REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "A Proposition to Celebrate the Nineteen Hundredth Birthday of Christ by an International Jubilee."

TEXT: "To us a child is born," Isaiahix.,

That is a tremendous hour in the history of any tamily when an immortal spirit is incarnated. Out of a very dark cloud there descends a very bright morning. One life spared and another given. All the bells of gladness ring over the cradle. I know not why any one should doubt that of old a star pointed down to the Saviour's birthplace, for a star of joy points down to every honorable nativity. A new eternity dates from that

Beautiful and appropriate is the custom of celebrating the anniversary of such an event, and clear on into the eighties and nineties the recurrence of that day of the year in an old man's life causes recognition and more or less congratulation. So also Nations are accustomed to celebrate the anniversary their birth and the anniversary of the birth of their great heroes or deliverers or beneme July are never allowed to pass in our land without banquet and oration and bell ring-ing and cannonade. But all other birthday enniversaries are tame compared with the Christmas festivity, which celebrates the

birthday described in my text.
Protestant and Catholic and Greek churches, with all the power of music and garland and procession and doxology, put the words of my text into National and ental and hemispheric chorus, "To us ild is born." On the 25th of December To us a child is born." On the 25th of December each year that is the theme in St. Paul's and St. Peter's and St, Mark's and St. Isaac's and all the dedicated cathedrals, chapels, meet-ing houses and churches clear round the

We shall soon reach the nineteen hundredth anniversary of that happiest event of all time. This century is dying, Only seven more pulsations, and its heart will cease to beat. The fingers of many of you will write it at the head of your letters and the foot of your important documents, "1900." It will be a physical and moral sensation unlike anything else you have before experienced. Not one hand that wrote that "1801" at the induction of this century will have cunning left to write "1901" at the induction of an-

ner. The death of one century and the birth of another century will be sublime and sug-gestive and stupendous beyond all estimate. To stand by the grave of one century and by the cradle of another will be an opportunity such as whole generations of the world's in-habitants never experienced. I pray God that there may be no sickness or casualty to hinder your arrival at that goal or to hinder your taking part in the veledictory of the de-parting century and the salutation of the

But as that season will be the nineteen hundredth anniversary of a Saviour's birth. I now nominate that a great international jubilee or exposition be opened in this clus-ter of cities by the seacoast on Christmas day, the 25th of December, 1900, to be continued for at least one month into the year 1901. This century closing December 31st, 1900, and the new century beginning Janu-ary 1st, 1901, will it not be time for all Naas to turn aside for a few weeks or months from everything else and emphasize the birth of the greatest being who ever touched our planet, and could there be a more appropri-ate time for such commemoration than this culmination of the centuries which are dated from His nativity? You know that all his-tory dates either from before Christ or after Christ, from B. C. or A. D. It will be the year of our Lord 1900 passing into the year

Louis. We have the present World's exposi-tion at Chicago, celebrative of this continent's emergence, and there are at least two other great celebrations promised for this country, and other countries will have their historic events to commemorate, but the one event that has most to do with the welfare of all Nations is the arrival of Jesus Christ on this planet, and all the enthusiasm ever witnessed at London or Vienna or Paris or any of our American cities would be eclipsed by the enthusiasm that would celebrate the reason of all pations the first store. brate the ransom of all nations, the first step toward the accomplishing of it being taken by an infantile foot one winter's night about five miles from Jerusalem, when the clouds dropped the angelic cantanta, "Glory to God in the highest, and on earth peace, good will

The three or four questions that would be asked me concerning this nomination of time and place I proceed to answer. What practical use would come of such international celebration? Answer—The biggest stride the world ever took loward the evangelization of all Nations. That is a grand and wonderful convocation, the religious congress at Chicago. It will put intelligently before the world the nature of false religions fore the world the nature of false religions which have been brutalizing the Nations, tramping womanhood into the dust, enacting the horrors of infanticide, kindling pyres for shricking victims,

funeral pyres for shricking victims, and rolling juggernauts across the mangled bodies of their worshipers.

