# REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Week Day Religion."

TEXT: "In all thy ways acknowledge Him."

Proverbs iii., 6. There has been a tendency in all lands and ages to set apart certain days, places and oc-casions for especial religious service, and to think that they formed the realm in which re-ligion was chiefly to act. Now, while holy days and holy places have their use, they can never be a substitute for continuous exercise

of faith and prayer.

of faith and prayer.

In other words, a man cannot be so good a Christian on Sabbath that he can afford to be a worldling all the week. If a steamer start for Southampton and sail one day in that direction and the other six days sail in other directions, how long before the steamer will get to Southampton? Just as soon as the man will get to heaven who sails on the Sabbath day toward that which is good, and the other six days of the week sails toward the world, the flesh and the devil. You cannot eat so much at the Sabbath banquet that you eat so much at the Sabbath banquet that you can afford religious abstinence all the rest of

Genuine religion is not spasmodie, doe Genuine religion is not spasmodic, does not go by fits and starts, is not an attack of chills and fever—now cold until your teeth chatter, now hot until your bones ache. Genuine religion marches on steadily up steep hills and along dangerous declivities, its eye ever on the everlasting hills crowned

Its eye ever on the everlasting hills crowned with the castles of the blessed.

I propose, so far as God may help me, to show you how we may bring our religion into ordinary life and practice it in common things—yesterday, to-day, to-morrow.

And, in the first place, I remark, we ought to bring religion into our ordinary conversation. A dam breaks, and two or three villages are submerged, a South American earthquake swallows a city, and people begin to talk about the uncertainty of human life, and in that conversation think they are engaging in religious service when there engaging in religious service when there engaging in religious service when there may be no religion at all. I have noticed that in proportion as Christian experience is shallow men talk about funerals and death-beds and hearses and tombstones and epi-

shallow men talk about funerals and death beds and hearses and tombstones and epitaphs.

If a man have the religion of the gospel in its full power in his soul, he will talk chiefly about this world and the eternal world and very little comparatively about the insignificant pass between this and that. Yet how seldom if is that the religion of Christ is a welcome theme! If a man full of the gospel of Christ goes into a religious circle and begins to talk about sacred things, all the conversation is bushed, and things become extendingly awkward. As on a summer day, the forest full of song and chirp and card, mighty chorus of bird harmonies, every branch an orchestra, if a hawk appears in the sky, all the voices are hushed, so I have sometimes seen a social circle that professed to be Christian silenced by the appearance of the sgreat theme of God and religion.

Now, my friends, if a clark appears in five lates and the states of the composition of the composition of the composition of the composition of the cord beas man joy bere ind prepared to be Christian man in the corner of the form of God. And yet, if he them of religion be introduced into a circle, everything is sistenced—silenced unless perhaps an aged Christian man in the corner of the room, feeling that something ought to be said, puts one foot over the other and sighs heavily and says, "Oh, yes; that's so!"

My friends, the religion of Jesus Christ insot how what I was. My tronce, and yet the work is going on. You say it is an an interest that they are afraid their conversation will not harmonize with their life. We cannot talk the gospel unless we live the conversation will not harmonize with their life. We cannot talk the gospel unless we live the conversation with such professing the faith of the gospel cannot alk the gospel unless we live the conversation will not harmonize with their life. We cannot talk the gospel unless we live the conversation will not harmonize with their life. We cannot talk the gospel unless we live the conversation with such

re canting, and canting is the worst kind

If a man have the grace of God in his heart dominant, he can talk religion, and it will seem natural, and men, instead of being re-pulsed by it, will be attracted by it. Do you not know that when two Christian people talk as they ought about the things of Christ and heaven God gives special attention, and He writes it all down. Malachi iii., 16, "Then they that feared the Lord talked one to the other, and the Lord hearkened and heard, and a book of remembrance was writ-

But I remark again, we ought to bring the religion of Jesus Christ into our ordinary d theory for a man who manages a large good theory for a man who manages a large business, who has great traffic, who holds a great estate—it is a grand thing for bankers and for shippers—but in my thread and needle store, in my trimming establishment, in my insignificant work of life, you cannot apply those grand gosple principles." Who told you that? Do you not know that a faded leaf on a brook's surface attracts God's faded leaf on a brook's surface attracts. attention as certainly as the path of a blaz-ing sun, and that the moss that creeps up the side of the rock attracts God's attention as certainly as the waving tops of Oregon pine and Lebanon cedar, and that the crackling of an alder under a cow's hoof sounds as loudly in God's ear as the snap of a world's conflagration, and that the most insignificant thing in your life is of enough impor-tance to attract the attention of the Lord

