Subject: "Observations in Russia and Great Britain.

TEXT: "If I take the wings of the morn ing and dwell in the utmost parts of the sea, even there shall Thy hand lead me."-

Salm cxxxix., 9. What an absurd book the Bible must be to What an absurd book the Bible must be te a man who has no poetr" in his sout. "Wings of the morning." What kind of a bird is it, and how long are its wings and of what sior? Ah, some of us have seen and felt its wings. They are golden. They are buoyant. They are swift. They are wide-spread. The 15th of last June I took "the

spread. The 15th of last June 1 took the wings of the morning" and started for Europe. June 20, on "the wings of the morning." I started from Liverpool. July 12, on "the wings of the morning," I entered Germany, the land of Martin Luther and many of that ilk, living and dead. On "the wings of the morning" I entered St. Petersburg, Russia. On "the wings of the morning" I entered Moscow. On "the wings of the morning" I entered the palaces wings of the morning. I entered the palaces of Russia, greeted by the emperor and empress, surrounded by a lovely brood of princes and princesses. On "the wings of the morning" I entered Inverness, the capital of the Scottish highlands, country of Robert Burns and Thomas Chalmers—the one for poetry, the other for religion. September 21st, on "the wings of the morning," I entered the finest haven of all the earth—New York harbor—and looked off toward

the most interesting place I had seen in three months—I South Oxford street, Erooklyn.

You all know why I went Russia this summer. There are many thousands of people who have a right to say to me, as was safe that Bulleting and the research of the same of t in the Bible parable, "Give an account of thy stewardship." Through The Christian Herald, which I have the honor to edit, we had for months, in publisher's, in reportoria and editorial column, put before the people the ghastly facts concerning twenty million Russians who were starving to death, and subscriptions to the relief fund had come by letters that seemed not so much written with ink as with tears, some of the letters practically saying, "We find it hard to get bread for our own families, but we cannot stand this cry of hunger frem beyond the sees and so please to receive the enthe seas, and so please to receive the en-closed." And others had sent jewels from their hands and necks, saying, "Sell these and turn them into bread," And another letter said. "Inclosed is an old gold piece. It was my mother's. She gave it to me and told me never to part with it except for bread, and now I inclose it." We had gathered thirty-five thousand dollars in money, which we turned into three million pounds

When I went down to the board of trade at Chicago and left five thousand dollars of the amount raised with a prominent flour merchant, taking no receipt and leaving all to him to do the best thing, and returned, it was suggested that I had not done things in a business way. How could we know what sort of flour would be sent. There are styles of flour more fit for the trough of the swine than he mouths of hungry men and women. Well, as is customary when the flour came to New York it was tested, and we found indeed they had cheated us. They gave us better flour than we had bought. I bought in Chicago fine flour, but they sent us super-fine. God bless the merchants of Chicago!

fine. God bless the merchants of Chicago!

Now we know nothing about famine in America. The grasshoppers may kill the crops in Kansas, the freshets may destroy the crops along the Ohio, the potato worm may kill the vines of Long Island, the rust may get into the wheat of Michigan, yet when there has been dreadful scarcity in some parts of the land there has been plenty in other parts. But in districts of Russia, vast enough to drop several nations into them, drought for six consecutive years has them, drought for six consecutive years has devastated, and those districts were previously the most productive of all the empire.

It was like what we would have in America if the hunger field somehow got

out of hell and alighted in our land, and swept his wing over Minnesota, and said, "Let nothing grow here," and over Assours and said, "Let nothing grow here," and over New York State and said, "Let nothing grow here," and over Ohio and Georgia and Massachusetts and Pennsysvania and Nebraska and Dakota and the Carolinas and said, "Let nothing grow here," and the hunger fiend had swept the same withering and blasting wing over the best parts of America in the years 1887, 1838, 1889, 1890, 1891 and 1892, and finally all our families were put on small allowance, and we all had risen from the table hungry, and after awhile the children had only quarter enough, and after awhile only one meal a day, and after awhile no good food at all, but a mixture of wheat and chaff and bark of trees, and then three of the children down with hunger typhus, and then all the family unable walk, and then crawling on hands and knees, and then one dead in each room, and neighbors, not quite so exhausted, coming in to bury them, and afterward the house becom-ing the tomb, with none to carry the dead to more appropriate sepulcher-whole families

