Hood's Cures

My Health is Solid As a Duck's Foot in the Mud

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"I want to say that I have been made a new man by Hood's Sarsaparilla and Hood's Pills. I was in a wretched condition and paid to one physician \$42 for attendance and prescriptions, which gave me no relief. I suffered intensely from gravel, and think I have endured as much ery as any man from that complaint. I gave up hope of evergetting well and was only walking about to

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HOOD'S Sarsaparilla CURES

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NO FICTION, BUT TRUTH. ANA SABBAPARILLA CO., NYO ... I have been a great sufferer to 20 years with DYSPEPSIA. tried everything I could hear of. Have also ried Physicians' prescriptions, but could obtain my temporary relief. I have been UNABLE TO SLEEP WELL for years owing to

DANA'S SARSAPARILLA HELPED ME SO MUCH bought the accord. Refere that was taken. BYSPEPSIA WAS CURED. I COLLD SLEEP WELL LIKE A WMAN. JOHN KIRKEY, 2nd. To whom it may concern.—We are well ac-minted with Mr. Kirkey, and know that he rould not make any statement that ins untrue. STEARNS a SNAITH.

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REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN. DAY SERMON.

Subject: "From Twenty to Seventy."

TEXT: "The days of our years are three-score and ten."-Psalm xc., 10.

the seventieth milestone of life is here planted as at the end of the journey. A few go beyond it; multitudes never reach it. The oldest person of modern times expired at 169 years. A Greek of the name of Stravaride lived to 152 years. An Englishman of the name of Thomas Parr lived 153 years. Before the time of Moses people lived 150 years, and if you go far enough back they lived 500 years. Well, that was necessary, because the story of the world must come because the story of the world must come down by tradition, and it needed long life

down by tradition, and it needed long life safely to transmit the news of the past. If the generations had been short lived, the story would so often have changed lips that it might have got all astray.

But after Moses began to write it down and parchment told it from century to century it was not necessary that people live so long in order to authenticate the events of the past. If in our time people lived only the past. If in our time people lived only twenty-five years, that would not affect history, since it is put in print and is no longer dependent upon tradition. Whatever your ago. I will to-day directly address you, and I shall speak to those who are in the twenties, the thirties, the forties, the fifties, the sixties, and to those who are in the seven-

sixties, and to those who are in the seventies and beyond.

First, then, I accost those of you who are in the twenties. You are full of expectation. You are ambitious—that is, if you amount to anything—for some kind of success, commercial or mechanical or professional or literary are arrival to an accordance. sional or literary or agricultural or social or moral. If I find some one in the twenties without any sort of ambition, I feel like saying: "My friend, you have got on the wrong planet. This is not the world for you. You are going to be in the way. Have you made your choice of poorhouses? You will never be able to pay for your cradle. Who is going to settle for your board? There is a mistake about the fact that you were born

But supposing you have ambition, let me say to all the twenties: Expect everything through divine manipulation, and then you will get all you want or something better. Are you looking for wealth? Well, remember that God controls the money markets, the harvests, the droughts, the caterpillars, the locusts, the sunshine, the storm, the land, the sea, and you will get wealth. Perhars not that which is stored up in banks, in safe deposits, in United States securities, in houses and lands, but your clothing and board and shelter, and that is about all you can appropriate anyhow. You cost the Lord a great deal. To feed and clothe and shelter for a lifetime requires a big sum of money, and if you get nothing more than ssities you get an enormous

amount of supply. Expect as much as you will of any kind of success, if you expect it from the Lord, you re safe. Depend on any other resource and you may be badly chagrined, but depend on God and all will be well. It is a good thing in the crisis of life to have a man of large means back you up. It is a great thing to have a moneyed institution stand behind you in your undertaking. But it is a might-ier thing to have the God of heaven and earth your coadjutor, and you may have Him. I am so glad that I meet you while you are in the twenties. You are laying out your plans, and all your life in this world and the next for 500,000,000 years of your existence will be affected by those plans. It is about 8 o'clock in the morning of your life, and you are just starting out. Which