My brother, you cannot be called to do any-My brother, you cannot be called to do anything so insignificant but God will help you in it. If you are a fisherman, Christ will stand by you as He did by Simon when he dragged Gennesaret. Are you a drawer of water? He will be with you as at the well curb when talking with the Samaritan woman. Are you a custom house officer? Christ will call you as He did Matthew at the receipt of water. The man who has only a Christ will call you as He did Matthew at the receipt of custom. The man who has only a day's wages in his pocket as certainly needs religion as he who rattles the keys of a bank and could abscond with a hundred thousand hard dollars. And yet there are men who profess the religion of Jesus Christ who do not bring the religion of the gospel into their ordinary occupations and employments.

There are in the churches of this day men There are in the churches of this day men who seem very devout on the Sabbath who are far from that during the week. A country merchant arrives in this city, and he goes into the store to buy goods of a man who professes religion, but has no grace in his heart. The country merchant is swindled. He is too exhausted to go home that week; he tarries in towa. On Sabbath he goes to some church for consolation, and what is his amazement to find that the man who carries around the poor box is the very one who swindled him. But never mind. The deacon has his black coat on now and looks solemn and goes home talking about that blessed sermon! Christians on Sunday. Worldings during the week.

there are who do not bring the religion of Christ into their everyday occupation. They think religion is for Sundays.

Suppose you were to go out to fight for your country in some great contest, would you go to do the battling at Troy or at Springfield? No, you would go there to get your swords and muskets. Then you would go out in the 'ace of the enemy and contend for your country. Now, I take the Sabbuth day and the church to be only the armory where we are to get equipped for the great battle of life, and that battlefield is Monday, Tuesday, Wednesday, Thursday, Friday and Baturday. "Antioch," and "St. Martin's"

and "Old Hundred" are not worth much if we do not sing all the week. A sermon is of little account if we cannot carry it behind the counter and behind the plow. The Sab-bath day is of no value if it last only 24

hours.

"Oh," says some one, "if I had a great sphere, I would do that. If I could have lived in the time of Martin Luther, if I could have been Paul's traveling companion, if I had some great and resounding work to do, then I should put into application all that you say." I must admit that the romance you say." I must admit that the romance and knight errantry have gone out of life. There is but very little of it left in the world. The temples of Rouen have been changed into smithies. The classic mansion at Ashland has been cut up into walking sticks. The muses have retreated before the emigrant's ax and the trapper's gun, and a Vermonter might go over the Alleghany and the Rocky mountains and see neither an Oread

The groves where the gods used to dwell have been cut up for firewood, and the man who is looking for great spheres and great scenes for action will not find them. And yet there are Alps to scale and there are Hellesponts to swim, and they are in common life. It is absurd for you to say that you would serve God if you had a great sphere. If you do not serve Him on a small scale, you would not on a large scale. If you cannot stand the bite of a midge, how could you endure the breath of a basilisk?

Our national government does not think it The groves where the gods used to dwell

Our national government does not think it belittling to put a tax on pins and a tax on buckles and a tax on shoes. The individual taxes do not amount to much, but in the aggregate to millions and millions of dollars. And I would have you, oh Christian man, put a high tariff on every annoyance and vexa-tion that comes through your soul. This might not amount to much in single cases, but in

not amount to much in single cases, but in
the aggregate it would be a great revenue of
spiritual strength and satisfaction.

A bee can suck honey even out of a nettle,
and if you have the grace of God in your
heart you can get sweetness out of that
which would otherwise irritate and annoy. which would otherwise irritate and annoy.

A returned missionary told me that a company of adventurers, rowing up the Ganges, were stung to death by flies that infest that region at certain seasons. I have seen the earth strewn with the carcasses of men slain by insect annoyances. The only way to get prepared for the great troubles of life is to exponer these small troubles.

prepared for the great troubles of life is to conquer these small troubles.

