REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN DAY SERMON.

Subject: "A Bottle of Tears."

TEXT: "Put thou my tears into thy bot-e."-Psalms lvi., 8.

Hardly a mail has come to me for twenty pears that has not contained letters saying that my semons have comforted the writers of those letters. I have not this summer nor for twenty years spoken on the platform of any outdoor meeting but coming down I have been told by hundreds of people the same thing. So I think I will keep on trying to be a "son of consolation."

The prayer of my text was pressed out of David's soul by innumerable calamities, but it is just as appropriate for the distressed of all ages. Within the past century travelers and antiquarians have explored the ruins of many of the ancient cities, and from the very heart of those buried splendors of other days have been brought up evidences of customs that long ago vanished from the world. From among tombs of those ages have been brought up lachrymatories, or lachrymals, which are vials made of earthenware. It was the custom for the ancients to catch the tears that they wept over their dead in a bot-tle, and to place that bottle in the graves of the departed, and we have many specimens of the ancient lachrymatories, or tear bottles, in our musuems.

When on the way from the Holy Land our ship touched at Cyprus, we went back into the hills of that island and bought tear botthe mins of that is indicated and bought tear bor-tiles which the natives had dug out of the ruins of the old city. There is nothing more suggestive to me than the tear bottles which I brought home and put among my curiosi-ties. That was the kind of bottle that my text is a suggestive to me the suggestive to me the alludes to when David cries, "Put thou my tears into thy bottle.

The text intimates that God has an inti-The text intinates that too has a man-mate acquaintance and perpetual remem-brance of allour griefs, and a vial, or lachry-matory, or bottle, in which He catches and saves our tears, and I bring to you the con-dolence of this Christian sentiment. Why talk about grief? Alas, the world has its pangs, and now, while I speak, there are thick darknesses of soul that need to be lifted. There are many who are about to break under the assault of temptation, and perchange if no words appropriate to their perchance, if no words appropriate to their case be uttered, they perish. I come on no fool's errand. Put upon your wounds no salve compounded by human quackery; but, pressing straight to the mark, I hail you as a ressel midsea cries to a passing craft, "Ship ahoy!" and invite you on board a ressel which has faith for a rudder, and prayer for sails, and Christ for captain, and in for an eternal harbor.

Catherine Rheinfel-it, a Prussian, keeps a boat with which she rescues the drowning. When a storm comes on the const, and other people go to their beds to rest, she puts out in her boat for the relief of the distressed, and hundreds of the drowning has she brought safely to the bench. In this lifeboat of the Gospel I put out to-day, hoping, by God's help, to bring ashore at least one soul that may now be sinking in the billows of temptation and trouble. The tears that were e caught in the lachrymatories brought up from Herculaneum and Pompeii are all gone, and the bottle is as dry as the scorin of the volcano that submerged them, but not so with the bottle in which God gathers all our

First, I remark that God keeps perpetually the tears of repentance. Many a man has awakened in the morning so wretched from a night's debauch that he has sobbed and wept. Pains in the head, aching in the eyes, sick at heart and unfit to step into the light. He grieves, not about his misdoing, but only about its consequences. God makes no record of such weeping. Of all the million tears that have gushed as the result of such misdemeanor, not one ever got into God's bot-tle. They dried on the fevered cheek or were dashed down by the bloated hand or fell into the red wine cup as it came again to the lips, foaming with still worse intoxica-

On, this work of training children for God ! It is a tremendous work. Some people think it easy. They have never tried it. A child is placed in the arms of the young parent. It haughing eyes. You examine the dimples in the feet. You wonder at its exquisite organ-singhtfall'as you sit rocking that little one a voice seems to fail straight from the throng of God, saying : "That child is immortal! The stars shall die, but that is an immortal! Suns shall grow old with age and perish, but that is an immortal !" Now, I know with many of you this is the

Now, I know with many of you this is the chief anxiety. You earnestly wish your children to grow up rightly, but you find it hard work to make them do as you wish. You check their temper. You correct their waywardness; in the midnight your pillow is wet with weeping. You have wrestled with Cod in agony for the salvation of your chil-dren. You ask me if all that anxiety has been ineffectual. I answer, No. God un-derstands your heart. He understands how hard you have tried to make that daughter do right, though she is so very petulant and reckless, and what pains you have bestowed in teaching that son to walk in the path of aprightness, though he has such strong pro-clivities for dissipation.