way are you going to start? Oh, the twen-"Iwenty" is a great word in the Bible. Joseph was sold for 29 pieces of silver, son judged Israel 2) years. Solomon gave Hiram 20 cities. The flying roll that Zesharian saw was 20 cubits. When the Hiram 20 cities. The flying roll that Zecharian saw was 20 cubits. When the sailors of the ship on which Paul sailed sounded the Mediterranean Sea, it was 20 fathous. What mighty things have been done in the twenties! Romulus founded Rome when he was 20. Keats finished life at 25. Lafayette was a world renowned soldier at 23. Oberlin accomplished his soldier at 23. Oberlin accomplished his chief work by 27. Bonaparte was victor over Italy at 26. Pitt was prime minister of England at 22. Calvin had completed his immortal "Institutes" by the time he

was 26, Grotius was attorney general at 24.
Some of the mightiest things for God and
eternity have been done in the twenties. As long as you can put the figure "2" before the other figure that helps describe your age I have high hopes about you. Look out for that figure "2." Watch its continuance with as much earnestness as you ever watched anything that promised your salvation or threatened you demolition. What a critical time, the twenties! While they concritical time, the twenties! While they continue you decide your occupation and the principles by which you will be guided. You make your most abiding friendships. You arrange your home life. You fix your habits. Lord God Almighty, for Jesus Christ's sake, have mercy on all the men and women in the twenties!

Next I accost those in the thirties. You are at an age when you find what a tough thing it is to get recognized and established in your occupation or profession. Ten years ago you thought all that was necessary for success was to put on your shutter the sign of physician or dentist, or attorney or broker or agent, and you would have plenty of busior agent, and you would nave passed on the same waited for business and waited in vain three persons only know-God, your wife and yourself. In commercial life you have not had the promotion and the increase in salary you anticipated, or the place you expected to occupy in the firm has not been vacated. The produce of the farm, with which you expected to support yourself and those depending on you, and to pay the interest on the mortgage, has been far less than you anticipated or the recovered work or special products of the recovered own of the recovered own of the recovered anticipated, or the prices were down, or spe-cial expenses for sickness made drafts on your resources that you could not have ex-

In some respects the hardest decade of life is the thirties, because the results are generally so far behind the anticipations. It is very rare indeed that a young man does as did the young man last Sunday night, when he came to me and said: "I have been when he came to me and said: "I have been so marvelously prospered since I came to this country that I feel, as a matter of gratitude, that I ought to dedicate myself to God." Nine-tenths of the poetry of life has been knocked out of you since you came into the thirties. Men in the different professions and occupations saw that you were rising and they must put an estoppel on you or you might somehow stand in the way.

They think you must be suppressed.

From 30 to 40 it is an especially hard time

for young doctors, young lawyers, young merchants, young farmers, young mechanics, young ministers. The struggle of the thirties is for honest and helpful and remunerative recognition. But few old people without ple know how to treat young people without patronizing them on the one han! or snubbing them on the other. Oh, the thirties!

Joseph stood before Pnaraon at 3). David was 30 years old when he began to reign. The height of Solomon's temple was 30 cubits. Christ entered upon His active ministry at 30 years of age. Julias sold himself for

at 30 years of age. Julias sold himself for 30 pieces of silver.

Ob, the thirties! What a word suggestive of triumph or disaster! Your decade is the one that will probably affor! the greatest opportunity for victory, because there is the greatest necessity for struggle. Read the world's history and know what are the thirties for good or bad. Alexander the Great closed his career at 32. Frederick the Great made Europe tremble with his armier at 35. Cortes conquered Mexico at 30. Grant fought Shiioh and Donelson when 33. Raphael died at 37. Luther was the herr of the reformation at 35. Sir Philip Bydney got through by 32.

The greatest deeds for God and against Him were done within the thirties, and your greatest battles are now and between the time when you cease expressing your age by

putting first a figure "2" and the time when putting first a figure "2" and the time when you will cease expressing it by putting first a figure "3." As it is the greatest time of the struggle, I adjure you, in God's name and by God's grace, make it the greatest achievement. My prayer is for all those in the tremendous crises of the thirties. The fact is that by the way you decide the present decade of your history you decide all the following decades.

When I was in Russia I was disappointed.