That was what occurred in Russia in homes more than were ever counted, in homes that were once as comfortable and happy and bountiful as yours or mine, in homes as virtuous as yours or mine, in homes where God is worshiped as much as in yours or mine. It was to do a little something toward beating back that archangel of wretchedness and horror that we went, and we have now to report that, according to the estimate of the Russian famine relief committee, we saved the lives of 125,000 people. As at the hunger relief stations the bread was handed out-for it was made into loaves and distributed-many people would halt before taking it and reli-giously cross themselves and utter a prayer

for the donors.

Some of them would come staggering back and say: "Please tell us who sent this bread to us." And when told it came from bread to us." And when told it came from America they would say: "What part of America? Please give us the names of those who sent it." Ah, God only knows the names of those who sent it, but He certainly does know, and many a prayer is going up, I warrant you, day by day, for those who sent flour by the snip Leo. Perhaps some of us at our tables rattle off a prayer that may mean nothing, although we call it "saying grace," but I warrant when those people who received the bread which saved their lives "said grace" it meant something.

which saved their lives "said grace" it meant something.

I said respectivily to a Russian when I saw him cross himself, "What do you do that for?" "Oh," he said, "when I do that I always say, 'God have mercy on me?" I hold in my hand something very suggestive. What does that black and uncomely thing look like? That is what is called hungry bread from Russia; that is what millions of people lived on for months be fore help came from England, Scotland, Ireland and Americe; that is a mixture which seems to have in it not one grain of sustenance. It is a mixture of pig weed and chaff and the sweepings of stables. That is something which, if dropped in the street, your dog or cat might shiff at, but would not eat. That was the only food on which millions of men and women lived.

You must look at that hunger bread of Rassia before you can get proper appreciation of what an attractive and beautiful thing a good loaf of bread is. It is so common to us we cannot realize its meaning.

Why does not some poet ring a canto on a loaf of bread, or some jundern Raphael paint

mon to us we cannot realize its meaning.

Why does not some poet ring a canto on a loaf of bread, or some inodern Raphael paint it, or some instorian teil its history? But I have been asked by good people in Great Britain and America, again and again, Why did not the prosperous people of Russia stop that suffering themssives, making it useless for other nations to help? And I am always glad when I hear the question asked, because it gives me an opportunity of explaining. Have you any idea what it requires to feed twenty million

people? There is only one Being in the universe who can do it, and that is the Being who this morning breakfasted sixteen hundred million of the human race. The nobility of Russia have not only contributed most lavishly, but many of them went down and staid for months amid the ghastliness

and staid for months amid the ghastliness, and the horror, and the typhus fever, and the smallpox that they might administer to the suffering.

The Emperor has made larger contributions toward this relief fund than any monarch ever made for any cause since the world stood, and the superb kindness written all over the faces of Emperor and Empress and Course Frieze is demonstrated. Empress and Crown Prince is demonstrated in what they have already done and are

doing for the sufferers in their own country.

When I saw a few days ago in the papers that the Emperor and Empress had walked through the wards of the most virulent cholera, talking with the patients, shaking hands with them and cheering them up, it was no surprise to me, for I said to myself, "That is just like them." So I put all the three prayers together—God save the President of the United States! God save the Course of England. God save the Emperor Queen of England! God save the Emperor and Empress of Russia!

I will, whether in sermons or lectures I have not yet decided, show that nineteentwentieths of all things written and published against Russia are furnished by men who have been hired by other countries to "write up" or rather write down Russia, so as to divert commerce from that empire or because of international jealousies. Russia being larger than all the rest of Europe put together, you can see how natural would be

Before passing to the other field of my summer observation I give you one little specimen of the falsehoods about Russia. specimen of the Isisenoods about Russia. I stood in London with my tickets for St. Petersburg, Russia, in my pocket. It was 2 o'clock in the afternoon, and at 3 o'clock I was to take the train. An American physician came in and said, "You certainly are not going to Russia." I said, "Why not?" Then a morning paper was "Why not?" Then a morning paper was shown me, saying that in St. Petersburg there were two thousand cases of virulent cholera; the city had been divided into hospital districts, and the doctors were at their wite' end what to do with the number

patients. The population was flying in ter-ror. It was almost as bad in Moscow.

