## REV. DR. TALMAGE.

#### THE BROOKLYN DIVINE'S SUN DAY SERMON.

## Subject: "Our Possessions," Preached in London.

TEXT: "All are yours."-I Corinthians

The impression is abroad that religion puts a man on short allowance; that when the ship sailing heavenward comes to the sbining wharf it will be found out that all the passengers had the hardest kind of sea fare; that the soldiers in Christ's army march most of the time with an empty haversack; in a word, that only those people bave a good time in this world who take upon themselves no religious obligation. I want to-day to flud out waether this is

I want to-day to had out whether this is sc, and I am going to take account of stock; I am going to show what are the Christian's liabilities, and what is his income, and what are his warrantee deeds, and what are his are his warrantee deeds, and what are his bonds and mortgages, and I shall find our before I finish just how much he is worth, and I shall spread before you the balance sheet in time to warn you all against there-ligion of Jesus Christ if indeed it be a fail-there is for you all to accept it if ure, and in time for you all to accept it if ure, and in time for you all to accept it if indeed it be a success. I turn first to the assets, and I find there what seems to be a roll of Government securities—the empire of heaven promising all things to the possessor. The three small words of my text are a war rantee deed to the whole universe when it says "All are yours."

In making an inventory of the Christian's possessions I remark in the first place that he owns this world. My text implies it and the preceding verse asserts it—"whether Paul or Apollos or Cephas or the world." Now it would be an abund this world." Now it would be an absurd thing to suppose that God would give to strangers privileges and advantages which He would deny His own children. If you have a large park, a grand mansion, beautiful fountains, stalking deer and statuary, to whom will you give the first right to all these posses-sions? To outsiders? No, to your own children. You will say, "It will be very well for outsiders to come in and walk these paths and enjoy this landscape, but the first right to my house, and the first right to my statuary, the first right to my gardens shall be in the possession of my own children. Now this world is God's park, and while

He allows those who are not His children, and who refuse His authority, the privilege walking through the gardens, the possession of all this grandeur of park and mansion is in the right of the Christian-the flowers, the diamonds, the silver, the gold, the morning brightness and the evening shadow. The Christian may not have the title deed to one acre of land as recorded in the clerk's office, he may never have paid one doltar of taxes, but he can go up on a mountain and look off upon fifty miles of grain field and say, "All this is mine; my Father gave it to me." "All are vours.

A lawyer is sometimes required to search titles, and the client who thinks he has a good right to an estate puts the papers in his hands, and the lawyer goes into the public records and finds everything right for three or four or five years back; but after awhile he comes to a break in the title, to a deficit, to a diversion of the property; so he finds out that the man who supposed he owned it owns not an acre of the ground, while somebody else has the full right to the entire estate. Now I examine the title to all earthly possessions. I go back a little way, and I find that men of the world-bad men, selfish men, wicked men-think they have a right to all these possessions: but I go further back, and I trace the title from year to year and from century to century, until I find the whole right vested in God. Now to whom did He give it? To His own children! "All are