But no one supposes that any one will be converted to Christ by hearing Confucianism or Buddhism or any form of heathenism eulogized. That is to be done afterwards. And how can it so well be done as by a celebration of many weeks of the bourtons and achievements of the wondrous and acter and achievements of the wondrous and unprecedented Christ? To such an exposi-tion the kings and queens of the earth would not send their representatives—they would

The story of a Saviour's advent could not The story of a Saviour's advent could not be told without telling the story of His mission. All the world say, "Why this ado, this universal demonstration?" What a vivid presentation it would be, when at such a convocation the physicians of the world should tell what Christ has done for hospitals and the assuagement of human pain, and when Christian lawyers declare what Christ has done for the establishment of good laws, and Christian conquerors should tell what Christ Christian conquerors should tell what Christ had done in the conquest of Nations, and Christian rulers of the earth would tell what Christ had done in the Government of earthly

Thirty days of such celebration would do more to tell the world who Christ is than any thirty years. Not a land on earth but would hear of it and discuss it. Not an eye so dimmed by the superstition of ages but would see the illumination. The difference of Christ's religion from all others is that its one way of dissemination is by a simple "telling," not argument, not skilful exegetists, polemics or the science of theological fistcuffs, but "telling." 'Tell ye the daughter of Zion, Behold, thy King cometh." "Go quickly and tell His disciples that He has ricen from the dead." 'Go home to thy friends and tell them how great things the Lord hath done for thee." "When He is come, He will tell us all things." A religion of "telling."

And in what way could all Nations so well Thirty days of such celebration would do

of "telling."

And in what way could all Nations so well be told that Christ had come as by such an international emphasizing of His nativity? All India would ery out about such an affair, for you know they have their railroads and telegraphs. "What is going on in America?" All China would ery out. "What is that great excitement in America?" All the islands of the sea would come down the gangplanks of the arriving ships and ask, "What is that they are celebrating in America?" It would be the mightlest missionary movement the they are celebrating in America? It would be the mightlest missionary movement the world has ever seen. It would be the turning point in the world's destiny. It would waken the slumbering Nations with one

Question the Second-How would you have such an international jubilee conducted? Answer—All arts should be marshaled, and art in its most attractive and impressive shape. First, architecture. While all academies of music, and all churches, and all great halls would be needed, there should be one great auditorium erected to hold such an audience as has never been seen on any sacred occasion in America.

as has hever been seen on any section in America.

If Scribonius Curio, at the cost of a kingdom, could build the first two vast amphitheatres, placing them back to back, hold-theatres, placing them back to back, hold-theatres, placing them back to back hold-theatres. ing great audiences for dramatic representa-tion, and then by wonderful machinery ing great attention of the property of the property could turn them round with all their audiences in them, making the two auditoriums one amphitheatre, to witness a gladitorial contest, and Vespasian could construct the Coliseum with its eighty columns, the trip when in three orders of Greek struct the Collseum with its eighty columns, and its triumphs in three orders of Greek architecture, and a capacity to hold 67,000 people seated and 15,000 standing, and all for purposes of cruelty and sin, cannot our glorious Christianity rear in honor of our glorious Christianity rear in honor of our glorious Christ a structure large enough to hold 50,000 of the propositions. hold 50,000 of its worshipers?

If we go groping now among the ruined amphitheaters of Verona and Pompeii and Capua and Puzzuoli and Tarraco, and then stand transfixed with amazement at their immense sweep that held from 50,000 to 100,000 spectators gathered for carousal and moral degradation, could not Christianity afford one architectural achievement that would hold and enthrall its 50,000 Christian disciples? Do you say no human voice could be heard throughout such a building? Ah! then you were not present when at the Bos-ton peace jubilee Parepa easily with her voice

nchanted 50,000 auditors.