When I was in Russia I was disappointed in not seeing the battlefield of Borodino. Why was there fought such a battle at that Why was there fought such a battle at that small village? It was 70 miles from Moscow. Why that desperate struggle, in which 123,-000 Frenchmen grappled with 180,000 Russians, and 30,000 dead Frenchmen and 52,000 dead Russians were left on the field? It was because the fate of Moscow, the sacred city of Russia, was decided there—decided f0 miles away. And let me tell you, people of the thirties, you are now at the Borodino, whence will resound its successes or its moral lisasters clear on into the severities if you live to the threescore and ten of the text. ive to the threescore and ten of the text, Next I accost the forties. Yours is the de-

ade of discovery. I do not mean the discovery of the outside, but the discovery of rourself. No man knows himself until he s 40. He overestimates or underestimates nimself. By that time he has learned what he can do or what he cannot do. He thought he had commercial genius enough to become a millionaire, but now he is satisfied to make a comfortable living. He thought he had rhetorical power that would bring him into the United States senate, now he is content if he can successfully argue a common case

before a petit jury.

He thought he had medical skill that would make him a Mott or a Grosse or a Willard Parker or a Sims; now he finds his willard Parker or a Sims; now he finds his sphere is that of a family physician, prescribing for the ordinary ailments that afflict our race. He was sailing on in a fog and could not take a reckoning, but now it clears up enough to allow him to find out his real latitude and longitude. He has been climbing, but now he has got to the top of the hill, and he takes a long breath. He is half way through the journay at least and half way through the journey at least, and he is in a position to look backward or forward. He has more good sense than he ever had. He knows human nature, for he has been cheated often enough to see the bad side of it, and he has met so many gracious and kindly and splendid souls he also knows the good side of it,

Now caim yourself. Thank God for the past and deliberately set your compass for another voyage. You have chased enough thistledown. You have blown enough soap bubbles. You have seen the unsatisfying nature of all earthly things. Open a new chapter with God and the world. This decade of the forties ought to eclipse all its redecessors in worship, in usefulness and in appiness. "Forty" is a great word in the Bible. God's ancient people were 40 years in the wilderness. Eti judged Israel 40 years. David and Solomon and Jehoash reigned 40 years. When Joseph visited his brethen, he was 40 years old.

Oh this pountain too of the fortier! Year

Oh, this mountain top of the forties! You have now the character you will probably have for all time and all eternity. God, by His grace, sometimes changes a man after the forties, but after that a man never changes himself. Tell me, oh men and women who are in the forties, your habits of thought and life, and I will tell you what you will forever be. I may make a mistake in a thousand times, but not more than in that preportion.

My sermon next accosts the fifties. How My sermon next account in writing your age you queer it looks when in writing your age you nake the first of the two figures a "5," This is the decade which shows what the other decades have been. If a young man has sown wild oats and he has lived to this ime, he reaps the harvest of it in the fifties or if by necessity he was compelled to over-toil in horest directions he is called to settle ap with exacting nature some time during

Many have it so hard in early life that they are octogenarians at 50. Sciaticas and rheumatisms and neuralgias and vertigos md insomnias have their playground in the afties. A man's hair begins to whiten, and aithough he may have worn spectacles be-fore, now he asks the optician for No. 14 or No. 12 or No. 10. When he gets a cough and is almost cured, he hacks and clears his of blessing to be thankful for, and a half century subtracted from an existence which in the most marked cases of longevity hardly ever reaches a whole century.

By this time you ought to be eminent for piety. You have been in so many battles you ought to be a brave soldier. You have made so many voyages you ought to be a good sailor. So long protected and blessed you ought to have a soul full of doxology. In Bible times in Canaan every 50 years was by God's command a year of jubilee. The people did not work that year. If property had by misfortune gone out of one's posses-sion on the fittieth year it came back to him. If he had fooled it away, it was returned without a farthing to pay.

without a farthing to pay.

If a man had been enslaved, he was in that year emancipated, A trumpet was sounded loud and clear and long, and it was the trumpet of jubilee. They shook hands, they laughed, they congratulated. What a time it was, that fiftieth year! And if under the add disconnection it was such a slid disconnection it. old dispensation it was such a glad time, under our new and more glorious dispensa tion let all who have come to the fifties hear the trumpet of jubilee that I now blow. That was the allusion made by Mr. Toplady, the great hymnologist, when ne wrote:

Blow ye the trumpet, blow The gladly solemn sound; Let all the nations know, To earth's remotiest bound, The year of jubilee is come. Return ye ransomed sinners home.

Ye who have sold for naught Your heritage above
Shall have it back nabought—
The gift of Jesus's love.
The year of jubilee has come.
Return ye ransomed sinners nome.