Suppose a soldier should say, "This is only a skirmish, and there are only a few enemies—I won't load my gun; wait until I get into some great general engagement." That man is a coward and would be a coward in

He is shaping him for time and shaping him for eternity. I say, "O Lord, why not with one tremendous blow of calamity shape that man for the next world?" God says, "That's man for the next world, odd say, Alass a not the way I deal with this man; it is stroke after stroke, annoyance after annoyance, ir-ritation after irritation, and after awhile he will be done and a glad spectacle for angels

Not by one great stroke, but by ten thousand little strokes of misfortune are men fitted for heaven. You know that large for tunes can soon be scattered by being paid out in small sums of money, and the largest estate f Christian character is sometimes entirely

lost by these small depictions.

We must bring the religion of Jesus Christ to help us in these liftle annoy-Christ to help us in these little annoynnees. Do not say that anything is too
insignificant to affect your character.
Rats may sink a ship. One lucifer
match may destroy a temple. A queen
got her death by smelling of a poisoned
rose. The scratch of a sixpenny nail
may give you the lockjaw. Columbus, by
asking for a piece of bread and a drink of
water at a Franciscan convent, came to the water at a Franciscan convent, came to the discovery of a new world. And there is a great connection between trifles and imnensities, between nothings and every-

mensities, between nothings and everythings.

Do you not suppose that God eares for your insignificant sorrows? Why, my friends, there is nothing insignificant in your life. How dare you take the responsibility of saying that there is? Do you not know that the whole universe is not ashamed to take eare of one violet? I say "What are you doing down there in the grass, poor little violet? Nobody knows you are here. Are you not afraid nights? You will die with thirst. Nobody cares for you. You will suffer; you will perish." "No," says a star, "I'll watch over it to-night." "No," says the cloud, "I'll give it drink." "No," says the sun, "I'll warm it in my bosom." And then the wind rises and comes bending down the grain and sounding its psalm through the forest, and I say, "Whither away, O wind, on such swift wing?" and it answers, "I am going to cool the cheek of that violet." And then I see pulleys at work in the sky, and the clouds are drawing water, and I say, "What are you doing there, O clouds?" They say, "We are drawing water for that violet." And then I look down into the grass, and I say, "Can it be that God takes care of a poor thing like you?" and the answer comes up, "Yos, yes, God clothes the grass of the field, and He has you?" and the answer comes up, "Yes, yes. God clothes the grass of the field, and He has never forgotten me, a poor violet. Oh, my friends, if the heavens bend down to such in-significant ministry as that, I tell you God is willing to bend down to your care, since He is just as careful about the construction of a spider's eye as He is in the conformation of

amazement to find that the man who carries around the poor box is the very one who swindled him. But never mind. The deacon has his black coat on now and looks solemn and goes home taiking about that blessed sermon! Christians on Bunday. Worldings during the week.

That man does not realize that God knows every dishonest dollar he has in his pocket, that God is looking right through the iron wall of his money safe, and that "as the partridge sitteth on eggs and hatcheth them not so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool." But how many there are who do not bring the religion of Christ into their everyday occupation. They think religion is for Sundays.

Buppose you were to go out to fight for

fable for the church.

But, I remark again, we ought to bring the religion of James Christ into our ordinary blessings. Every autumn the President of the United States and the governors make proclamation, and we are called together in our churches to give thanks to God for His goodness. But every day ought to bethanks spiving day. We take most of the blessings of life as a matter of course. We have had ten thousand blessings this morning for which we have not thanked God. Before the night comes we will have a thousand more

blessings you will never think of mentioning before God.

We must see a blind man led along by his dog before we learn what a grand thing it is to have one's eyesight. We must see a man with St. Vitus's dance before we learn what a grand thing it is to have the use of our physical exercises. cal energies. We must see some soldier crippled, limping along on his crutch or his empty coatsleeve pinned up, before we learn what a grand thing it is to have the use of all our physical faculties. In other words, we are so stupid that nothing but the misfortunes of others can wake us up to an appre

We get on board a train and start for Boston and come to Norwalk bridge, and the "draw" is off and crash! goes the train. Fifty lives dashed out. We escape. We come home in great excitement and call our friends around us, and they congratulate us, and we all knell down and thank God for our escape while so many perished. But to-morrow morning you get on a train of cars for Boston. You cross that bridge at Nor-walk; you cross all the other bridges; you get to Boston in safety. Then you return home. Not an accident, not an alarm. No

