the suu, and the gates flash as they open to let in the poor pilgrims.

Send the word up to the palace that we are coming, and that we are weary of the march of the desert. The King will come out and say: "Welcome to the palace; baths in these waters, recline on these banks. Take this cinnamon and frankincense and myrrh and put it upon a censer and swing it before the altar." And yet, my friends, when heaven bursts upon us it will be a greater surprise than that—Jesus on the

Christian friends surrodnding us in glory All our sorrows and tears and sins gone by forever! The thousands of thousands, the one hundred and forty and four thousand, the great multitudes that no man can number, will cry, world without end, "The half
-the half was not told us?"

### SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MARCH 6.

Lesson Text: "The Downtall of Ju-\_dah," Jeremiah xxxix., 1-10-Golden Text: Matthew xxiii., 38 - Commentory.

1. "In the ninth year of Zedekiah, king of Judah, in the tenth month, came Nebuchadnezzar, king of Babylon, and all his army against Jerusalem, and they besieged it.". In chapter lii. and in II Kings xxv. we have this same story of the downfall and captivity of Judah. When the Holy Spirit causes the same record to be written three different times He certainly asks our special attention to it, and must have some great reason for doing so. The ten tribes had been in captivity over 100 years, and for that period, as well as for the more than 200 additional years since the death of Solomon, God had been bearing with them, Solomon, God had been bearing with them, pleading with them and warning them that unless they turned to Rim sincerely this judgment would come upon them (Hos. ii., 11-13; Joel i., 5-7; Amos iii., 1, 2, and the precaptivity prophets everywhere). See also Lev. xxvi., 27-35, and consider what a long warning they had, and how the false prophets taught the people to laugh at and despise it.

2 "In the eleventh year of Zekiah, in the

2. "In the eleventh year of Zekiah, in the fourth month, the ninth day of the month, the city was broken up." During a part of three years, or an actual period of eighteen months, including the short interval of last week's lesson, did the siege continue and then the city fell, as God had said. He may

then the city fell, as God had said. He may lovingly and patiently show His long suffer-ing, but His Spirit will not always strive. 3. "And all the princes of the king of Babylon came in and sat in the middle gate." The enemy sits in the gate of the holy city—what a contrast to the blessing of Judah, what a contrast to the blessing of Judah, "Thine hand shall be in the neck of thine enemies," and the promise to Abraham, "Thy seed shall possess the gate of his enemies" (Gen. xlix., 8; xxii., 17). It was promised to Israel that one should chase a thousand, and two put ten thousand to flight, and that no man should stand before them (Deut, xxxii., 30; Josh. i., 15), but unbelief and turning away from God brings

all this trouble upon them.

4. "When Zedekiah, the king of Judah, saw them and all the men of war, then they fled, and went forth out of the city by night."
All this was seen in vision by the prophe Ezekiel at Babylon, and was shown to the people of Israel, who were there in an object lesson by the prophet. (Ezek vij. 1.15.

lesson by the prophet. (Ezek. xii., 1-15.)
5. "But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho and brought him to Nebuchadnezzar." It being the purpose of God that Zedekiah should be taken, it was therefore impossible for him to escape. Perfectly safe even amidst the greatest dangers are all whom God promises to protect, but there is no hiding place and no safety for any who rebel against Him. They may be sure that their sin will find them out. (Num. xxxii.,

6. "Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the king of Babylon slew all the nobles of Judah." If the children follow the sins of their father and walk in his ways they will suffer punishment with their father; but who can describe the feelings of a father compelled to witness the sufferings of his children because of sins into which he led them? Let ungodly parents consider this ere it be too late.

"Moreover, he put out Zedekiah's eyes and bound him with chains, to carry him to Babylon." Thus was Jer. xxxii., 4, and Ezek. xii., 13, literally fulfilled, although at first sight it might seem difficult for them to have a literal fulfillment. Zedekiah went to Babylon, he saw the king of Babylon, but he never saw Babylon. It is always perfectly safe to take God at His word, and take Him to mean just what He says. As soon as we begin to give His word some other meaning than that conveyed by the plain grammati-cal sense of the words, we are in danger of

perverting it (xxiii., 36). 8. "And the Chaldeans burned the king's house, and the houses of the people, with fire and brake down the walls of Jerusalem. Thus the Lord swallowed up the habitations of Jacob, and cast down the beauty of Israel; of Jacob, and cast down the beauty of Israel; thus He did what He had devised, and fulfilled His word commanded in the days of old (Lam. ii., 1, 2, 17). Although it was apparently the hand of the king of Babylon, it was really the hand of the Lord upon His rebellious people. Nehemiah, speaking of the testimony of the Spirit of God in the prophets against Israel, says that God gave them into the energy's hands because they would not hear (Neh. ix., 30).