And the time is near at hand when in theoogical seminaries, where our young men are eing trained for the ministry, the voice will be developed, and instead of the mumbling ministers, who speak with so low a tone you cannot hear unless you lean forward and hold your hand behind your ear, and then are able to guess the general drift of the subject and decide quite well whether it is about these are really a recome one of the instead of Moses or Paul or some one else-instead of that you will have coming from the theologi-cal seminaries all over the land young ministers with voice enough to command the attention of an audience of 50,000 people. That is the reason that the Lord gives us two lungs instead of one. It is the Divine way of saying physiologically, "Be heard!" That is the reason that the New Testament

in beginning the account of Christ's sermon on the mount describes our Lord's plain articulation and resound of utterance by say-"He opened his mouth." concert hall and preaching place which I suggest for this nineteen hundredth anniversary let music crown our Lord. Bring all the orchestras, all the oratorios, all the Philharmonic and Handel and Haydn so-

Then give us Haydn's oratorio of the "Creation," for our Lord took part in universe building and "without him," says John, "was not anything made that was made," and Handei's "Messiah" and made," and Handel's "Messiah" and Beethoven's "Symphonies" and Mendelssohn's "Elijah." the prophet that typified our Christ and the grandest compositions of German and English and American masters, living or dead. All instruments that can hum or roll or whisper or harp or flut or living or dead. All instruments that can hum or roll or whisper or harp or flute or clap or trumpet or thunder the praises of the Lord joined to all voices that can chant or warble or precentor multitudinous wor-shipers. What an arousing when 50,000 join in "Antioch" or "Coronation" or "Ariel,", rising into halleluiah or subsid-

Yea, let sculpture stand on pedestals all around that building—the forms of apostles and martyrs, men and women, who spoke or wrought or suffered by headsman's ax or fire. Where is my favorite of all arts, this art of sculpture, that it is not busier for Christ or that its work is not better appreciated? it come forth at that world's jubilee of the nativity. We want a second Phidias to do for that new temple what the first Phidias did for the Parthenon. Let the marble of Carrara come to resurrection to celebrate our Lord's resurrection. Let sculptors set up in that auditorium of Christ's celebration

Let sculpture turn that place into another Aeropolis, but more glorious by as much as our Christ is stronger than their Hercules, and has more to do with the sea than their Neptune, and raises greater harvests than their Ceres, and raises more music in the heart of the world than their Apollo. "The gods of the heathen are nothing but dumb idols, but our Lord made the heavens." marble pure as snow celebrate Him who came to make us "whiter than snow." Let the chisel as well as pencil and pen be put down at the feet of Jesus.

Yea, let painting do its best. The foreign calleries will lear for

galleries will loan for such a jubilee their Madonnas, their Angelos, their Rubens, their Madonnas, their Angelos, their Rubens, their Raphaels, their "Christ at the Jordan," or "Christ at the Last Supper," or "Christ Com-ing to Judgment," or "Christ on the Throne of Universal Dominion," and our own Morans will put their pencils into the nineteen hun-dredth anniversary, and our Bierstadts from sketching "The Domes of the Yosemite" will come to present the domes of the world con-quered for Immanuel.

Added to all this I would have a ficral decoration on a scale never equaled. The fields and open gardens could not furnish it, for it will be winter, and that season appropriately chosen, for it was into the frosts and desolations of winter that Christ immigrated desolutions of winter that coinst immigrated when he came to our world. But while the fields will be bare, the conservatories and hot-houses within 200 miles would gladly keep the sacred coliseum radiant and aromatic during all the convocations.

Added to all let there be banquets, not like the drunken bout at the Metropolitan Opera House, New York, celebrating the centennial of Washington's inauguration, centennial of Washington's inauguration, where the rivers of wine drowned the sobriety of so many senators and governors and generals, but a banquet for the poor, the feeding of scores of thousands of people of a world in which the majority of the inhabitants have never yet had enough to eat, not a banquet at which a few favored men and women of social or political fortune shall sit, but such a banquet as Christ ordered when He told His servants to "go out into the highways and hedges and compel them to come in." Let the mayors of cities and the governors of States and the President of the United States proclaim a whole week of the United States proclaim a whole week of legal holiday—at least from Christmas day to New Year's day.

