REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Communion of Saints."

TEXT: "Then said they unto him, Say now shibboleth, and he said, sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan."-Judges xii., 6.

Bages of Jordan."—Judges xii., 6.

Do you notice the difference of pronunciation between shibboleth and sibboleth? A very small and unimportant difference, you say. And yet that difference was the difference between life and death for a great many people. The Lord's people, Gilead and Ephraim, got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Ephraimites coming there be slain. But how could it be found out who were Ephraimites? They were detected by their pronunciation. Shibboleth was a word that stood for river.

The Ephraimites had a brogue of their

The Ephraimites had a brogue of their own, and when they tried to say "shibboleth" always left out the sound of the "h." When it was asked that they say shib-"h." When it was asked that they say shib-boleth, they said sibboleth and were slain. "Then said they unto him, say now shib-boleth, and he said sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan." A very small difference, you say, between Gilead and Ephraim, and yet how much intolerance about that small differ-erce! The Lord's tribes in our time—by which I mean the different denominations which I mean the different denominations of Christians—sometimes magnify a very small difference, and the only difference be-tween scores of denominations to-day is the difference between shibboleth and sibboleth.

The church of God is divided into a great number of denominations. Time would tail me to tell of the Calvinists, and the Arminians, and the Sabbatarians, and the Baxterians, and the Dunkers, and the Shakers, and the Quakers, and the Methodists, and the Baptists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religiona score of other denominations of religion-ists, some of them founded by very good men, some of them founded by very ego-tistic men, some of them founded by very bad men. But as I demand for myself liberty of conscience I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advente the largest liberty in all religious I advocate the largest liberty in all religious belief and form of worship. In art, in poli-tics, in morals and in religion let there be no gag law, no moving of the previous ques-

tion, no persecution, no intolerance.
You know that the air and the water keep pure by constant circalation, and I think there is a tendency in religious discussion to purification and moral health. Between the fourth and the sixteenth centuries the church proposed to make people think aright by prohibiting discussion, and by strong censorship of the press and rack and gibbet and hot lead down the throat tried to make people orthodox, but it was discovered that you cannot change a man's belief by twisting off his head nor make a man see differently by putting an awl through his eyes. There is something in a man's con-science which will hurl off the mountain that you threw upon it, and, unsinged of the fire, out of the flame will make red wings

on which the martyr will mount to giory.

In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God into the most appalling iniquity, and right along by con secrated altars there were tides of drunken ness and licentiousness such as the world never heard of, and the very sewers of per-dition broke loose and flooded the church. After awhile the printing press was freed, and it broke the shackles of the human mind. Then there came a large number of hostile to the Christian religion there twenty men ready to advocate it, so I have not any nervousness in regard to this battle going on between truth and error. The truth will conquer just as certainly as that God is stronger than the devil. Let error run if you only let truth run along with Urged on by skeptic's shout and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quickerthan eagle's beak clutches out a hawk's heart d's vengeance will tear it to pieces.

I propose to speak to you of sectarianism—its origin, its evils and its cures. There are those who would make us think that this monster, with horns and hoofs, is re-ligion. I shall chase it to its hiding place and drag it out of the caverns of darkness and rip off its hide. But I want to make a distinction between bigotry and the lawful fondness for peguliar religious beliefs and forms of worship. I have no admiration for a nothingarian

In a world of such tremendous vicissitude and temptation, and with a soul that must after awhile stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the seas shall be among the least of the excitements, to give account for every thought, word, action, preference and dislike, that man is who has no religious preference. But our early education, our physical temperament, our mental constitution, will very much decide our form of worship.

A style of psalmody that may please me may displease you. Some would like to have a minister in gown and bands and surplice and others prefer to have a minister in plain citizen's apparel. Some are most impressed when a little child is presented at the altar and sprinkled of the waters of a holy beneand sprinkled of the waters of a noty bene-diction "in the name of the Father, and of the Son, and of the Holy Ghost," and others are more impressed when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no noise in prayer, not a word, not a whisper. Another man, just as good, prefers by gesticulation and exclamation to express his devotional aspirations. One is just as good as the other. "Every man fully persuaded in his own mind."

George Whitefield was going over a George Whitefield was going over a Quaker rather roughly for some of his religious sentiments, and the Quaker said: "George, I am as thou art. I am for bringing all men to the hope of the gospel. Therefore, if thou will not quarrel with me about my broad brim, I will not quarrel with thee about thy black gown. George, give me thy hand."

In tracing out the religion of sectarianism or bigotry I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world and denounce other sects and other denominations. It is very often the case that that kind of education ages just according to what were the contract of the contract often the case that that kind of education acts just opposite to what was expected, and the children grow up, and after awhile go and see for themselves, and looking in those churches and finding that the people are good there, and they love God and keep His commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the gospel who spent their whole life bombarding other denominations, and who lived to see their children preach the gospel in those very denominations. But it is often the case that bigotry starts in a household, and that the subject of it never recovers. There are tens of thousands of bigots ten years old.