9. "Then Nebuzar-adan, the captain of

9. "Then Nebuzar-adan, the captain of the guard, carried away captive into Bab-ylon the remnant of the people." Some had been taken to Babylon for their good, such as Daniel, Ezekiel and others, but these for their hurt, to be a reproach and a proverb, a taunt and a curse in all places (Jer. xxiv., 5-10). The same event may prove to some a blessing and to others a curse. "All things blessing and to others a curse. "All things work together for good to them that love God" (Rom. viii., 28, 29).

10. "But Nabuzar-adan, the captain of

the guard, left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time." Or, as in the margin, "in that day." It is evident, then, that there may be a time when it is blessed to "have nothing." We are reminded of Zeph, iii. nothing." We are reminded of Zeph. iii., 12, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Also, Luke vi., 20, "Blessed be ye poor, for yours is the kingdom of God." Though we may not have this world's goods, if we have Jesus we are rich for time and eternity, and are heirs with Him, and when the unbelievers are cast out we shall inherit all. Even the captain of the guard ("chief executioner" margin), cruel to many, can only bring blessing. May Jesus be all to us; then we us blessing. May Jesus be all to us; then we will be well content to wait and suffer with us blessing. May Jesus be all to us; then we will be well content to wait and suffer with Him this little while, proving ourselves pilgrims and strangers here. Like Abraham we will contentedly sojourn in the land of promise, owning not a foot of it except perhaps a burial place, while we look for the city which hath foundations, whose builder and maker is God. Or, like Moses, having respect unto the recompense of the reward, we will esteem the reproach of Christ greater riches than the treasures in Egypt (Hob. xi., 9, 10, 26; Acts vii., 5). There is such a thing as laying up treasure in heaven whether we have much or little here, and there is such a thing as being rich here and awfully poor in eternity (Math. vi., 19, 20; Luke xii., 20, 21). The writer earneatly desires for all who read these notes that the spirit and purpose of Jeremiah and of Paul may be in them; or, better still, the spirit of Christ Himself, for that is the fullest measure, that God may be glorified.—Lesson Helper.

A process has been patented in England for decolorizing animal, mineral and vegetable oils, also fatty, oily, tarry, resinous and waxy substances, through the agency of chemically pure silicic acid, obtained by precipitation from soluble silicates. The material to be bleached is mixed with silicic acid and the compound is filtered, or it is passed through a filter containing the acid. The latter is again purified by roasting, or the coloring matters are removed by means of benzole or bisulphide of carboa .

#### HOUSEHOLD APPAIRS.

BOILED ICING.

Beat to a stiff froth with a fork the white of one egg. Boil one cupful (half pint size) of granulated sugar with four tablespoonfuls of water until it is waxy when dropped in cold water. Pour slowly upon the beaten white, beating at the same time, and continue the beating till nearly cold. Flavor and spread. This will ice a large cake, and is creamy and delicious.

MARBLED CHICKEN.

Take a fat, full grown chicken, and, after dressing it in the usual manner, wash and boil until very tender, using only a small quantity of water and season with pepper, salt and butter. Cut all the meat from the bone, keeping the breast and dark colored meat separate. With a sharp knife chop the meat moderately fine and press in a large bowl, putting the white and dark meat in alternate layers. Strain the liquor in which the fowl was cooked and pour it over the meat. Set on the ice until thoroughly cold; turn from the bowl, cut in thin slices and serve with sliced lemons .- St. Louis Republic.

#### FRIED MUSH.

Ten years ago, writes Octave Thanet, fried mush was one of the specialties on the Mississippi River steamboats. And this as far as I can judge from the eye and the palate, and the conversation of our river cook who became a butler afterward and later a priest and was probably one of the most trustful colored men that ever lived in this country-this is the Mississippi way to fry mush: Make a mush of fine white meal. Pour it into square rectangular pans to the depth of one or two inches. Cut it into small squares. Fry these squares in deep fat -lard is best-just as you would fry doughnuts. That is all there is to it. The crust is crisp and golden brown, the interior is snowy white. Eaten with maple sirup there are few more satisfying breakfast cakes.