yours." The simple fact is, that in the last days of the world all the architecture, all the cities, all the mountains, all the villages will be in the possession of the church of Christ. "The meek shall inherit the earth." Ships of Tarshish shall bring presents. "The earth is the Lord's and the fullness thereof." "All are yours." "But," you say, "what satis-faction is there in that waen I haven't possession of them?" These things will come before the Supreme Judge of the universe and He will regulate the title, and He will eject these squatters upon the property that does not beiong to them, and it shall be found that "All are yours." So, again, the refinements of life are the Christian's right. He has a right to as good apparel, to as beautiful adornments, to as apparel, to as beautiful adorniments, to as commodious a residence as the worldling. Show me any passage in the Bible that tells the people of the world they have privil-eges, they have glittering spheres, they have befitting apparel that are denied the Chris-tian. There is no one who has so much a right to laugh, none so much a right to everything that is beautiful and grand and sublime in life as the Christian. "All are yours." Can it be possible that one who is reckless and sinful and has no treasures laid up in heaven is to be allowed pleasures which e sons and daughters of God, the owners of the whole universe, are denied? So I remark that all the sweet sounds of the world are in the Christian's right. There are people who have an idea that instruments of music are inappropriate for the Christian's parlor. When did the house of Christian's parlor. When did the house of sin or the bacchanal get the right to music? They have no right to it. God, in my text, makes over to Christian people all the pi-anos, all the harps. all the drums, all the cornets, all the flutes, all the organs. Peo-ple of the world may borrow them, but they only borrow them; they have no right or title to them. God gave them to Christian de in my text, when He sail, "All are yours," David no more certainly owned the harp with which he thrummed the praise of God than the church of Christ owns now all chants, all anthems, all ivory keyboards, all organ diapasons, and God will gather up these sweet sounds after awhile, and He will mingle them income great harmone, and the mingle them in one great harmony, and the Mendelsshons and the Beethovens and the Mozarts of earth will join their voices and their musical instruments, the soft south wind and the loud-luaged eurocly-lon will sweep the great organ pipes, and you shall see God's hand striking the keys and Gol's foot tramping the pedals in the great oratorio of the ages! So all artistic and literary advantages are in the Christian's right. I do not care on whose wall the picture hangs, or on whose pedestal the sculpture stands, it belongs to pedestal the sculpture stands, it belongs to Christians. The Bierstadts and the churches are all working for us. 'All are yours.'' The Luxembourgs, the Louvre, all the gal-leries of Naples and Rome and Venice—they are all to come into the possession of the church of Jesus Christ. We may not now have them on our walls, but the time will come when the writ of ejectment will be served and the church will possess every served and the church will possess every-thing. All parks, all fisiponis, all colors, all harvests—all, "all are yours." Secondly, I remark that the right to full temporal support is in the Christian's name. It is a great affair to feed the world. Just think of the fact that this morning sixteen hundred millions of our race break(astel at God's table! The commissary department of a hundrel thousand men in any army will engage scores of people, but just think of the commissary department of a world! Think of the gathering up from the rice swamps, and the tea fields, and the orchards, and the fisheries! No one but God could tell how many bushels it would take to feed five continents. served and the church will possess every five continents. Then, to clothe all these people, how many furs must be captured and how much flax broken and how much cotton picked. Just think of the infinite wardrobe where sixteen hundred millions of people get their clothes! God spreads the table first of all for His chilfive continents. God spreads the table first of all for His chil-dren. Of course that would be a very sel-fish man who would not allow other people to come and sit at the table sometimes; but first of all, the right is given to Christian people, and therefore it is extreme folly for them ever to fret about food or raiment. Who fed the whales sporting off Cape

Hatteras this morning? Out of whose hand did the cormorant pick its food? Whose loom wove the butterfly's wing? Who hears loom wove the butterfly's wing? Who hears the bawk's cry? If God takes care of a wal-rus, and a Siberian dog, and a wasp, will He not take care of you? Will a father have more regard for reptiles than for his sons and daughters? If God clothes the grizzly bear, and the panther, and the hyena, will He not clothe His own children? Come, then, this morning, and get the key of the infinite storehouse. Come and get the key of the in-finite wardrobe. Here they are-all the keys. "All are yours." So all the vicissitudes of this life, so far as they have any religious profit, are in the

they have any religious profit, are in the right of the Christian. If you should stand nong the Alleghany Mountains, especially ar what is called the "Horseshoe," you near ' would find a train of cars almost doubling on itself, and sitting in the back car you see a locomotive coning as you look out of the window, and you think it is another train when it is only the front of the train in which you are riding; and sometimes you can hardly tell whether the train is going toward Pittsburg or toward Philadelphia, but it is on the track, and it will reach the depot for which it started, and all the pas sengers will be discharged at the right place. Now there are a great many sharo curves in life. Sometimes we seem to be going this way and sometimes we seem to be going that way, but if we are Christians we are on the right track and we are going to come out at the right place. Do not get worried, then, about the sharp curve.

A sailing vessel starts from New York for lasgow. Does it go in a straight line?" Glasgow. Oh, no. It changes its track every little while. Now you say, "This vessel, instead while. Now you say, "This vessel, instead of going to Glasgow, must be going to Havre, or it is going to Hamburg, or it is go-ing to Marseilles." No, no. It is going to Glasgow. And in this voyage of life we often have to change our tack. One storm blows us this way, and another storr. blows us that way; but He who holds the winds in Higher will be an end of the winds in His fist will bring us into a haven of ever-lasting rest just at the right time. Do not

worry, then, if you have to change tack. One of the best things that ever happened to Paul was being thrown off his horse. One of the best things that ever happened to Joseph was being thrown into the pit. The losing of his physical eyesight helped John Milton to see the battle of the angels. One of the best things that ever happened to Ignatius was being thrown to the wild beasts in the Coliseum, and while eighty thousand people were jeering at his religion he walked up to the fiercest of all the hons and looked him in the eye, as much as to say, "Here I am, ready to be devoured for Christ's sake."