I speak a cheering word. God heard every counsel you ever offered Him. God has known all the sleepless nights you have passed. God has seen every sinking of your depressed spirit. God remembers your prayers. He keeps cernal record of your anxieties, and in His iachrymatory—not such as stood in an ancient tomb, but in one that glows and glitters besides the throne of God —holds all those exhausting tears.

-bolds all those exhausting tears. The grass may be rank upon your graves and the letters upon your tombstones de-faced with the elements before the divine response will come, but He who hath de-elared, "I will be a God to thee and to thy seed after thee," will not forget, and some day in heaven while you are ranging the fields of light the gates of pearl will swing back, and garlanded with glory that long wayward one will rush into your cut-stretched arms of welcome and triumph. The hills may depart, and the earth may burn. hills may depart, and the earth may burn, and the stars fall, and time perish, but God will break His oath and trample upon His promises near the stars for the star of the st

will break His oath and trample upon His promises—never! never! Again, God keeps a perpetual remembrance of all bereavements. These are the trials that cleave the soul and throw the red hearts of men to be crushed in the wine press. Troubles at the store you may leave at the store. Misrepresentation and abuse of the world you may leave on the street where you found them. The lawsuit that would swallow your honest accumulations may be left in the courtroom. But bereavements are home troubles, and there is no escape from them. You will see that vacant chair. Your eye

You will see that vacant chair. Your eye will catch at the suggestive picture. You cannot fly in the presence of such ills. You go to Switzerland to get 'clear of them; but, more sure footed than the mule that takes you up the Alps, your troubles climb to the tiptop and sit shivering on the gla-ciers. You may cross the seas, but they can putsail the swiftest steamer. You may take sarawan and put out across the Arabian den zaravan and put out across the Arabian des-art, but they follow you like a simoom, armed with suffocation. You plunge into the Marmath arms but Arabian Southart armed with suffocation. You plunge into the Mammoth cave, but they hang like stalactites from the roof of the great cavern. They stand behind with skeleton fingers to push you ahead. They stand before you to ihrow you back. They run upon you like reckless horsemen. They charge upon you with gleaming spear. They seem to come haphazard, scattering shots from the gun of a careless sportsman. But not so, It is good aim that sends there just right for flood is aim that sends them just right, for God is the archer.

This summer many of you will especially feel your grief as you go to places where once you were accompanied by those who are gone now. Your troubles will follow you to the seashore and will keep up with the lightning express in which you speed away. Or, tarrying at home, they will sit beside you by day and whisper over your pillow night after night. I want to assure you that you are not loft alone and that your weeping is heard in heard