While reflecting on these accounts two messages arrived from other friends protesting sgainst the foolbardiness of my rushing into the presence of two thousand cases of cholera in one city. Of course I haited. I haited for four days. Meanwhile a telegram from St. Petersburg encouraged me to go. I went. There was not a single case of cholera in St. Petersburg : r Moscow, and there was not a single case in either city until four weeks after I left those cities

weeks after I left those cities

I must tell you of a picture of pathos and
moral power impressed upon my mind, so
that neither time nor eternity may efface
it. I'he ship Leo swung to the docks a few
miles below St. Petersburg loaded with
flour from America. The sailors on board flour from America. The sailors on board huzzaed as they came to the wharf. From a yacht on waich we had descended the river to the sea the prominent citizens of St. Petersburg disembarked. The bank was crowded by prosperous citizens, who stood on the wharf, and back of them by poor laborers, who had come down to offer their services free of all charge for the removal of the breadstuffs from the ship to the imperial freight train that took the flour to the interior free of charge. While we stood there the long freight train rumbled

down to the docks, the locomotive and each car decorated with a flag—the American flag and the Russian flag siternating.

Though a flag to some eyes is only a floating rag, you ought to see how the American flag looks five thousand miles from home. It looked that day like a section of home left down to either mortal vision. heaven let down to cheer mortal vision. Addresses of welcome and responses were made, and then the work began, the only contest being who should lift the hardest and be most expeditions. From ship to rail train. From rail train to kneeding board. From kneeding board to oven. From oven to the white and quivering lips of the dying. Upon all who, whether by contribution small or large, helped make that scene possible may there come the bene-diction of Him who declared," I was hungry and ve fed Me.

But I must also give a word of report concerning my other errand—the preaching of the Gospel in Great Britain last summer. It was a tour I had for many years antici-pated. With the themes of the Gospel I confronted more people than ever before in the same length of time — multi-tudes after multitudes, and beyond any-thing I can describe. The throngs in all the cities were so great that they could be controlled only by platoons of police, so that none should be hurt by the pressure, each service indoors followed by a service for the waiting throngs outdoors, and both by handshakings to the last point of physical endurance.

all encurance.

In every city and town I had messages poured into my ears for families in America. Oh, sons of Scotchmen, Englishmen, Welshmen and Irishmen, there are hearts on the other side of the sea beating in affection for other side of the sea beating in affection for you and praying for your present and eternal welfare. By the memories of the old Scotch kirk, where you were baptized, and of the English fireside, by which you played, and of the Welsh hills and valleys, among which you roamed, and the old homes on the banks of the Tweed and the Shannon and the Clyde, I charge you be honorable and true and Christian. You have good ancestral blood in your veins. Prove yourself worthy. It seems to me that the Gospel is making

mighty strides over there. What is the use of controversy about anywhat is the use of controversy about anything except how we shall keep close to the cross and do the most for helping people for this world and the next? May there come in England more cordiality between the National church and the dissenters. Although I would be called a dissenter there allowed my first step in England was there, almost my first step in England was into a banqueting hall—the Lord Mayor's banquet, given to the bishops and high officials of the National church, the great and good and genial Archbishop of Canterbury at their head, and a more magnificent group

of folks, intellectually and spiritually, I never got among, and I found that though we had never met before, the archbishop and myself were old friends. But all up and down Great Britain I found a multitude that no man can number enlisted for God and eternity, and I tell you the kingdom is

If the pessimists would get out of the way—the people who snivel and groan and think everything has gone to the dogs or is about to go—I say if these pessimists would only get out of the way the world would soon see the salvation of God. Chris-tianity is only another name for ele-vated optimism. Was Isaiah an optimist? See his deserts incarnadined with red roses