In other words, you seem to be more grateful when 50 people lose their lives and you get off than you are grateful to God when you all get off and you have no alarm at all. Now, you ought to be thankful when you escape from accident, but more thankful when they all escape. In the one case your grati-tude is somewhat selfish; in the other it is more like what it ought to be

Oh, these common mercies, these comm Oh, these common mercies, these common blessings, how little we appreciate them and how soon we forget them! Like the ox grazing, with the clover up to its eyes, like the bird picking the worm out of the furrow—never thinking to thank God, who makes the grass grow and who gives life to every living thing from the animalculæ in the sod to the scraph on the throne. Thanksgiving on the 27th of November, in the autumn of the year, but blessings hour by hour and day the year, but blessings hour by hour and day by day and no thanks at all.

I compared our indifference to the brute, but perhaps I wronged the brute. I do not know but that among its other instincts it may have an instinct by which it recognizes the divine hand that feeds it. I do not know but that God is through it holding communication with what we call "irrational creation." The cow that stands under the willow by the water course chewing its conduction. low by the water course chewing its cud looks very thankful, and who can tell how much a bird means by its song? The aroma of the flowers smell like incense, and the mist arising from the river looks like the noke of a morning sacrifice. On, that we

were as responsive!

If you were thristy and asked me for a drink and I gave you this glass of water, your common instinct would reply, "Thank you." And yet, how many chalices of mercy we get hour by hour from the hand of the Lord, our Father and our King, and we do not even think to say, "Thank you." More just to men than we are just to God.

Who thinks of thanking God for the water gushing up in the well, loaming in the cas cade, laughing over the rocks, pattering in the shower, clapping its hands in the sea? Who thinks to thank God for that? Who hinks to thank God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer day? Who thinks to thank God for this wonderful physical organism, this sweep of vision, this chime of harmony struck into the ear, this crimson tide rolling through arteries and veins, this drumming of the heart on the march of immortality?
I convict myself and I convict everyone

of you while I say these things, that we are unappreciative of the common mercles of life. And yet if they were withdrawn, the heavens would withhold their rain and the earth would crack open under our feet, and desolation and sickness and woe would stalk

desolation and sickness and woe would stalk across the earth, and the whole earth would become a place of skulls.

Oh, my friends, let us wake up to an appreciation of the common mercies of life. Let every day be a Sabbath, every meal a sacrament, every room a holy of holics. We all have burdens to bear; let us cheerfully bearthem. We all have battles to light; let us courageously fight them.

If we want to die right, we must live right. You go home and attend to your little sphere of duries. I will go home and attend to my

little sphere of duties. You cannot do my work; I cannot do your work. Negligence and indolence will win the hiss of everlasting scorn, while faithfuiness will gather its garlands and wave its sceptre and sit upon its throne long after the world has put on ashes and eternal ages have begun their

# Mummies as Bric-a-brac.

It is estimated that the number of bodies embalmed in Egypt from B. C. 2000, when mummification is supposed to have been first practised, to A. D. 700, when it ceased, amounts to 420, -000,000. Some Egyptologists, who extend the beginning of the art to a much earlier date, estimate the number of mummies at 741,000,000. These mummies are very productive to the Egyptians.

The modern traveler is not content to collect merely beads and funeral statues and such small game. He must bring home an ancient Egyptian. The amount of business done of late years in this grim kind of bric-a-brac has been very considerable.

Mummies, however, are expensive hobbies, only to be indulged in by the wealthy. From \$300 to \$500 was at one time the average price of a fullsized specimen, while from \$50 to \$60 was asked for a baby.-New York World.

# China's Literary Prodigy.

The marvelous child mentioned in the Chinese classics who, at four years old, was able to recite the 360 verses of the Tang poetry as well as the Ancient Book of Odes, has been eclipsed by an infant prodigy of the same age, who has presented himself at the recent licentiate examinations in Hong Kong as a candidate for literary honors.

The P'anyu Chehsien personally examined this tiny candidate, and found that the child could write a concise essay on the subject that had been given him, although, of course in an infantile scrawl. It is observed by a local commentator that it now remains only for the Literary Chancellor to "pass" the prodigy ere he can be styled as "having entered the portals of the Dragon's gates"-that is, tained the degree of "Siu-ts'al," or licentiate. - London News.