You will wander among the hills and say, "Up this hill last year our boy climbed with great glee and waved his cap from the top," or "This is the place where our little girl put flowers in her hair and looked up in her drop of blood in your heart tingled with gladness, and you thanked God with a thrill of rapture and you look around as much as to say: "Who dashed out that light? Who filled this cup with gall? What blast froze up these fountains of the heart?" Some of you have lost your parents within the last twelve months. Their prayers for you are ended. You take up their picture and try to call back the kindness that once looked out from those old, wrinkled faces and spoke in such a tremulous voice, and you say it is a good picture, but all the while you feel that, after all, it does not do justice, and you would give almost anything-you would cross the ses; you would srak the earth over-to hear just one word from those lips that a few months ago used to call you by your first name, though so long you yourby your first name, though so long you your-self have been a parent. Now, you have done your best to hide your grief. You smile when you do not feel like it. But though you may deceive the world, God knows. He looks down upon the empty cradle, upon the desolated nursery, upon the stricken home and upon the broken heart, and says: "This is the way I thrash the wheat: this is the way I scour My jewels! Cast thy burden on My arm, and I will sustain you. All those tears I have gathered into My bottie!" But what is the use of having so many tears in God's lachrymatory? In that great but what is the use of having so many tears in God's inchrymatory? In that great casket or vaze, why does God preserve all your troubles? Through all the ages of eternity, what use of a great collection of tears! I do not know but that in some dis-tant age of heaven an angel of God may look into the bottle and find it as empty of tears as the lachrymals of earthenware dug up from the ancient city. Where have the tears gone? What sprite of hell hath been invading God's palace and hath robbed the lachry-matories? None. These were sanctified sorrows, and those tears were changed into pearls that are now set in the crowns and robes of the ransomed. I walk up to examine this heavenly coronet, gleaming brighter than the sun, and cry, "From what river depths of heaven were those gems gathered?" and a thousand voices reply, "These are transmuted tears from God's bottle." I see scepters of light stretched down from the throne of those who stretched down from the throne of faces who on earth were trod on of men, and in every scepter point and inlaid in every ivory stair of goiden throne I behold an indescribable richness and luster and cry, "From whence this streaming light—these flashing pearie?" and the voices of the elders before the throne, and the voices of the elders before the throne, and of the martyrs under the altar, and of the hundred and forty and four thousand radiant on the glassy sea exclaim, "Trans-muted tears from God's bottle." Let the ages of heaven roll on the story of earth's pomp and pride long ago ended the kohinoor diamonds that make kings proud, the precious stones that adorned Per-sian tiara and flamed in the robes of Baby-lonian processions forgotten; the Goleonda mines charred in the last conflagration, but firm as the everiasting hills and pure as the light that streams irom the throne, and bright as the river that flows from the eternal rock, shall gleam, shall sparkle, shall flame forever: these transmuted tears of God's bottle. Nearwhile let the empty lachrymatory of bottle. Meanwhile let the empty lachrymatory of heaven stand for ever. Let no hand touch it. Let no wing strike it. Let no collision crack f. Furer than beryl or chrysoprasus. Let it stand on the step of Jehor h is throne and under the arch of the uniading rainbow. Passing down the corridom of the palace, the redeemed of earth shall glance as it and think of all the earthly troubles from which they were delivered and say, each to each : "Treagies what we heard of on earth." "That is what the psalmist spoke of." "There once were put our tears." "That is God's bot-ile." And while standing there inspecting this richest iniaid vane of heaven the towers of the palace dome strike up this silvery chime: "God hath wiped away all tears from ail faces. Wherefore comfort one an-other with these words."

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 10.

Lesson Text: "Paul at Rome," Acts xxviii., 20-31-Golden Text: Rom. 1., 16-Commentary.

20. "For this cause therefore have I called for you to see you and to speak with you, be-cause that for the hope of Israel I am bound with this chain." During the three months at Malta many miracles were wrought by Paul in the name of the Lord Jesus, and many must have heard the gospel (verses 1-11). In due time arriving at Rome, Paul was suffered to dwell by himself with a soldier that kept him, and after three days he called together the chiefs of the Jews and made known to them why he was a prisoner and why at Rome. Before Agrippa he had spoken of the hope of the promise made of God unto the fathers as something concern-ing the 12 tribes (xxvi. 6, 7). 20. "For this cause therefore have I called

ing the 12 tribes (xxvi., 6, 7). 21. "And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came thee, neither any of the brethren that came shewed or spake any harm of thee." They did not have dally papers with the news from all the world in each issue. It may have been some comfort to Paul to know that tongues in this part of the world had not yet opened fire on him. He had been enjoying his share of it elsewhere and had found some pleasure in it (II Cor. xii. 10) pleasure in it (II Cor. xii., 10).

22. "But we desire to hear of thee what thou thinkest, for as concerning this sect we know that everywhere it is spoken against." In chapter xxiv., 5, the followers of Jesus are called the sect of the Nazarenes. If Paul had not been spoken against at Borne and the called the sect of the Nazarenes. If Paul had not been spoken against at Rome up to this time, it would now be evident to him that his Master had, and his fellowship would besure to come. But Paul was ready, for his prayer was to know Him, and the power of His resurrection, and the fellowship of His suf-ferings (Phil. iii. 10).

23. "He exponded and testified the king-dom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning until evening." Having gathered unto him in his lodging a sompany of Jews, he, as his custom was, preached unto them Jesus as Son of David and coming King from their own Scriptures (chapter xvii., 2, 3; xix., 8; xxiv., 14). Doubtless Acts xiii., 16-41, is a fair sample of his preaching and reasoning. He sought to convince them that Jesus of Nazareth was indeed the promised Messiah, that it was all foretold that He should die and rise again, and that now they were to receive Him, serve Him patiently and faithfully and wait for His return (Acts iii., 19-21; I Thess. L, 9, 10; Titus ii., 11-13).