All things work together for your good. If you walk the desert, the manna will fall and the sea will part. If the feverish torch of sickness is kindled over your pillow its light you can read the promises. If the waves of trouble dash high above your girdle, across the blast and across the surge you can hear the promise, "When thou pass-eth through the waters I will be with thee." You never owned a glove, or a shoe, or a hat, or a a coat more certainly than you own all the frets and annoyances and exaspera-tions of this life, and they are bound to work out your present and your eternal good. They are toe saws, the hammers, the files by which you are to be hewn and cut and smoothed for your eternal well being.

Here is a vessel that goes along the coast; it hugs the coast. The captain of that vessel seems chiefly anxious to keep the

paint on his ship from being marred or the sails from being torn. When that vessel comes to port, nobody looks on it with any interest. But here is a vessel that went across the sea with vast product and comes in with vast importation-sails patched, masts spliced, pumps all working to keep out the water: it has come through the hurricane which has sunk twenty steamers. The bronzed men are cheering among the rigging. Now the men-of-war anchored in the harbor boom forth their welcome through the portholes.

So there are some Christians who are having an easy time. It seems to them smooth saliing all the way. When they get into heaven there will be no excitement, there will be very few people who will ever find out they are there; but those Christians who have gone through a hundred midnight hur-ricanes-storm to the right of them, storm to the left of them, storm all the way-when they come up the harbor of heaven, all the ed will turn out to greet them, and bid them hail and welcome. I go further, and tell you that the Christian owns not only this world, but he owns the next world. No chasm to be leaped, no desert to be crossed. There is the wall; there is the gate of heaven. He owns all on this side. Now, I am going to show you that he owns all on the other side Death is not a ruffian that comes down to burn us out of house and home, destroying the house of the tabernacle, so that we should be homeless forever. Oh, no! He is only a black messenger who comes to tell us only a black messenger who comes to tell us it is time to move, to tell us to get out of this hut and go up into the palace. The Christian owns all heaven. "All are yours." Its palaces of beauty, its towers of strength, its castles of love. He will not strength, its castles of love. walk in the eternal city as a foreigner in a strange city, but as a farmer walks over his own premises. "All are yours." All the mansions yours. Angels your companions, Trees of life your shade. Hills of glory your lookout. Thrones of heaven the place where you will shout the triumph. Jesus is yours. God is yours. You look up into the face of God and say, "My Father." You look up into the face of Jesus and say, "My brother Walk out upon the battlements of heaven and look off upon the city of the sun. No tears. No sorrow, No death. No smoke of toiling warehouse curling on the air. No voice of blasphemy thrilling through that bright, clear Sabbath morning. No din of strife jar-ring the air. Then take out your deed and remember that from throne to throne, and from wall to wall, and from horizon to horison "All are yours." Then get up into the temple of the sun, worshipers in white, each with a palm branch, and from high gallery of that tem-ple look down the thousands of thousands, and the ten thousand times ten thousand, and the one hundred and forty and four thousand, and the great "multitude that no man can number," and louler than the rush of the wheels, louler than the tramp of the redeemed, hear a voice saying, "All are redeemed, hear a voice saying, yours!" See the great procession marching around the throne of God. Martyrs who went up on wings of flame. Invalids who went up from couches of distress. Toilers who went up from the workhouse, and the factory, and the mins. All the suffaring and the bruised children of God. See the charlots of yours! saivation; in them those who were more than conquerors. See them marching around about the throne of God forever and for-ever, and know that "all are yours!" O ye who have pains of body that exhaust your strength and wear out your patience. I hold before you this morning the land of eternal health and of imparishable beauty. work to get your daily bread, hard work to shelter your children from the storm, I lift before you the vision of that land where they never hunger, and they never thirst, and God feeds them, and robes cover them, and the warmth of sternal love fills them, and all that is yours! that is yours! Oh, if there be any present who are yet enemies of the Cross of Christ, I beseech them at once to be reconciled to God! Re-member if you are not found among that while robed army who follow the Saviour in white robed army who follow the Saviour in His victorious march, your part must be with those concerning whom it is said, "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on those that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with excellation from the verse with everlasting destruction from the pres-ence of the Lord and from the glory of His power when He shall come to be glorified in His saints, and to be admired in all them that buildings " that believe."