I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community. All the other denominations are wrong, and his denomination is right because his denomination is the most wealthy, or the most popular, or the most influential, and it is "our" church, and "our" religious organization, and "our" choir, and "our" minister, and the man tosses his head and wants other denominations to know their places.

It is a great deal better in any community

tions to know their places.
It is a great deal better in any community

when the great denominations of Christians when the great denominations of Curistians are about equal in power, marching sile by side for the world's conquest. Mere outside prosperity, mere worldry power, is no evidence that the church is acceptable to God. Better a barn with Christ in the manger than a cathodral with magnificant harmonic. than a cathedral with magnificent harmo-nies rolling through the long drawn alsle and an angel from heaven in the pulpit if there be no Christ in the chancel and no Christ in the robes.

Bigotry is often the child of ignorance. You seldom find a man with large intellect

bring a man out of that kind of state of mind and heart. There was in the far east a great

obelisk, and one side of the obelisk was

white, another side of the obelisk was green,

another side of the obelisk was blue, and travelers went and looked at that obelisk, but they did not walk around it. One man

but they did not waik around it. One man looked at one side, another at another side, and they came home each one looking at only one side, and they happened to meet, the story says, and they got into a rank quarrel about the color of that obelisk. One man said it was white, another man said it was green another man said it was blue.

was green, another man said it was blue,

and when they were in the very heat of the

controversy a more intelligent traveler came and said: "Gentlemen, I have seen that

obelisk, and you are all right, and you are all wrong. Why didn't you walk all around the obelisk?"

Look out for the man who only sees one side of a religious truth. Look out for the man who never walks around about these

great theories of God and eternity and the dead. He will be a bigot inevitably—the man who only sees one side. There is no man more to be pitied than he who has in his head just one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sunshine God's representations.

God's sunshine. So I have set before you what I consider

to be the cause of bigotry. I have set before you the origin of this great evil. What are some of the baleful effects? First of all, it

eripples investigation. You are wrong and I am right, and that settles it. No taste for

exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies, a blind mole under a cornshock. It stops all investigation.

Another great damage done by the sectar-

Another great damage done by the sectar-lanism and bigotry of the church is that it

disgusts people from the Christian religion. Now, my friends, the church of God was never intended for a war barrack. People are afraid of a riot. You go down the street

and you see an excitement and missiles fly-ing through the air and you hear the shock

of firearms. Do you, the peaceful and in-dustrious citizen, go through that street?

"Oh, no," you will say; "I'll go around the block." Now, men come and look upon this

narrow path to heaven, and sometimes see the ecclesiastical brickbat flying every whither, and they say. "Well, I guess I'll take the broad road. There is so much

sharpshooting on the narrow road I guess I'll try the broad road!"

Francis I so hated the Lutherans that he said that if he thought there was one drop of Lutheran blood in his veins he would puncture them and let that drop out. Just

as long as there is so much hostility between denomination and denomination, or between

one professed Christian and another, or be-

tween one church and another, so long men

will be disgusted with the Christian religion

and say, "If that is religion, I want none of

Again, bigotry and sectarianism do great damage in the fact that they hinder the triumph of the gospel. Oh, how much wasted ammunition, how many men of

splendid intellect have given their whole life to controversial disputes when, if they had

given their life to something practical, they might have been vastly useful! Suppose,

while I speak, there were a common enemy

the harbor began to her into each other, would ery out: "National suicide! Why don't those forts blaze away in one direction,

and that against the common enemy?" And yet I sometimes see in the church of the Lord Jesus Christ a strange thing going on

-church against church, minister against minister, denomination against denomina-

tion, firing away into their own fort, or the

fort which ought to be on the same side, instead of concentrating their energy and giv-ing one mighty and everlasting volley against

the navies of darkness riding up through the

bay!
What did intolerance accomplish against
the Baptist Church? It laughing scorn and
tirade could have destroyed the church, it
would not have to-day a disciple left. The

Baptists were hurled out of Boston in olden

times. Those who sympathized with them were imprisoned, and when a petition was offered asking leniency in their behalf all

the men who signed it were indicted. Has intolerance stopped the Baptist Church? The last statistics in regard to it showed 25,000 churches an 13,000,000 communicants.

Intolerance never put down anything.
In England a law was made against the

In England a law was made against the Jew. England thrust back the Jew and thrust down the Jew and declared that no Jew should hold official position. What came of it? Were the Jews destroyed? Was their religion overthrown? No! Who became prime minister of England? Who was next to the throne? Who was higher than the throne because he was counselor and adviser? Disraeli, a Jew. What were we celebrating in all our churches as well as synagogues only a few years ago? The one hundredth birthday anniversary of Monte-

nundredth birthday anniversary of Monte-

hundredia birthday analversary of Monte-fiore, the great Jewish philanthropist. In-tolerance never yet put down anything. But now, my friends, having shown you the origin of bigotry or sectarianism, and having shown you the damage it does, I want briefly to show you how we are to wan