"And some believe the things which were spoken, and some believe the things which were spoken, and some believed not." We are nowhere faught that the good news will be universally received in this age. Some seed will fall by the wayside and some on rocky soll, but a portion will find good ground; some will be saved, and the church shall be completed (Math will use the ground; some will be saved, and the church shall be completed (Math. xiii, 18-23; I Cor. Ix., 22; Eph. v., 27). Even in the next age, when satan shall be bound, there will be de-ceivers who will only yield a feigned obedi-ence and will follow satan when he comes out of the pit (Ps. lxvi., 3, margin ; Rev. xx.,

7, 8). 25. "And when they agreed not among themselves they departed after that Paul had spoken one word, Well spake the Holy Ghost by Esalas the prophet unto our fathers." That it was not the prophets who spake or wrote, but God by His spirit through the prophets is everywhere taught. Compare Acts I., 2: ili, 17: iv., 25, and notice who it is that speaks. David in his last words said, "The Spirit of the Lord spake by me, and His word was in my tongue" (II Sam. xxiit., 2). Peter says it was the Spirit of Christ who spoke through the prophets (I Pet. i., 10, 11). 2). Peter says it was the Spirit of Christ who spoke through the prophets (I Pet. i., 10, 11). 26, "Hearing ye shall hear and shall not understand, and seeing ye shall see and not perceive." It was not very encouraging to the prophet to be told that the people would neither perceive nor understand his message, but Jeremiah and Erekiel had thesafte pro-text hefore them. "These shall first series." pect before them. "They shall fight against thee." "The house of Israel will not harken unto me" (Jer. 1, 19; Ezer, Sil., 7). The messenger of the Lord has only to deliver

SCIENTIFIC AND INDUSTRIAL.

When glow worms go courting the females sit on the grass while the males dance around them in a circle, flashing their lights.

Heavy, shaggy, overhanging eye-brows, with lower forehead prominent, show great powers of reasoning from premise to conclusion. Darwin had such brows.

Deposits of a metallic lustre are found on the teeth of certain ruminating animals in the Levant and other parts of southern Europe and the East. Herr Graebner has proved the yellow enamel to have its seat in the moderately thickened cell membranes of the tissues affected; but the lustre comes from a thick deposit of wax on the epidermis.

It is reported that a large industry is being built up at Barrow, England, in the production of steel barrels for the conveyance of petroleum. The barrels are made in halves by means of compression in a mold, when hot. Afterward they are, wedded together by means of electricity. The barrels ara intended for use by the large oilcarrying companies engaged in the oil trade in the East, where the temperature has a great effect on wood casks, and results in so much leakage. The registration and sanitary com-

mittee of the board of health of Philadelphia has issued the following significant notice: Physicians are requested not to place on any certificate "heart failure" as the cause of death. but the disease of which the patient was suffering prior to the heart failure. This term has never been placed on the list of diseases adopted by this board, it being looked upon as a result of some other illness from which the patient was suffering. Furthermore, if furnishes an opportunity to conceal contagious diseases, and thus permits the ignoring of the rules of this board, either innocantly or designedly.

The study of the hair upon human species offers an extensive field for inquiry, and one which presents many unsolved problems of the first order of importance. Why man, as a species, should present the kind and the amount of hair which he does is variously explained, and the differences between the varieties of the human race are so great in this respect that one of the most popular subdivisions of species is founded upon it. That the human family have the longest hair of any species of animal is a wellknown fact, but why they lost it over most of the body is a subject for much curious conjecture and speculation.

Found a Volcano.

A party of bicyclists doing Nebrasha found a volcano, or what they took for a volcano, the other day. It is situated some four miles south of Ponca. The party heard a peculiar whistling noise, which they could not understand. They undertook to investigate it, and came upon a fissure in the rocks of a bluff, from which issued a strong blast of air, so hot that one of the party. who inadvertently exposed his face to it, found his skin blistered. The air had no odor, and nothing clee but the hot air came from the fissure. There is an extinct volcano some twelve milez from the place, and the explorers concluded that the fissure was a vent from the same. -- New York World.