Added to this let there be at that international moral and religious exposition a mammoth distribution of sacred literature. Let the leading ministers from England, Scotland, Ireland, France, Germany and the world take the pulpits of all these cities and tell what they know of Him whose birth we celebrate. At those convocations let vast sums of money be raised for churches, for asylums, for schools, for colleges, all of which institutions were born in the heart of Christ. On that day and in that season when Christ gave Himself to the world let the world give itself to Him.

Why do I propose America as the country for this convocation? Because most other lands have a State religion, and while all forms of religion may be tolerated in many lands America is the only country on earth where all evangelical denominations stand on an even footing, and all would have equal hearing in such an international exposition. Added to this let there be at that interna-

would take three years to make a programme worthy of such a coming together.

Why do I take it upon myself to make such a nomination of time and place? Answer—Because it so happened that in the mysterious providence of God, born in a farmhouse and of no royal or princely descent, the doors of compute the property of the control of the of communication are open to me every week by the secular and religious printing presses and have been open to me every week for many years, with all the cities and towns and neighborhoods of Christendom, and indeed in lands outside of Christendom, where printing presses have been established, and I printing presses have been established, and I feel that if there is anything worthy in this proposition it will be heeded and adopted. On the other hand, if it be too sanguine, or too hopeful, or too impractical, I am sure it will do no harm that I have expressed my wish for such an international jubilee, cele-

brative of the birth of our Immanuel.

My friends, such a birthday celebration a the close of one century and reaching into a new century would be something in which new century would be something in which heaven and earth could join. It would not only be international, but interplanetary, interstellar, interconstellation. If you remember what occurred on the first Christmas night, you know that it was not a joy confined to our world. The choir above Bethlehem was imported from another world, and when the star left its usual sphere to designate the birthplace all astronomy felt the thrill. If there be anything true about our religion, it is that other thing true about our religion, it is that other worlds are sympathetic with this world and in communication with it. The glorified of heaven would join in such a celebration. The generations that tolled to have the world for Christ would take part in such

world for Christ would take part in such jubilation and prolonged assemblage.

The upper galleries of God's universe would applaud the scene, whether we heard the clap of their wings and the shout of their voices or did not hear them. Prophets who predicted the Messiah, and aposties who talked with Him, and martyrs who died for Him would take part in the scene, though to our poor eyesight they might be invisible. The old missionaries who died in the malarial swamps of Africa, or were struck down by Egyptian typhus, or were butchered at Luck-now, or were slain by Bornesian cannibals would come down from their thrones to re-joice that at last Christ had been heard of, and so speedily in all nations. At the first roll of the first overture of the first day of that meeting all heaven would cry: "Hear!

Aye! Aye! I think myself such a vast procedure as that might hasten our Lord's com-ing, and that the expectation of many millions of Christians who believe in the sec advent might be realized then at that junction of the Nineteenth and Twentieth Centuries. I do not say it would be, yet who knows but that our blessed and adored Master, pleased with such a plan of worldwide bservance, might say concerning this wan-ering and rebellious planet, "That world at last shows a disposition to appreciate what I have done for it, and with one wave of my scarred hand I will bless and reclaim and

That such a celebration of our Lord's birth, That such a celebration of our lord's birth, kept up for days and months, would please all the good of earth and mightily speed on the gospel chariot and please all the heavens, saintly, cherubic, seraphic, archangelic and divine, is beyond question. Oh, get ready for the world's greatest festivity! Tune your voices for the world's greatest anthem. Lift the arches for the world's mightiest procession. Let the advancing standard of the army of years, which has inscribed on one army of years, which has inscribed on one side of it "1900" and on the other side "1901," have also inscribed on it the most charming name of all the universe—the name of Jesus. Whether this suggestion of a world's cele-

has allowed me an opportunity in a some-what unusual way of expressing my love for the great central character of all time and the great central character of all time and all eternity. He is the infinite nonesuch. The armies of heaven drop on their knees before him. After Bourdaloue, before over-whelmed audiences, has preached Him, and Milton in immortal blank verse has sung Him, and Michael Angelo has glorified the ceiling of the Vatican with His second com-We have had the Centennial at Philadelphia, celebrative of the one hundredth anniversary of our Nation's birth. We have had the magnificent expositions at New Orleans and Atlanta and Augusta and St.