My sermon next accosts the sixtles. The My sermon next acrosts the sixtles. The beginning of that decade is more starting than any other. In his chronological journey the man rides rather smoothly over the figures "2" and "3" and "4" and "5," but the figure "6" gives him a big jolt. He says: "It cannot be that I am 60. Let me examine the old family record. I guess they made a mistake. They got my name down wrong in the roll of births." But, no, the older brothers or sisters remember the time of his advent, and there is some relative a

older brothers or sisters remember the time of his advent, and there is some relative a year older, and another relative a year younger, and, sure enough, the fact is established beyond all disputation.

Sixty! Now your great danger is the temptation to fold up your faculties and quit. You will feel a tendency to reminisce, if you do not look out you will begin almost everything with the words, "When I was a boy." But you ought to make the sixties more memorable for God and the truth than the fifties, or the forties, or the thirties. You ought to do more during the next ten years than you did in any 30 years of your life because of all the experience you have had. You have committed enough mistakes in life to make you wise above your juniors. Now, under the accumulated light of your past experimenting, go to work for God as never before.

When a man in the sixtles folds up his

light of your past experimenting, go to work for God as never before.

When a man in the sixties folds up his energy and feels he has done enough, it is the devil of indolence to which he is surrendering, and God generally takes the man at his word and lets him die right away. His brain, that under the tension of hard work was active, now suidenly shrivels. Men, whether they retire from secular or religious work, generally retire to the grave. No well man has a right to retire. The world was made for work. There remaineth a rest for the people of God, but it is in a sphere beyond this reach of telescopes. The willtary charge that decided one of the greatest battles of the ages—the battle of Waterloo—was not made until 8 o'clock in the evening, but some of you propose to go into camp at 2 o'clock in the afternoon.

My subject next accosts those in the sevenities and beyond. My word to them is congratulation. You have got nearly if not quite through. You have safely crossed toe sea of life and are about to enter the barbor. You have fought at Gettysburg, and the war is over. Here and there a skirmish with the remaining sin of your own

heart and the sin of the world, but I guess

you are about done.

There may be some work for you yet on small or large scale. Bismarck, of Germany, v gorous in the eightles. The prime minister of England strong at 84. Havdn comv gorous in the eighties. The prime minister of England strong at 84. Havdn composing his oratorio, "The Creation," at 70 years of age. Isocrates doing some of his best work at 74. Plato busy thinking for all succeeding centuries at 84. William Blake at 67 learning Italian, so as to read Dante in the original. Lord Cockburn at 87 writing his best treatise. John Wesley stirring great audiences at 85. William C. Bryant, without spectacles, reading in my house

without spectacles, reading in my house "Thanatopsis" at 83 years of age.

Christian men and women in all departments serving God after becoming and partments serving God after becoming septuagenarians and octogenarians and nonagenarians prove that there are possibilities of work for the aged, but I think you who are passed the seventies are near being through. How do you feel about it? You ought to be jubilant, because life is a transmission of the province and if you have got tremendous struggle, and if you have got through respectably and usefully you ought o feel like people toward the close of a sum-mer day seated on the rocks watching the sunset at Bar Harbor or Cape May or Look-

I am glad to say that most old Christians I am glad to say that most old Christians are cheerful. Daniel Webster visited John Adams a short time before his death and found him in very infirm health. He said to Mr. Adams: "I am glad to see you. I hope you are getting along pretty well?" The reply was: "Ah, sir, quite the contrary. I find I am a poor tenant occupying a house I find I am a poor tenant occupying a house much shattered by time. It sways and trem-bles with every wind, and what is worse, sir, the landlord, as near as I can make out, does not intend to make any repairs."

Dr. Beman, after passing into the seven-Dr. Beman, after passing into the seven-ties, was asked by my friend, Rev. Dr. Spear, "Dr. Beman, how is your health now?" and he replied, "I have on me an in-curable disease." "What is that?" asked my friend, and the septuagenarian replied.

*Old age." Both of the old men I have mentioned intended their remarks for facetiousness, and old people have a right to be facetious. An area woman sent for her physician and told him of her ailments, and be facetious. the doctor said: "What would you have me do, madam? I cannot make you young again." She replied: "I know that, doctor. What I want you to do is to help me grow old a little longer.