See his deserts incarnadined with red roses and snowed under with white lilies and his lamb asleep between the paws of a lion. The greatest thing I can think of would be to have a triple alliance of America, England and Russia, in complete harmonization, and then to have upon all of them come a deluge of the Holy Ghost. Let the defamation of other nations cease. Peace and good will to men! For that glorious consummation, which may be nearer than we think, let us pray, remembering that we think, let us pray, remembering that God can do more in five minutes than man can do in five centuries. If the consumma-tion is not effected in our day I shall ask the privilege of coming out from heaven a little while to look at this old world when it shall have put on its millennial beauty. I think God will let us come out to see it at least once in its perfected state before it is burned up.

I should not wonder if all heaven would addense for an execution in this world to

I should not wonder if all heaven would adjourn for an excursion to this world to see how a shipwrecked planet was got off the breakers and set afloat again amid the eternal harmonies. Meanwhile let us do all we can to make it better, and it will somehow tell in the final result, thouga it be only a child's sob hushed, or a trickling hear wiped from a pale face, or a thorn extracted from a tired foot, or a sinful soul washed white as the wool. May God help us to help others! And so these lessons of gratifude and sympathy and helpfulness and vindication I have brought you on the wings of this morning.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR OCTOBER 30.

Lesson Text: "The Gospel Preached at Antioch," Acts xi., 19-30-Golden Text; Acts xi., 21 -Commentary.

19. "They which were scattered abroad traveled preaching the Word to none but unto the Jews only." This takes us back to chapter viii., 14, where we learn that all except the apostles were scattered abroad by persecution and went everywhere preaching the Word; but they had not learned that "every creature" (Mark xvi., 15) meant Gentiles as well as Jews. They went under the orders of Math. x., 5, 6, rather than the late orders, not understanding that the kingdom being postponed the Gospel is now for all that out of Jews and the Gentiles the for all, that out of Jews and the Gentiles the new man, the body or church, may be

formed. Grecians preaching the Lord Jesus." This was at Antioch, in Syria. Grecians are mentioned again in chapters vi., 1; ix., 29. and are said by Young to include all Jews born out of Canaan. The preaching in these days was wholly concerning the Lord Jesus, there are no lecturing by the preachers up. there was no lecturing by the preachers up

on the topics of the day
21. "And the hand of the Lord was with them, and a great number believed and turned to the Lord." Ezra learned even in his day that "The hand of our God is upon all them for good that seek Him but His power and His wrath is against all them that forsake Him" (Ezra viii., 22). See the latter clause illustrated in Acts xiii., 11. As to the good hand, or the band for good, remember the words of Jesus, "Without Me ye can do nothing," and be strengthened

by Isa xii., 12.

23. 'They sent forth Barnabas, that he should go as far as Antioch." Tidings of the work of the Spirit of Antioch baving reached Jerusalem, this son of consolation, who had given himself wholly to the Lord (Acts iv., 36, 37), is sent forth to strengtion and comfort them. Parnabas had left all for Jesus, had put himself and his property, too, in the Lord's hands for His service.

13. "Who when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord." No sinner deserves to be saved, if we had our just deserts we would all be sent into the outer darkness, away from God forever. But the grace or uudeserved favor o' God brought Jesus to Calvary in our stead, and every sinner saved is a manifestation of the grace of God. Being saved by His grace our lifelong business is to cleave unto Him as Ruth to Naomi, or as

cleave unto Him as Ruth to Naomi, or as Ittai to David (Ruth i., 16, 17; 11 Sam. xv., 21.) We are not to foliow people nor cleave unto them, but laying aside every weight and besetting sin, run with patience, looking unto Jesus (Heb. xii., 1, 2.)