Louis, We have the present World. ing, and martyrs while girdled and cano-pied with the flames of the stake have with burning lips kissed his mem-ory, and in the "hundred and forty and four thousand" of heaven with feet on seas of cornets, and waving banners, and heaven capturing doxologies celebrated Him, the story of His loveliness, and His might and His beauty, and His grandeur, and His grace, and His intercession, and His sacrifice, and of His birth, and His death will remain untold. Be His name on our lips while we live, and wh we die after we have spoken farewell to father and mother and wife, and child let us speak that name which is the lullaby of earth and

the transport of heaven. Before the crossing of time on the mid-Before the crossing of time on the midnight between December 31, 1990, and the 1st of January, 1991, many of us will be gone. Some of you will hear the clock strike twelve of one century and an hour after it hear it strike one of another century, but many of you will not that midnight hear either the stroke of old the city clock or of the old timepiece in the hallway of the homesterad. Seven years cut a wide swath through stead. Seven years cut a wide swath through the churches and communities and Nations.

But those who cross from world to world fore Old Time in this world cross midnight from century to century will talk among the thrones of the coming earthly jubilee, and on the river bank and in the house of many mansions, until all heaven will know of the coming of that celebration, that will fill the earthly Nations with joy and help augment the Nations of heaven. But whether here or there we will take part in the music and the banqueting if we have

made the Lord our portion.

Oh, how I would like to stand at my front door some morning or noon or night and see the sky part and the blessed Lord descend in person, not as he will come in the last judg-ment, with fire and hall and earthquake, but ment, with fire and hall and carrinquake, but in sweet tenderness to pardon all sin, and heal all wounds, and wipe away all tears, and feed all hunger, and right all wrongs, and illumine all darkness, and break all bondage, and harmonize all discords. Some think he will thus come, but about that coming I make no prophecy, for I am not enough learned in the Scriptures, as some of my friends are, to announce a very positive opinion.

But this I do know, that it would be well for us to have an international and an inter-world celebration of the anniversary of His birthday about the time of the birth of the new century, and that it will be wise beyond all others' wisdom for us to take Him as our present and everlasting coadjutor, and if that Darling of earth and heaven will only accept you and me after all our lifetime of unworthiness and sin we can never pay Him what we owe, though through all the eternity to come we had every hour a new song and every moment a new ascription of homage and praise, for you see we were far out among the lost sheep that the gospel hymn so patherically describes:

Out in the desert be heard its cry.
Sick and believe and reasy to die.
But all through the mountain thunder riven,
And up from the rocky steep.
There rises a cry to the gate of heaven,
"Rejoice, I have found my sheep."
And the angels echo round the throne,
"Rejoice, for the Lord brings back His own!"

History of Bering Sea.

Kamschatka Sea is the old name for on an even footing, and all would have equal hearing in such an international exposition. Why do I select this cluster of seacoast cities? Answor—By that time—December 25, 1900—these four cities of New York, Brooklyn, Jersey City and Hoboken, by bridges and tunnels, will be practically one and with an aggregate population of about 6,000,050. Consequently no other part of America will have such an immensity of population.

Why do I now make this nomination of time and place? Answer—Because such a stupondous movement cannot be extemporized. It will take seven years to get ready for such an overtowering celebration, and the work ought to begin speedily in churches, in colleges, in legislatures, in congresses, in parliaments, in all styles of National assemblages, and we have no time to lose. It A Matter of Health.