The young have their troubles before hem. The old have their troubles behind You have got about all out of this earth that there is in it. Be glad that you, an aged servant of God, are going to try another life and amid better surroundings. Stop looking back and look ahead. Oh, ye in the seventies, and the eighties, and the nineties, your best days are yet to come; your grandest associations are yet to be formed; your best eyesight is yet to be kindled; your best hearing is yet to be awakened; your greatest speed is yet to be traveled; your gladdest song is yet to be

The most of your friends have gone over the border, and you are going to join them very soon. They are waiting for you. They are watching the golden shore to see you land. They are watching the shining gate to see you come through. They are standing by the throne to see you mount. What a glad hour when you drop the staff and take the scepter; when you quit the stiffened joints and become an immortal athlete! But hear! hear; a remark pertinent to all people whether in the twenties, the thirties, the forties the fifting the system the sourcine forties, the fifties, the sixties, the seventies, or beyond. What we all need is to take the supernatural into our lives.

Do not let us depend on prain and muscle and nerve. We want a mighty supply of the supernatural. We want with us a divine force mightler than the waters and the tempests, and when the Lord took two steps on bestormed Galilee, putting one foot on the winds and the other on the waves, He proved Himself mightier than burricane and billow. We want with us a divine force greater than the fires, and when the Lord cooled Nebuchadnezzar's furnace until Shadrach, Meshach and Abednego did not even have to fan themselves He prove! Himself

We want a divine force stronger than wild beast, and when the Lord made Daniel a lion tamer He proved Himself stronger than the wrath of the jungles. There are so many diseases in the world we want with us a di-vine physician capable of combating ailments, and our Lord when on earth showed what He could with catalepsy and paralysis and ophthalmia and dementia. Oh, take this supernatural into all your lives! How to get it? Just as you get anything you want-by application. If you want any-

want—by application. If you want anything, you apply for it.

By prayer apply for the super natural.

Take it into your daily business. Many a man has been able to pay only 50 cents on the dollar, who if he had called in the supernatural could have paid 100 cents on the dollar. Why do 98 men out of 100 fail in business? Because there are not more than two men out of a hundred who take God in two men out of a hundred who take God into their worldy affairs. "Behind the great, unknown standeth God within the shadows

A man got up in a New York prayer meeting and said: "God is my partner. 1 did business without Him for twenty years and failed every two or three years. I have been doing business with Him for twenty years and have not failed once." Oh, take the supernatural into all your affairs! I had such an evidence of the goodness of God in temporal things when I entered active life I temporal taings when I entered active life I must testify. Called to preach at lovely Belleville, in New Jersey, I entered upon my work. But there stood the empty parsonage, and not a cent had I with which to furnish it. After preaching three or four weeks the officers of my church asked me if I did not want to take two or three weeks' vacation. I said "Yes," for I had preached about all I knew, but I feared they must be getting tired of ma. getting tired of me.

When I returned to the village after the When I returned to the village after the brief vacation, they handed me the key of the parsonage and asked me if I did not want to go and look at it. Not suspecting anything had happened, I put the key into the parsonage door and opened it, and there was the hall completely furnished with carpet and pictures and hatrack, and I turned into the pariors, and they were furnished the softest sofas I ever sat on, and into the study and found it furnished with book-cases, and I went to the bedrooms, and they were furnished, and into the pantry, and that was furnished with every cultury article, and the spiceboxes were filled, and a flour-barrel stool there ready to be opened, and I went down into the dining room, and the table was set and beautifully furnished, and into the kitchen, and the stove was full of fue', and a match lay on the top of the stove, and all I had to do in starting house-keeping was to strike the match. God insp'red the whole thing, and if I ever doubt his goodness, all up and down the world, call cae an ingrate. I testify that I have been in many tight places, and God always got me out, and He will get you out of the light places.

tight places.

But the most of this audience will never reach the eighties, or the seventies, or the sixties, or the fifties, or the forties. He who passes into the forties has gone far beyond the average of human life. Amid the uncertainties take God through Jesus Christ as your present and eternal safely. The longest life is only a small fragment of the great eternity. We will all of us soon be

Eternity! how near it rolls: Count the vast value of your souls. Heware and count the awful cost What they have gained whose souls are lost.

Two great Corsican families, the most powerful in the island, the Gavinis and the Casabincas, have just been reconciled after a political hostility of more than thirty years. During this entire period the politics of the island centered about the heads of these two houses.