24. "For he was a good man and full of the Holy Ghost and of faith; and much people was added unto the Lord." Such another man was Stephen (Acts vi., 5.) the light of whose life was so bright that the self righteous hated him unto death. When we are filled with the Holy Spirit God will be seen in us (Gal. i., 24) and people will be drawn to us (Gal. i., 24) and people will be drawn to Him. Not all will be drawn in this age of election, whosoever will may come, and all whom God has given to Christ will come

(John iii., 16; vi., 37.)
25. Then departed Barnabas to Tarsus for to seek Saul." A glance at the map will show Tarsus to be across the bay from Autioch, perhaps fifty miles distant. W Saul first came to Jerusalem after his version, and the disciples were all afraid of him, it was Barnabas that took him and testified on his behalf and gave the others con tined on his becalf and gave the others confidence in him, after which Saul returned to Tarsus (Acts ix., 26-30). It was but natural that now Barnatas, being so near to him, should seek him out as a fellow laborer.

25. "And when he had found him he brought him unto Antioch." The three points in this verse are the return to Antioch; the year's work there and the name "Christian" first used. We are not told of a special work of the Spirit at Tarsus, and yet we cannot think of Saul being idle there. The wind bloweth where it listeth. lievers are at first only babes in Christ, and need to be instructed and built up; this the brethren did during their year at Antino doubt many more were added to the Lord The name of Christ became so prominent in these days (for it was Paul's manner to prove from the Scriptures that Jesus was the Christ, ix. 22) that the believers were called Christiaus. See the name elsewhere only in Acts xxvi., 28; I Pet. iv., 16.

27. "And in these days came prophets from Jerusalem unto Antioch." A prophet is one who speaks for God, who represents God before the people, carrying a message for God "The prophet that hath a dream let him tell a dream, and he that hath my word let him speak my word faithfully." "Then spake Haggai, the Lord's messenger, in the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord" (Jer. xxiii., 25; Hag. i., 13). You are His prophet if you bear a message from Him.

28, "And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cæsar." Whatever the out all the world, which came to pass in the days of Claudius Czesar." Whatever the Spirit says will surely come to pass, for 'The council of the Lord standeth forever, the thoughts of His heart for all generations." 'The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand" 'Ps. xxxii, 11; Iss. xiv., 24). Jesus head said that the wools agas time the come had said that this whole age the He come again would be characterized by war, famine, pestilence, etc., but that His people are not to be troubled (Math. xiv., 6, 9).

29. 'Then the disciples, every man according to his ability, determine 1 to send relie? unto the brethren which dwelt in Judea." Thus the members of the house-Julea." Thus the members of the household of God minister to each other, some in spiritual things and some in temporal things. The love that does not love to give is not the love of God, for "God so loved that He gave." It is not the quantity we give that God notes so much as the heart that gives it. "If there be first a willing mind it is accepted according to that a man hath and not according to that he hath not" (If Cor. viii. 12).

(II Cor. viii., 12).
33. "Which also they did, and sent it to the elders by the hands of Barnabas and Saul." There was not only a readiness to Saul." There was not only a readiness to will, but also a performance of the same. The religion that only promises but never performs, that vows but never pays, that says but never does, is only a false religion. It is faith without works, and therefore dead; it is hypocrisy. See Jas. 1., 22; ii., 15-17; I John iii., 17, 18. Christ manif sted His love by giving Himself for us. If any man have not the Spirit of Christ he is none of His (I John iii., 16). — Lesson Helper.

It is gratifying to learn that the record of commercial depression and financial disaster in Kansas City has been broken. Two enterprising young business men made \$50,000 there between them recently. To be sure they stole it, but it's something to know that there was anything to steal in the late boom town.

SHE- "That couple in front of usdo you think they are married?" He -"Yes, I am sure they are. They have been married a long time, too.' She-"Why, bow do you know?" He -"Haven't you noticed that when a pretty girl comes on the stage she always hands the opera glasses over right away?"-Somerville Journel

HOUSEHOLD AFFAIRS.

TO REMOVE GREASE PROM GLASS. Dissolve carbonate of soda in water in the proportion of one of the former to ten of the latter, and let the liquid boil in a clean, untinned pot. Slake eight parts of quicklime in a covered vessel and add the hydrate thus formed to the boiling liquid, stirring it meanwhile. Great care must be exercised in using this caustic solution, says the Industrial World, and it must not be allowed to touch the hands; the glass must there-fore be dipped in it by the aid of tongs or pliers. When the grease is dissolved the glass is to be well brushed and subsequently rinsed in water.