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JULY 24.

Lesson Text: "The Lame Man Healed," Acts iii., 1-16-Golden Texa: Acts iii., 16-Commentary.

1. "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." This was probably at the time of the evening sacrifice, about three time of the evening sacrifice, about three o'clock in the afternoon. It was the hour at which Jesus died on Calvary (Math. xxvii., 46-50). We are reminded that prayer can be acceptable only through the merits of Jesus our sacrifice. See Rev. viii., 3, 4. Compare David and Daniel praying threes times a day (Ps. lv., 19; Dan. vi., 10). 2. "And a certain man, lame from his mother's womb was carried whom they

mother's womb, was carried, whom they laid daily at the gate of the temple." This man, over forty years of age (chapter iv., 22), had apparently no thought of ever be-ing healed, but desired only the alms of the worshipers, that thus he might eke out a living. We wonder why, when Jesus healed the man born blind (John ix., 1), probably at the same gate. He passed by this man, who was also afflicted from his birth. Did He purposely leave this man for Peter and John to heal?

3. "Who, seeing Peter and John about to go into the temple, asked an alms." How many there are who are spiritually lame, and like Mephibosheth, lame on both feet through the fault of another-Adam and his sin (II Sam. iv., 4; ix., 13); who know nothing of the King's table, but desire only

temporal gifts. 4. "And Peter, fastening his eyes upon him, with John said, Look on us." They must have passed him many a time before, for he was there every day, but now they are by the Spirit in them led to give heed to him. If we were always filled with the Spirit then God would work in us (Phil. ii., 13; Heb. xiii., 21) and we would see many an opportunity of making Him known to ople whom we meet and pass unnoticed

"And he gave heed unto them expecting to receive something of ther." It was money he wanted, and for money reached out his hand, as almost any one will. He little thought of the durable riches and righteousness (Prov. viii., 18) which were within his reach.

6, "Then Peter said, 'Silver and gold have I none; but such as I have give I thea; in the name of Jesus Christ of Nazareth rise up and walk." There is something more than and waik. There is sometaing more than money which can be had without money (isa. iv., 1). Money for which all people toil cannot give health of body at all times, and never health of soul (Ps. xlix., 6, 7). But Jesus, who is heaven's riches for body and soul, may be had by all (John i., 12; vi., 37; iii) 16. Res. with 120

16; Rev. xxii., 17). "And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength." God in Peter reached out the hand to him, and wrought through Peter in the name of Jesus on behalf of the lame man, according to Mark xvi., 20. Why may not every be-liever believing Isa., xli., 13, be used at least in some measure in the same way. According

to your faith (Math. ix., 29). 8. "And he, leaping up, stood and walked, and entered with them into the temple, walk-ing and leaping and praising God." Long before had the prophet said that such things as this would come to pass (Ea, xxx, 6). But who can tell the feelings of this man under this sevenfold manifestation of the power of Jesus's name? What do we know of the power of this name? the power of this name?

the power of this name? 9. "And all the people saw him walking and praising God." When God works mightily people must see it; and if there are no works of God manifest in us, where is the evidence that God is in us? If people glorified God in Paul (Gal, i., 24) why not in us also? Perhams we have not Paul and us also? Perhaps we have not Paul's am-bition (Phil. i., 20; iii., 8-14.)