Italy expends every year \$96,000,000 for her soldiers, and less than \$4,000,000 for schools.

SABBATH SCHOOL.

MARCH 19.

Lesson Text: "Timely Admonitions," Prov. xxiii., 15-23-Golden Text: Eph. v., 18-Commentary.

Note: A Missionary Lesson has also been suggested for this date. Title, "Gods That Men Make," Isainh xliv.; 9-20. Rsv. Mr. Stearns has prepared his commentary in the Lesson Helper for this lesson.

9. "They that make a graven image are all of them vanity, and their delectable.

9. "They that make a graven image are all of them vanity, and their delectable things shall not profit." Jehovah will yet be known in all the world, and in so far as be known in all the world, and in so far as we by word and deed make known that Jesus is Jehovah, the only true God and only Saviour, we have the missionary spirit. Israel was God's chosen people to be His witnesses, but idols were witnesses unto themselves that they were vanity. Compare verse 8 with this verse. Those who know not God may worship vanity, but the people of God are to worship Him in spirit and in truth.

10. "Who hath formed a god or molten.

10, "Who hath formed a god or molten 10. "Who hath formed a god or moiten a graven image that is profitable for nothing?" Surely only those who are blind and foolish, and God has pronounced a woe upon all such (Hab. ii., 18, 19. Israel, His own people, Ha commanded not to worship graven images (Ex. xx., 4, 5), and yet they forsook Him and did the very thing He commanded them not to do. He has commanded us to be His witnesses in the power of His Holy Spirit (Acts i., 8), telling us of of His Holy Spirit (Acts i., 8), telling us of old that His work cannot be done by might or wisdom of man, but only by His Spirit (Zech. iv., 6), yet we, like Israel, turn from Him and think more of men and money

11. "Behold, all his fellows shall be ashamed; and the workmen, they are of men." Nothing but shame and confusion can attend those who turn from God to men, for without God nothing can be done (John xv., 5). Real work that will stand must be God working in us to will and to do of His good pleasure; all else will come to naught. 'The loftiness of man shall be bowed down, and the haughtiness of men shall be made

low, and the Lord alone shall be exalted."

12. "He is hungry and his strength faileth; the drinketh no water and is faint." This is the smith who with fire and hammer and tongs fashioned the metal of the image to be worshiped, but his god which his hands make cannot strengthen him nor give him drink. Contrast the true God, who giveth power to the faint and to them that have no might. He increaseth strength. He pours water upon him that is thirsty and floods upon the dry ground (Isa. xl., 29; xliv., 3). 13. "The carpenter maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house." A wooden man, made by a man, and yet worshiped as a god-and there are lots of them in the world still. We profess to know a man, who was also a carpenter, and at the same time true God-God manifest in the flesh; who died for us and rose again from the dead and is now at the right hand of God, truly God and truly man, having all power. If we do really know Him as our own Saviour and God, then He lives in our bodies as His abode, and being in the house He cannot be hid; but how is it He is so lit-

14. "He heweth him down cedars; he plantets an ash, and the rain doth nourish it." He uses trees which the true God makes to grow, and which are nourished by rain from heaven, but knows nothing of trees of righteousness, the planting of the Lord, that He might be glorified (isa. lxi., 3). And why? Because the men who ought to be like trees planted by the rivers of water. bringing forth fruit in season, are forsaking the only fountain and turning away from

God (Ps. i., 3; Jer. ii., 13).

15. "He maketh it a graven image and falleth down thereto." The same wood with which he warms himself and bakes his bread he worships as his god. He does not know who gives him life and breath and all things, and seems not to have heard of the God who fed Israel for forty years with bread from heaven. Jesus says to us that He is the Bread of Life which came down from heaven, and that He gives Himself for the life of the world (John vi., 5).

16, "He eateth fiesh, he roasteth roast and is satisfied." Meat and drink and the nourishment of his animal life are all he cares for. He lives like the brute peasts, like these to-day who say they have no time for church and religion; they must earn a liv-ing, and think that things of heaven are only for those who are sick and dying, of

aged people and little children.