Housekeepers faintly realize the danger of an indiscriminate use of the numerous baking powders nowadays found upon every hand, and which are urged upon consumers with such persistency by peddlers and many grocers on account of the big profits made in their sale. Most of these powders are made from sharp and caustic acids and alkalies which burn and inflame the alimentary organs and cause indigestion, heartburn, diarrhoal diseases, etc. Sulphuric acid, caustic potash, burnt alum, all are used as gas-producing agents in such baking powders. Most housekeepers are aware of the painful effects produced when these chemicals are applied to the external flesh. How much more acute must be their action upon the delicate internal membranes! Yet unscrupulous manufacturers do not hesitate to use them, because they make a very low-cost powder, nor to urge the use of their powders so made, by all kinds of alluring advertisements and false representations. All the low priced or so-called cheap baking powders, and all powders sold with a gift or prize, belong to this

Baking powders made from chemically pure cream of tartar and bi-carbonate of soda are among the most useful of modern culinary devices. They not only make the preparation of finer and more delicious cookery possible, but they have added to the digestibility and wholesomeness of our food. But baking powders must be composed of such pure and wholesome ingredients or they must be tabooed entirely.

Dr. Edson, Commissioner of Health of New York, in an article in the "Doctor of Hygiene," indicates that the advantages of a good baking powder and the exemption from the dangers of bad ones in which the harsh and caustic chemicals are used, are to be secured by the use of Royal Baking Powder exclusively, and he recommends this to all consumers. "The Royal," he says, "contains nothing but cream of tartar and soda refined to a chemical purity, which when combined under the influence of heat and moisture produce pure carbonic, or leavening, gas. The two materials used, cream of tartar and sods, are perfectly harmless even when eaten, but in this preparation they are combined in exact compensating weights, so that when chemical action begins between them in the dough they practically disappear, the substance of both having been taken to form carbonic-acid gas." Hence it is, he says, that the Royal Baking Powder is the most perfect of all conceivable agents for leavening purposes.

It seems almost incredible that any manufacturer or dealer should urge the sale of baking powders containing injurious chemicals in place of those of a well-known, pure and wholesome character simply for the sake of a few cents a pound greater profit; but since they do, a few words of warning seem to be necessary.

NEW & NOTES

Fencing is the present physical cul-

One-third of the California fruit tanches are either owned or managed by women. Syrian velvet in two tones like shot

silk is made up with bengaline, moire, or heavily repped Victoria silk. Mrs, Carlisle, wife of the Secretary of the Treasury, is said to have one of

the finest teams in Washington. Miss Jean Ingelow, the poetess, is sixty-three years old, and lives quietly

in South Kensington, England. Full waists shirred down into puffs by bands of passementeric embroidery or ribbon are much liked by young

Black gloves worked with ecru or mastique are worn and every shade of drab, fawn and gray is as fashionable as ever. Mrs. Lillie Devereux Blake trea-

sures among her possessions a yellow brocaded silk dress worn by Theodo-In the colony of Victoria, Australia,

women teachers in the public schools are eligible to receive a possible salary Whenever Mrs. John Jacob Astor, of

New York, gives an entertaiment herfavorite flower, the American Beauty rose, is very much in evidence. Miss Anna Gould, daughter of the late Jay Gould, goes in for physical

culture; she is a member of the Berkeley Ladies' Athletic Club, New York. A bauble which hangs in Miss Helen Gould's drawing room, New York, isa Japanese crystal, which cost somewhere in the neighborhood of \$7000.

Mrs. Robert Goelet, of New York, is as practical regarding her house-keeping affairs and as attentive to them as if her income were only \$600 a year instead of \$500 a day.

An Oregon (Ill.) young woman is making a crazy quilt of the silk ties which have been given her by her de-voted admirers. Her pillows are to be stuffed with their love letters.

One of the caprices of the moment is a skirt of silk with very thin material draped over it. The silk is of some very delicate or pronounced color, and the drapery material is semitransparent.

The accordion pleaters still insist upon keeping their goods before the public. The fashion is out of date except for trimming on dress waists or hats. A little of it goes a long way with good dressers.

NO HARD TIMES

Like Sick Times. Swamp-Root Cured Me.

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Swamp-Root Cured Me

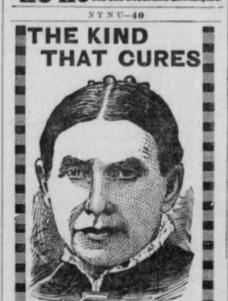
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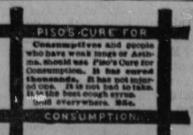
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