Queen Victoria leads a busy sife, despite the number of ministers and servants she has. During the summer she drives down from Windsor Castle about 9 o'clock and breakfasts at Frogmore, usually in a tent on the lawn. After breakfast the Queen does her morning's work in another tent, all dispatches, letters and boxes coming down to her from the castle, During the morning two mounted grooms are kept riding between Frogmore and the castle with messages and letters, and about 1.30 the Queen drives back

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 17.

Lesson Text: "Personal Responsibility," Romans xiv., 12-23-Golden Text: Romans xiv., 21-Commentary.

12. "So then every one of us shall give account of himself to God." This epistle may be divided into three sections and labeled dectrinal (chapters i. to viii.), dispensational (chapters ix to xi.) and practical (xii. to xvi). The practical, with which we now have to do, may be subdivided as follows: xii., character; xiii., relation to civil rulers; xiv., relation to brethren; xv., labors; xvi., Chris-tian salutations. So that we find ourselves to-day dealing with the practical question of right relations to the brethren, and especially

right relations to the brethren, and especially in the matter of eating and drinking. We are reminded of the judgment seat of Christ (verse 10; see also II Cor. v., 10) and of individual responsibility.

13. "Let us not therefore judge one snother any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." In I Cor. iv., 5, we are exhorted to judge nothing before to fall in his brother's way." In I Cor. iv., 5, we are exhorted to judge nothing before the time until the Lord come. In Jas. ii., 13, it is written that "he shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment," while Jesus Himself said, "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless" (Math. xii., 7). We are here not to live unto ourselves, but unto the Lord (verses 7, 8) and by a Christlike life lead people unto Him.

14. "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Jesus taught that "not that which goeth into the mouth defileth a man, but that which corneth out of the mouth" (Math. xv., 11). And Paul in another place teaches us that if one should be see fit to sever the invitation to eat with an in another place teaches us that if one should see fit to accept an invitation to eat with an unbeliever the proper thing would be to eat what is provided, asking no question for conscience sake (I Cor. x., 27) unless the host should say, "This is offered in sacrifice to idols." Then a believer could not eat of it. The glory of God must be the one aim in all eating and drinking as well as in all else (I Cor. 31)

(I Cor. x., 31). 15. "But if thy brother be grieved with thy meat, now walkest thou not charitably. De-stroy not him with thy meat for whom Christ died." This matter is more fully dwelt upon in I Cor. viii., 1-13, and is summed up in verse 13, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth." The great question with a believer should not be, "May I do this or that and not sin?" but "How can I best best with the world stander and more than the world stander."

that and not sin? but "How can 1 best hasten His kingdom and win men to Him?" 16. "Let not, then, your good be evil spoken of." A perfectly lawful act, some-hing that I might do or enjoy with a clear conscience before God, might be misunder-stood by a weak brother and become to him a stumbling block, in which case it would be for the glory of God and the good of the weak brother for me to refrain from even that which in God's sight might be innocent. 17. "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The chief business

joy in the Holy Ghost." The chief business of those for whom Christ died is not eating and drinking, but a right relation to God, our neighbors and ourselves. The founda-tion is righteousness (Rom. x., 3, 4; II Cor. v., 21), the state is peace (Rom. v., 13 Eph ii., 14), and the manifestation is joy (John xv., 11; xvi., 24; Rom. xv., 13). All will be disorder and confusion until we seek first the kingdom of God and His righteousness. (Math. vi., 33), not for ourselves merely, but

for all whom we may reach. for all whom we may reach.

18. "For he that in these things serveth Christ is acceptable to God and approved of men." Having received Christ as our Saviour we are always accepted in Him (Eph. i., 6), but for this reason we seek to be accepted of Him as to our service. "We labor that whether present or absent we may epted of Him's (II Cor. v., 9). tion full and free is God's gift to whosoever will. We are saved by grace not of works lest any one should boast (Eph. il., 3; Rom. iv., 5), but we work because we are saved. This is profitable to men, and we shall be rewarded according to our works (Eph. ii., 10; Titus iii., 8; I Cor. iii., 8; Rev. xxii., 12).

19. "Let us therefore allow after the things which make for peace and things wherewith one may edify another." Our Lord and Saviour is the Prince of Peace, and a mind staid on Him will have a perfect peace. Thus we shall be able to publish ace (Isa. ix., 6; xxvi., 3: liii., 7; Rom. x.,

20. "For meat destroyed not the work of God. All things indeed are pure, but it is evil for that man who eateth with offense."
"Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure" (Titus i., 15). In this lesson, however, it is the brethren—the believers whom we are to be careful not to offend.