10. "And they knew that it was he; and they were filled with wonder and amazement at that which happened unto him." The change was marked and unmistakable. Perhaps some of them would think of the man born blind, whose eyes Jesus had opened and be compelled to conclude that this Jesus although crucified was yet alive. That is what believers are now on earth for, that the mighty works of God may be seen in them and Jesus thus made known (II Cor iv., 11). 11. "And as the lame man which was healed held Peter and John, all the people ran together unto them, greatly wonder-ing." The healed man naturally clung to his deliverers, and the crowd ran to see the healed and the healers. There being but little of the power of God in the church to-day, the crowd have to be drawn by entertainments and suppers and concerts; but let some of the power that was seen on this occasion be again manifest and the things which now disgrace the church shall speedily vanish. 12. "Ye men of Israel, why marvel ye at 12. "Ye men of Israel, why marvelye at this, or why look ye so earnestly on us?" Thus Feter spoke to the people as with won-der they gazed first at the healed man and then at the apostles. Not knowing God the invisible, people will gaze upon and wonder at the visible instruments whom God is graciously pleased to use. And as soon as the instrument is willing to be magnified the power cosses (Cor. i. 20). power ceases (I Cor. i., 29). 13. "The God of Abraham, and of Isaac, and of Jacob, the God of Abraham, and the second of Jacob, the God of our fathers, had glorified His Son Jesus, whom ye delivered up." With the power of the risen, ascended and glorified Jesus manifest in the healed man, Peter now preaches unto them Jesus and the resurrection according to the Scrip-tures of the prophets (verse 18), urging them to rependance and to look for the return of Christ to restore all things (verses 19-21). 14. "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you!" He faithfully and fearlessly charges home upon them their sin, not only of preferring a murderer to the Holy One, of preferring a murderer to the Holy One, but of actually murdering the Holy One. Consider the testimony of men and demons to the holiness of Jesus, (Mark i., 23, 24; Math. xxvii., 4, 19, 54). 15. "And killed the Prince of Life, whom God hath raisel from the dead; whereof we are witnesses." Man crucified the Son of God, but God raised Him from the dead and and gave Him glory (Ech. i. 20: I Pet. i and gave Him glory (Eph. i., 20; I Pet. i., 21), saying, "Sit Thou at My right hand un-til I make Thine enemies Thy footstool" (Ps. cx., 1; Acts ii., 34-36). 16. "And His name, through faith in His name, hath made this man strong." The faith of Peter and John in the name of Jesus brought perfect soundness to this man who had been for over forty years a cripple. What has our faith in Jesus ever accom-plished for others? Consider the faith of the four in Mark it, 3, 5. I do believe that the very same Jesus whose name is wonderful, and for whom nothing is too wonder-ful (Isa. ix., 6; Jor. xxxii., 17) is alive to-day.-Lesson Helper.

## THE GEORGIA GOLD FIELDS.

Continued Excitement Over New Discoveries. and Transfers of Property of Almost Dai y Occurrence.

The activity in gold mining in and about Dahionega, Ga., noted in my last communi-cation, still continues. The excitement seems to be steadily increasing, and new discoveries of ore, that will pay handsomely under the new processes now being intro-duced, are of almost daily occurrence. Sev-eral new mills are already contracted for, some are now in process of erection, and many of the older ones are either now being or about to be remodeled. Theode mathematical entry in the second secon

The old methods of sluicing everything, clay-sand, slate and quartz, for treatment in the mills, without regard to the gold bearing qualities of the matter, are being abandoned and the era of intelligent and systematic mining, having in view the treatment in the mining, having in view the treatment in the mills of only such matter as will pay richly for bandling, is being inaugurated, and the horizon is bright with the dawn of perma-nent days of prosperity in the gold fields of Georgia. Underground work is being vig-orously pushed at a number of points on the from the callound have Great Calhoun lead, and miners who have for years been scratching the surface, and satisfied with the meagre returns of \$3 to \$5 per ton from the mixed mass of material they have been accustomed to handle with water, are surprised as well as delighted to find that the thin and cattered quartz veins or stringers of the surface, gradually and almost invariably come together as depth is attained, and form true reefs of gold bearing quartz from two to five feet in width and carrying in the deeper works the same amount of gold that at the surface was distributed unequally throughout the whole mass of matter sixty

or 100 feet in width. The old Calhoun mine is about to be opened and operated upon the modern sys-tem. The Murry mill is nearly completed and will soon be reducing rich ore from the lower levels. The Bertha C. mine, three miles from Dahlonega, on the famous Cal-houn lead, is preparing to begin the crection of a twenty-ton mill, fully equipped with every gold saving appliance, and to run up-on the less western plan, provide i with an assay office, with an experienced miner in charge, who will know every day what the ore to be treated should produce, and will s e that the yield from the mill corresponds with the value of the ore. One of the offiers of the Atlanta Gold Mining Co. oper ating the Bertha C. mine, estimates the product of the mine as follows: 20 tons per day mined and

milled, 300 days, 60.0 tons, 5000 tons, #8 per ton free gold 6000 tons, \$20 per ton, refrac-

Total.....