A CULINARY MAKESHIFT.

It is said that some of the most valuable discoveries have been made by accident, and there is every reason to believe the statement. Not long since, an inexperienced housekeeper found herself in a dilemma from which she extracted herself in a rather convenient and original fashion. Being left alone in the house for a few days, she was somewhat disconcerted by the arrival of unexpected guests. It was necessary to prepare a hasty breakfast in order that they might get an early train; the oatmeal, therefore, was partly cooked the night before and was set on the back of the kitchen range to be ready for the morning. As often under such circumstances, the proportions were so newhat out of order, and when the breakfast time came the oatmeal was little better than porridge. Crowding the fire seemed to do no good, and as there was no time for cooking anything else, she ventured an experiment. Wheat flour was sifted into the dish and stirred rapidly to prevent lumps. After a moment's cooking, it was served, and, as might be imagined, with a good deal of doubt as to results. But the unanimous verdict of the party that it was the best oatmeal they had ever tasted set doubt at rest and taught the housekeeper a very useful lesson.

THE COCKROACH PEST.

Cockroaches are somewhat of a nuisance when they become too numerous about a house, but they are at the same time useful in destroying bedbugs, especially in ships and in the tenements of our large cities. There are several species known under the general name of cockroach, but perhaps the most common is the Blatta orientalis, a native of the East Indies, but now pretty well distributed over the world, and perhaps this is the one of which you complain, but we are not certain in the absence of specimens. In the Oriental cockroach the females have only rudimentary wings, and those of the males are slightly shorter than the body. This species may be destroyed by placing phosphorus paste in their hiding places or in the rooms frequented by them at night. A good way to wage war upon this pest is to put a little of the paste on bits of paper and lay these about the room where the roaches are most abundant and late in the evening, after the family have retired. Then let some one get up early and gather up the poison and sweep up the dead cockroaches which will be found lying about on the floor. The kitchen is the room usually most freented by the roaches; con the best one in which to poison them. Repeat the operation as long as any dead cockroaches are to be found. As the young roaches will be hatching out as long as there are any eggs left, it will be necessary to use a little poison once a week for a month or longer. We have known badly infested houses to be entirely cleared of these pests by the use of phosphorus paste in the way we have described. Most druggists keep this paste on sale, for it is largely used for destroying rats, mice and other vermin. -New York Sun.

Potato Salad-Boil potatoes until soft; slice thin; add a few slices of boiled beets cut into small dice and a little parsley picked to pieces. Serve with

French dressing. Baked Bananas - Select large red ones, take the skin off one section of the banana, loosen the skin from them, put a row in a dripping pan with the side up from which you took the peeling, sprinkle sugar over them, bake half an hour in quick oven.

Fried Onions-Pare and slice, round, in half-inch pieces and soak fifteen minutes in milk. Then drain on a towel, roll in flour and fry in smoking hot fat, or roll in egg and bread crumbs as you prefer. Tura carefully, skim out and drain on paper and serve on a hot platter.

Pumpkin Pie-To three cupfuls of stewed pumpkin add one egg, three cupfuls of milk, two sods crackers rolled. one-half teaspoonful of salt, two-third cupful of brown sugar, one even tablespoonful each of cinnamon and nutmeg, one-half teaspoonful of ginger. This will make three pies.

Prunes-Prunes when fresh are nice to eat, but not as desirable for canning as fruit which is more tart. Dried prunes are very healthful. Wash thoroughly in several waters, then leave over night in cold water. In the morning pour prunes and water into a porcelain kettle, and cook over one hour slowly; when nearly done, add what sugar is needed, skim out the prunes. and cook the juice a while longer

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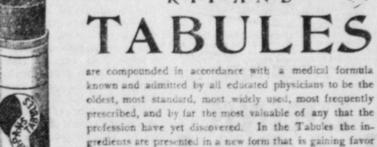
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