Don't Blame the Cook

If a baking powder is not uniform in strength, so that the same quantity will always do the same work, no one can know how to use it, and uniformly good, light food cannot be produced with it.

All baking powders except Royal, because improperly compounded and made from inferior materials, lose their strength quickly when the can is opened for use. At subsequent bakings there will be noticed a falling off in strength. The food is heavy, and the flour, eggs and butter wasted.

It is always the case that the consumer suffers in pocket, if not in health, by accepting any substitute for the Royal Baking Powder. The Royal is the embodiment of all the excellence that it is possible to attain in an absolutely pure powder. It is always strictly reliable. It is not only more economical because of its greater strength, but will retain its full leavening power, which no other powder will, until used, and make more wholesome food.

The Strength of Ice. The necessities of war have not unfrequently led to valuable discoveries late the French Minister of War has and three-fifths thick, it begins to bear the weight of a man who is marching alone. At a thickness of something over three and one-half inches it will bear files of infantry. When it has become twelve centi- that used in the movement of a watch.

should be remarked that they apply only to young ice. Successions of colder and warmer weather, in the of a practical scientific character. Of course of a few weeks, produce a change in the structure of ice which been studying the subject of ice from greatly weakens its power of resistance the point of view of its capacity to to pressure. Accordingly, the measmaintain weights. He has found that urements and estimates given above when ice has become about an inch should not be trusted in the case of ice that is not of recent formation .-New York News.

Smallest Screw in the World.

The smallest screw in the world is meters, or nearly four and three- Some of these are so minute that a quarter inches thick, it sustains light artillery or carriages, and at twenty-server to be filled with fine black sand. nine centimeters, or about eleven and | With a strong glass, however, they are four-tenths inches, it bears the heavi- seen to be perfect in every part, est weight that the transporting of an though only 4-1000 of an inch in diarmy requires. These conclusions of ameter. A thimble will hold 100,000 the French military authorities may of them. They are not counted, but have some interest for skaters, but it sold by weight .- New York Journal.



But when a man is sorry for his past and tries to do better-when he mourns his wasted advantages and bemoans his rejection of God's mercy, and cries amid the lacerations of an aroused conscience for help out of his terrible predicament, then God listens; then terrible predicament, then God listens; then heaven bows down; then scepters of pardon are extended from the throne; then his cry-ing rends the heart of heavenly compassion; then his tears are caught in God's bottle. Oh, when I see the heavenly Shepherd bringing a lamb from the wilderness; when I hear the quick tread of the prodigal has-lening home to find his father; when I see a sailor boy coming on the wharfand burrying

ilor boy coming on the wharfand hurrying away to beg his mother's pardon for long neglect and unkindness; when I see the houseless coming to God for shelter, and the wretched, and the vile, and the sin burned, and the passion blasted appealing for mercy to a compassionate God, I exclaim in extrasy and triumph : "More tears for God's bottle !" Aga'n, God keeps a tender remembrance of

all your sicknesses. How many of you are thoroughly sound in body? Not one out of there is some one or of disease that you are particularly subject to. You have a weak side or back or are subject to headaches or faintnesses or lungs easily distressed. It would not take a very strong blow to shiver the golden bowl of life or break the pitcher at the fountain. Many of you have kept on in life through sheer force of will. You think no one can understand your distresses. Perhaps you look strong, and it is supposed that you are a hypochondriac. They say you are nervous—as if that were nothing! God have mercy upon any man or woman that is nervous

that is nervous! At times you sit alone in your room. Friends do not come. You feel an inde-scribable lonliness in your sufferings, but God knows: God feels; God compassion-ntes. He counts the sleepless nights. He regards the acuteness of the pain. He estimates the hardness of the breathing. While you pour out the medicine from the bottle and count out the drops, God counts all your failing tears. As you look at the all your falling tears. As you look at the vials filled with nauseous drafts and at the Viais filled with hauseons draits and at the bottles of distasteful tonic that stand on the shelf, remember that there is a larger bottle than these, which is filled with no mixture by earthly apothecaries, but it is God's bottle, in which he hath gathered all our tears, Again, God remembers all the sorrows of

Again, God remembers all the sorrows of poverty. There is much want that never comes to inspection. The deacons of the church never see it. The comptrollers of the alma-houses never report it. It comes not to church, for it has no appropriate apparei. It makes no appeal for help, but shoeses rather to suffer than expose its bitterness. Fathers who fail to gain a livelihood, so that they and their children submit to constant privation; sewing women, who cannot ply the needle quick enough to earn them shel-ter and bread. But whether reported or uncomplaining.