All cornmeal breads take kindly to butter. It is best to grease the pans always with butter, and cornmeal graddle cakes, unlike white flour griddle cakes, are best fried on a griddle greased mainly with butter instead of with lard. I suppose the reason is that cornmeal does not brown nearly so readily as flour. One must always consider this fact .- Chicago

#### HOW TO BOIL MEATS.

In boiling meats, never put them in cold water, but put them into that which is boiling briskly. This will coagulate the albumen on the inside, close the pores and prevent the water from soaking out the juices. If salted meats need freshening, let it be previously done with cold water and frequent changing of it. Tough and cheap pieces can be made very tender and palatable as follows: Put into the pot with a little more water than will be finally needed. Set into the top of this pot a pan containing cold water. Have this pan fit the pot closely. If the water in this pan gets boiling hot, dip it out and add cold water from time to time. Boil the meat until it gets tender. The steam and flavor of the meat will be condensed on the bottom of the containing the water, and drop back into the pot and be retained. When the meat is well done, remove the pan and let it simmer down slowly until it is thick enough to jelly when cold. Now

remove the meat, take out the bones, place in a crock, pour over it the boiled liquid, and lay over it a large plate and place a weight on it. When cold, it is excellent cut down for tea. Tough fresh meat or corned beef used in this way is superior to meat boiled in an open vessel from which the flavor has escaped. - New York Recorder.

HOUSEHOLD HINTS.

For ivy poison apply sweet oil.

Kerosene oil will remove rust in iron. Cinnamon in any form is good for the Oil paint lasts longer when put on in

autumn. Use whiting moistened with kerosene

to scour tins.

Melted snow produces one-eighth of its bulk in water. If boots squeak drive a peg in the

centre of the sole. To remove a tight finger ring, hold

the hand in very cold water.

Egg stains can be removed by rubbing them with common table salt.

To brighten carpets wipe them with warm water in which has been poured a few drops of ammonia.

For simple hoarseness take a fresh egg, beat it and thicken with pulverized sugar. Eat freely of it.

Kerosene will soften boots or shoes

that have been hardened by water and render them pliable as new. Put camphor on cold sores when they

first come, and it may heal them or pre vent them from developing. Ease tired feet by bathing them is warm water in which a few lumps of

saleratus have been dissolved. Use a wire frame for boiling potatoes, and see how much of vexation it saves and how satisfactory the result.

To purify the air of a newly painted room put several tubs of water in it and it will absorb much of the odor. To keep flies off gilt frames, boil three

or four onions in a pint of water, then apply with a soft brush to the frames, By rubbing with a flannel dipped in whiting the brown discoloration may be taken off cups which have been used for

To clear a stove of clinkers put a handful of salt into it during a hot fire; when cold remove the clinkers with a

To prevent hair from becoming prematurely gray take one ounce glycerine, one ounce bay rum and one pint strong sage tea. Mix and add a few drops of the oil of bergamot.

On the estate of Lord Lurgan, county of Armagh, Ireland, 808 tenants bought their farms for \$1,100,000, the prices ranging from \$150 up to \$15,000.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Curz.

F. J. Cherey & Co., Props., Toledo, O.
We, the undersigned, have known F. J.
Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo,

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

The happiness of mother and child depends upon the health of both, a lady writes: boy and I are splendid, thanks to Mrs. Pinkham and the Vegetable Compound."

A SLIGHT COLD, if neglected, often attacks the lungs. BROWN'S BRONCHIAL TROCHES give sure and immediate relief. Sold only in boxes. Prices 25 c.s.

FITS stopped free by Dr. Kline's Great Neive Restorer. No fits after first day's uso. Marvelous cures. Treatise and \$5 trial buttle free. Dr. Kline, 931 Arch St., Phila., Pa. Well preserved women, when consulting

Pinkham. They can tell you why. The worst cases of female weakness readily yield to Dr. Swan's Pastiles. Samples free. Dr. Swan, Beaver Dam, Wis.

their mirror see beside their satisfied reflec-

tion the calm and earnest face of Lydia E.



-the progress of Consumption. In all its earlier stages, it can be cured. It's a scrofulous affection of the lungs-a blood taint-and, as in every other form of scrofula, Dr. Pierce's Golden Medical Discovery is a certain remedy. But it must be taken in time-and now is the time to take it.

It purifies the blood - that's the secret. Nothing else acts like it. It's the most potent strength-restorer, blood - cleanser, and fleshbuilder known to medical science. For Weak Lungs, Spitting of Blood, Bronchitis, Asthma, Catarrh, and all lingering Coughs, it's a remedy that's guaranteed, in every case, to benefit or cure.

If it doesn't, the money is returned. In other words, it's sold on

trial. No other medicine of its kind is. And that proves that nothing else is "just as good" as the "Discov-

The dealer is thinking of his profit, not of yours, when he urges something else.

## GRATEFUL-COMFORTING.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and ty a careful application of the fine properties of well-selected Cocoa, Mr. Espa has provided our breakfast tables with a delicately flavoured eeverage which may save us many heavy doctors bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease, Hundreds of subtle maiadies are floating around its ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame. "Civil Service Gazette.