Net profit yearly, 20 ton mill. \$151,000 This would be equal to \$15 per share on each \$10 share of stock, or to the purchaser of shares at 50 per cent. of their par value, equal to 300 per cent. per annum on their investment. The same officer of the com pany tells me that the company proposes to use a portion of the profits for the first year or two in building additional reduction works thus increasing the output of gold and consequently the dividenis to stock-holders, without any extra cost to them. One-half of the capital stock of the company (\$50,000) has been placed in the treasury and a portion of this stock is now being sold at 50 per cent, of its par value or \$5 per share for the purpose of carrying out the plans above set forth. The Southern Bankng and Trust Co., of Atlanta, Ga., are the transfer agents of the Atlanta Gold Min ing Company and issue its stock to all desir-ing to purchase. Orders should be addressed to the Southern Banking and Trust Company, Atlanta, Ga.

A correspondent writes to the New York Sun as follows: "What advantage is it to the Inman Line to have American registry to steamships City of New York and City of Paris? I can readily see that our advantage will be to have two ships in the naval reserve, but why they should desire it puzzles me." Replying to the above, the Sun says: "A majority of the stock of the Inman and International Steamship Company is owned in this country; but under our laws, as the ships were not built here they could not fly the American flag. The ships therefore carried the British flag, and were liable to be seized by the British Government in case it went to war with any other country, to be used as transports. Now the ships having been transferred to this country, under the new act, Great Britain has no control

#### The Patti of Parrots.

Patti has several pet birds at Craig-y-Nos, which she brought from New York. One is a parrot that accompanies her songs, not merely imitating the trills and roulades of his mistress, but putting in some original touches of his own. Another of the parrots for a long time kept mute, until finally one day a doctor appeared on the scene to attend to a sore throat of his mistress, when he exclaimed: "Oh, doctor, I'm so sick."-New York Tribune.

The farmer who is "Jack at all trades," agriculturally, is very apt to be the master of none. The man who knows one thing thoroughly has the chances for success vastly in his favor.

#### The World Moves

Mountainward or seaward at this season. Do not fail to take a bottle of Dr. Hoxsie's Certain Croup Cure with you. It has a specific action on the membranes of the throat, and, u-u/ide any remedy known, allays serious congestion a once. Sold by prominent druggists. Soc. Man-ufactured by A. P. Hoxsie, Buffalo, N. Y.

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STATE OF OHIO, CHTY OF 10LEDO, LUCAS COUNTY. Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co. doing business in the City of Toledo. County and State aforesaid, and that said firm will pay the sum of \$100 for each and every case of catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 2890. [FEAL]

BEAL }

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ows of appetite caused by malaria can be im mediately cured by Beecham's Pills.

You're through with Catarrh, finally and completely, -or you have \$500 in cash. That's what is promised you, no matter how bad your case or of how long standing, by the proprietors of Dr. Sage's Catarrh Remedy. Catarrh can be cured. Not with the poisonous, irritating snuffs and strong, caustic solutions, that simply

palliate for a time, or perhaps, drive the disease to the lungs-but with Dr. Sage's Remedy. The worst cases yield to its mild,

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healthy and agreeable substances, its

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...

WHEN a man longs for some one to anderstand him, he means some one who will say his faults are virtues.

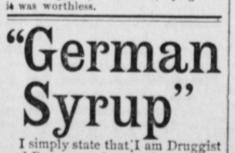
#### Japaness Authors.

In Japan, when an author is ready to put his ideas on paper, he shuts himself in his study and begins painting at the back of all the pages of his new book. He uses paper of a yellowish tint, marked with perpendicular and horizontal blue lines. A beautifully ornamented ebony plate holds his ink and several bamboo brushes, which serve as pens.

GIVE New York due honor-she has raised the full amount required to build the Grant Monument. She has been sharply criticised for her tardiness, but, having accomplished the task, only expressions of commendation are in order.

of the company's losing them at the demand of our Government." A Chicago burglar stole some jewelry, but subsequently returned it, saying that

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