17. "And the residue thereof he maketh a god, and worshipeth it, and prayeth unto it." Are we reading of South Sea islanders or of people from the heart of Africa, who know no better? No, we are reading of people near to Israel, and of many in Israel, that Nation which God exalted above all Nations, that through them He might be known, and this tells how they had failen. But wait, O church of God, ere you condemn them. Israel became an empty vine and brought forth fruit unto himself (Hos. x., 1). What are you doing with your entertainments and lectures and fine music and works of most's hearts and hands, bowing works of men's hearts and hands, bowing down to these things and to people of culture and influence, instead of bowing to God

alone.

18. "They have not known nor understood, for rie hata shut their eyes that they cannot see." The greatest thing on earth is the knowledge of God; it is better than all earthly wisdom or riches or might Ger. fx., 23, 24). Jesus said, "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii., 2). And Paul counted all things but loss for the excellency of the knowledge of Jesus for the excellency of the knowledge of Jesus Christ (Phil. iii., 8). Because Israel deliberately and willfully turned away from her God He therefore shut her eyes and hardened her heart. Compare Isa. vi., 9, 10; Math, xiii., 13.

19. "And none considereth in his heart."

No one seemed to have sense enough to say, Here is wood of which I make a fire to warm Here is wood of which I make a fire to warm me, and bake my bread, and roast my meat, and the rest I worship as a god, falling down to the stock of a tree. When once men turn away from the word of God, they are ready to believe any delusion, and they will find plenty (II Thess. ii., 10-12).

20. "He feedeth on ashes, a deceived heart hath turned him aside that he can not deliver his soul." If we beed not promptly and only the word of God, satan will continually deceive us and give us ashes for

tinually deceive us and give us ashes for bread. See how the church is deceived to-day, fancying that she is Israel, and that her mission is to convert the world, and that she has plenty of time to do it in. See how the people follow those who destroy the Word, and leaven their food till it seems as if the whole was leavened already. Let us turn and leaven their food till it seems as if the whole was leavened already. Let us turn eyes and hearts to Him who is "expecting till His enemies be made His footstool" (Heb. x., 18), and filled with His spirit live to make Him known, obeying to the utmost His command, "Go ye into all the world and preach the Gospel to every creature;" then shall we realize His "Lo, I am with you alway."—Lesson Helper

An Ogden preacher attended a prize fight and then swore out warrants for such of the other spectators as he could recognize. He was guilty, in this laudable effort to elevate the pugilist, of one grave error. He swore out no warrant for his own arrest.

RICH FATHER-IN-LAW-"Mydaughter will, I trust, prove a real help-meet to you." Impecunious Son-in-law—"I hope so. I don't know how I'll meet expenses without her help." -Detroit Tribune.

A Stylish Horse Witnout Ears.

"One of the most stylish driving horses in this city has no ears," remarked INTERNATIONAL LESSON FOR Eugene Carter, of Omaha, to a friend at the Lindell. "I won't disclose the name of the owner, but the horse is driven on the boulevard every fine day for exercise. He can easily trot in 2:32 without a skip, and his disposition makes him one of the most valuable family horses in St. Louis. My brother raised the horse. When a colt the animal had his ears frozen so badly that when the healing process set in they sloughed off within an inch of the head. The colt was the most promising one in my brother Dan's stables, but the loss of his ears made him unsalable. Dan broke him three years ago, and he showed speed from the first trial. In less than six months he troted in 2:50, but the absence of ears placed a hoodoo upon his real value. Dan conceived the idea of a pair of artificial ears, and a skilled veterinary surgeon had them made and fitted them accurately to the stumps. They more than fulfilled expectations, for, fastened securely to his head by an elastic band, they defied the closest inspection, and had, when attached to the stumps, every motion made by a natural ear.

"A gentleman from St. Louis visiting in Omaha took a fancy to the horse and asked what money it would take to buy him. Dan asked a good sum.

"I'll take him at that price if you will deliver him to me in St. Louis sound as he is to-day," said the gentleman. "The bargain was concluded and \$200 was paid on the spot, the balance to be paid upon delivery. Dan was shipping stock to this morket, and the gelding made one of the next car load. I came with them and delivered the borse, receiving the balance of the money. As the gentleman had been previously informed of the deformity, there was no kick, and the next day I saw the brown horse hitched to an elegant phaeton containing the gentleman's wife and two children. The horse could not be purchased to-day for \$500."-St. Louis Re-

Charles, Duke of Orleans, was one of the earliest known writers of valentines, or poetical amorous addresses for the

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