Made simply with boiling water or milk. Sold only in naf-pound time by Grocers, is belied thus:

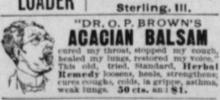
JAMES EPPS & CO., Homosopathic Chemists,

LONDON, ENGLAND.



WOODBURY'S FACIAL SOAP. WOODBURY'S FACIAL SUAF.
For the Skin, Seals and Complexion. Result of 26 years experience. For sale at Irruggints or by mail, 50s. Sample Cake and 125, book on Derrmatology and Beauty, Illus.; on Skin, Scaip. Nervous and Blood disease and their treatment, sent sealed for 10s., also DESPICIEMENTS like ERFTH BARKS. Noice, Warts, India isk and Pawder Barks, Sears, Fittings, Redmans of Nose, Superfaces. Hair, Pimples, &c., removed. IN H. WOODBURY, DEERATOLOGICA.
IN H. WOODBURY, DEERATOLOGICA.
Ividea Aren. Wanted in each place.

KEYSTONE Loads a ton in 5 minutes. Saves time, work, men, hay. Strong, durable, light draft, Send for description. KEYSTONE M'F'G CO., LOADER



PENSION JOHN W. MORRES, Successfully Prosecutes Claims, Late Frincipal Examiner U.S. Pension Bureau, 3 yrs in last war. 15 adjudicating claims, atty since. DAISY PILLOW-SHAM HOLDER AGENTS Wanted. \$3 TO \$5 A DAY, G.W.NUTTING, Brockton, Mass.

PATENTS W. T. Pitzgerald.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH



MRS. LEBOY G. COVILLE. A lady writes a letter for publication believing it will interest many suffering from Kheumatism.

(From the Chenango Union, Norwich, N. Y.) McDonough, Chenango Co., N. Y. Dr. Kilmer, Binghamton, N. Y.

Kind Sir:- I had been troubled for years with that terrible disease Rheumatism and last Spring, a year ago, I was confined to my bed and could scarcely move or stir. Could not bear to have any one walk across the room or make any noise of any kind. Was also troubled with Female Weakness and was completely used up. I had doctored with the best Physicians I could get, but grew worse all the time. Having read of your Remedies I at last made up my mind to try them. I had very little faith for l thought, perhaps, they were no better than lots of others that I had used before without any benefit. But thanks be to God and also to you, I tried them and found it to my benefit. I only took two bottles of your Swamp-Root and one of Female Remedy and used one bottle of your U. & O. Anointment and was completely cured.

It is now over one year since I was troubled and yet I have not felt a single touch or return of the old complaints. I think I was better before I had taken one-half of the first bottle. I now believe and have more faith in you than any other doctor on earth.

If this will be of any benefit to you or others, you can publish it and if need be I can prove it by more than twenty good and reliable people in this vicinity. God bless you and yours, and with great respect, Mrs. Leroy G. Coville. (The preceding testimonial was set up in this office from the original letter written by Mrs. EDITORS OF UNION.] Coville.

Five thousand dollars is offered to any one who will prove any portion of this testimony untrue. Hundreds of similar letters are received daily by the proprietors of Swamp Root.

# UNEXCELLED!

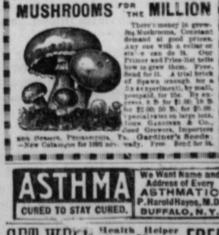
Rheumatism, Neuralgia, Pains in the Limbs, Back or Chest, Mumps, Sore Throat, Colds, Sprains, Bruises Stings of Insects, Mosquito Bites,

It acts like a charm for Choiera Mordas. Diarrhea. Oysentery, Colic, Cramps, Nausen, Sick ifeadache. &c. Warranted perfectly harmless. (See onth accompanying each bottle, also directions for use. Its SOOTHING and FENETHA-TING qualities are left immediately. Try it and be convinced.

Price 25 and 30 cents. Sold by all dray. pists. TAKEN INTERNALLY

DEPOT. 40 MURRAY ST., NEW YORK





ASTHMA DE TAPTE DE TAPTE DE TAPTE DE TAPTE DE TAPTE DE TAPTE DE M. CO. ROCHESTER AT FRE

If you want any Piano the first step is to send your address for our Catalogue. A safe step and costs

WE TELL YOU what dealer can supply you, or we ship piano on approval ourselves, no risk to you.

interesting to many. Drop us a line. Ivers & Pond Piano Co., BOSTON MASS

OUR BARGAINS AND SECOND-HANDS offer facilities