21. 'It is good neither to eat flesh nor to

drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." It is only telling a part of the truth to select from this the drinking of wine and made it a so-called temperance lesson, while the many other things that offend are left untoushed. A good worker on the side of total abstinence may possibly be a stumbling block in other directions, and so in other departments of Christian work. The only sure way is to adopt IJ. Cor. iv., 11. as a daily motto and be willing to die to self in all directions that the life of Christ may be manifest in our mortal flesh. When we can truly say, "Not I, but Christ, who liveth in me" (Gal-

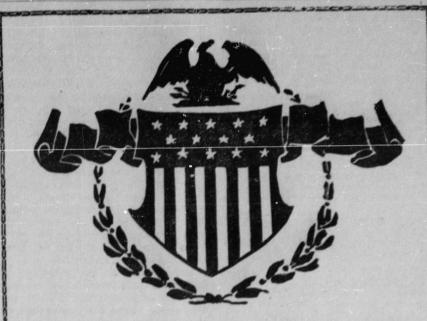
ii., 20), all will be well.

22. "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which He alloweth," for if our hearts condemn us not then have we confidence toward God (I John iii., have we confidence toward God (1 John 111., 21). To live always as in the sight of the Lord with a constant aim to please Him will surely give a life free from offenses. "Walk before Me and be thou perfect, upright, sincere," was God's word to Abram (Gen. xvii., cere," was God's word to Abram (Gen. xvii., 1, margin). To us the Spirit says through Paul, "Whatsoever ye do, do R heartily, as to the Lord and not unto men" (Coi. ili., 23). 23. "And he that doubteth is dammed (or condemned) if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." It is sin to do what you doubt to be right; it is also sin not to do what you know to be right (Jas. iv., 17). If everything is tested by "Will it please Jesus?" all will be well. All life is either for self or God and others. Christ was wholly for God and man, never for self, and could truly say to His Father, "I have glorified Thee on the earth." All right relations to man must spring from right relations to God. Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him (Hob. xi.).—Lesson 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 Schoo 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 corkscrew. In all cases they are so minute that one needs a powerful microscope to order to study them, and in no case can they be perceived with the unaided eye alone

ONE disagreeable feature of gambling is that a man has to meet so many chance acquaintances.-Troy



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Their Brains Weighed Over Sixty Ounces. | Of all Americans Doctor Franklin ter the death of Benjamin F. Butler to and towns. His list, including some inquire as to the weight of Daniel compounds, now reaches sixty-three. Webster's brain. He declared that the Andrew Jackson comes next with figures were not to be found in any medical work in his library, and that nine; Jefferson, with forty-seven; he doubted if one out of 100 of the physicians of the United States could forty-three; Garfield, with twentyanswer the question off hand. In looking up the matter I prepared the fol-lowing list of noted persons who have

one ounces; Schiller, German poet, general and heavy trains leave in the sixty-three; Abercrombie, the Scotch twenty-four hours. M. D., sixty-three; Cuvier, French naturalist, 64.5; Abercrombie, English General, sixty-two; Dupuytren, the French anatomist, 62.5; B. F. Butler, American General and lawyer, sixtytwo ounces even .- St. Louis Republic.

#### Origin of "Gringo,"

The following explanation of the origin of the word "gringo" (which it is perhaps unnecessary to also explain is Mexican for foreigner) has at least the merit of ingenuity. Sundry English vessels, it is said, did a long time ago cast anchor off Mazatlan, and Jack, as is his time-honored custom, took an early opportunity of going ashore and getting drunk. Several of them were parading the streets and singing, and the song among others that particularly caught the Mexican ear was that old friend of most Englishmen commencing "Green grow the rushes, oh!" After that, whenever Jack hove in sight, it was customary to remark, "Aqui vienen los green grows!" and "green grow" very soon got to be written and pronounced "gringo" and has stuck to the foreigner ever since. The explanation will do for want of a better. - Two Republies of the City of Mexico.

Dr. Kilmer's U & O Anointment Cures Piles



# KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live bet-ter than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the world's Syrup of Figs.

remedy, Syrup of Figs.

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