<text>

the message faithfully (Jer. xxiii., 28), sure that it will accomplish the Lord's pleasure (Isa. lv., II), and take refuge and comfort in

Luke x., 16. 27. "For the heart of the people is waxed gross, and their ears are dull of hearing, and pross, and their ears are dull of hearing, and their eyes have they closed, lest I should heal them." The difficulty is not on God's side, but wholly on the side of man, who will not listen to God. It is written that the Lord hardened the heart of Pharaoh and also that Pharaoh hardened his own heart (Ex. x., 1, 20, 27; viii., 15, 32.) The Lord did it by giv-ing him a command which he would not obey, and Pharaoh did it by refusing to obey the Lord's command. God is always right, but man wrons: but man wrong.

28. "Be it known therefore unto you that the salvation of God is sent unto the Gen-tiles, and that they will hear it." Compare chapter xili., 46, 47. "To the Jews first." was Paul's motio and custom (Rom. i., 16). Had it been continued to this day who can tell what the result might have been? Obedi-ence is our part. Results are with God, and He will see to it. That God would gather from Jews and Gentiles without distinction and on the ground of simple faith in Christ those who would form the body of Christ was a mystery revealed to Faul (Hom. xvl., 25, 26; Eph. iii., 1-12.) "Be it known therefore unto you that 28,

26 ; Eph. iii., 1-12.) 29. "And when he had said these words the Jews departed and had great reasoning among themselves." The word preached does not profit unless it is mixed with faith in those who hear it (Heb. iv., 2.) The weapons of our warfare are intended to east down reasonings and every high thing that exalteth itself against the knowledge of God and bring into captivity every thought to the obedience of Christ (II Cor. x., 5, margin.) To profit by the word we must receive it with meekness (Jas. 1., 21.) 30. "And Paul dwelt two whole years in his

meekness (Jas. 1, 21.)
30. "And Paul dreet two whole years in his own hired house and received all that came in units him," doubtless accomplishing the will of God and glorifying God as much as purched and glorifying God as much as a construction of God and glorifying God as much as been and though the second that the word of God brought people to ilim, and though he was bound he rejoiced that the word of God are more bound (II Tim. 1, 9).
31. "Preaching the kingdom of God and feaching those things which concern the ford Jeens Christ with all confidence, no man forbidding bin." The adversary cannot hinder beyond God's permission, and it was His pleasure that for these two years the word should have free course. The book opens with Jeens between His resurrection and ascension preaching the kingdom, and with the question of the disciples, "Lord, with Thou at this time restore again the kingdom to Israel" (Acts 1, 3, 6)? It closes this preaching Jesur Christ and still waiting for the kingdom while we continue to pray, "Weingdom while we continue to pray." The kingdom while we continue to pray. more t Helper.

About Bacteria.

Bacteria are simply microscopie plants of varying size and shapes, some of them being so small that 15,000 laid end to end would not make a row more than an inch in long Some are flat, others round or oval, and still others are rod shaped. The oddest form of all is that of the one that is the exact counterpart of a corkcrew. In all cases they are so minute that one needs a powerful micro-cope in order to study them, and in no case can they be perceived with the unaided eye alone.

The True Laxative Principle

Of the plants used in manufacturing the pleasant remedy, Syrup of Figs, has a permanently beneficial effect on the human system, while the cheap vegetable extracts and mineral solutions, usually sold as medicines, are permanently injurious. Being well informed, you will use the true remody only. Manufactured. by the California Fig Syrup Co.

Beware of Ointments for Catarrh That Contain Mercury.

Contain Mercury. as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucrus surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure toget the genuine. It is taken internally, and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. W Sold by Druggista, price 75c, per bottle.

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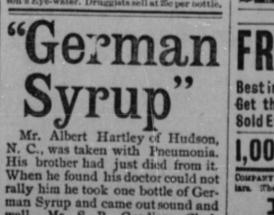
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