against this terrible evil, and I think we ought to began our war by realizing our own

weakness and our imperfections. If we make so many mistakes in the common affairs of life, is it not possible that we may make mistakes in regard to our religious

or by the collar because he cannot see re-

Mgious truths just as we do? In the light of eternity it will be found out, I think, there

was something wrong in all our creeds and something right in all our creeds. But since

we may make mistakes in regard to things of the world do not let us be so egotistic and so puffed up as to have an idea that we can-not make any mistake in regard to religious

theories. And then, I think, we will do a great deal to overthrow the sectarian from

our heart and the sectarianism from the world by chiefly enlarging in those things in

which we agree rather than those in which

Perhaps I might torcefully illustrate this

Perhaps I might torcefully illustrate this truth by calling your attention to an incident which took place about twenty years ago. One Monday morning at about 2 o'clock, while her 200 passengers were sound asleep in her berths dreaming of home, the steamer Atlantic crashed into Mars Head. Five hundred souls in ten minutes landed in eternity! Oh, what a scene! Agonized men and women running up and down the gangway and clutching for the rigging, and the plunge of the heipless steamer and the clapping of the hands of the merciless sea over the drowning and the dead threw two continents into terror.

But see the brave quartermaster pushing out with the lifeline until he gets to the rock, and see these fishermen gathering up the

out with the lifeline until he gets to the root, and see these fishermen gathering up the shipwrecked and taking them into the cabins and wrapping them in the flannels snug and warm, and see that minister of the gospel, with three other men, gettine into a lifeboat and pushing out for the wreck, pulling away across the surf and pulling away until they saved one more man, and then getting back with him to the shore. Can those men ever forget that night, and can they ever forget their companionship in peril, companionship in struggle, companionship in awful catastrophe and rescue? Never! Never! In whatever part of the earth they meet they will be friends when they mention the story of that night when the Atlantic struck Mars Head. Well, my friends, our world has gone into a worse shipwreck.

Shall we take a man by the throat

what denomination carries it. Out with the lifeboat! I do not care what denomination rows it. Side by side, in the memory of common hardships, and common trials, and common prayers, and common tears, let us be brothers forever. We must be.

And I expect to see the day when all denominations of Christians shall join hands around the cross of Christ and recite the creed: "I believe in God, the Father Almighty, Maker of heaven and earth, and Jesus Christ, and in the communion of saints, and in life everlasting. Amen!" who is a bigot. It is the man who thinks he knows a great deal, but does not. That man is almost always a bigot. The whole ten-dency of education and civilization is to

Sin drove it on the rocks. The old ship has lurched and tossed in the tempest of 6000 years. Out with the lifeline! I do not care

what denomination carries it. Out with the

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 23.

Lesson Text: "Daniel's Abstinence," Daniel i., 8-20-Golden Text Daniel i., 8-Commen-

Once more we have the choice of a temperance or a missionary lesson, and, as usual, I choose without hesitation the missionary lesson, firmly believing that to give the gos-pel to every creature as speedily as possible is the great desire of our Lord, and when a majority of believers get as full of the Spirit as the drunkard gets full of strong drink everything will to them seem very trifling when compared with the importance of the Saviour's last command. Daniel and his friends at Babylon were men of one aim and

1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." How very interesting it is that whether it be a temperance or a missionary lesson we come to the everlasting people for it—Israel, God's glory (Isa. xivi., 13), and the one to be exalted is the Prince of Peace, who shall sit on David's throne and establish the kingdom forever (Isa. ix., 6, 7). The Righteous Branch is to be raised

standing, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." The Spirit without measure, in all His fullness, the sevenfold Spirit, or, as in Rev. i., 4; iii., 1, the seven Spirits of God, including wisdom to devise and power to carry out successfully every plan for the welfare of the kingdom and the good of the whole earth. The gospel story tells how Jesus was born by the Spirit; at His baptism the Spirit came as a dove and abode upon Him; He was led, wrought miracles, was crucified, rose again in the Spirit's power. He has sent the same Spirit to fill every be-liever, that in His power we may manifest the life of Christ and be His witnesses unto the ends of the earth (Acts i., 8).

3. "And shall make Him of quick under-standing in the fear of the Lord, and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears." The expression, "The fear of the Lord," is one of the most notable in the Bible, and yet comparatively but little considered. In this and the last verse we see it to be one of the characteristics of the Spirit, and that He will make us quick to understand it. May it not include such a con-sciousness of the presence of the Lord as will enable one to live as in His sight, submitting everything, even the smallest details of daily life, to His judgment, with desire above all things for His guidance and ap-

4. "But with righteousness shall He judge the poor and reprove with equity for the meek of the earth, and He shall come with the breath of his lips shall he slay the The whole story of "the sufferwicked." ings of Christ and the glory that shall follow" (I Pet. i., 11) is often summarized in a single passage. This verse speaks of His coming in glory to judge the nations and destroy the wicked. Compare the sharp sword of Rev. xix. 15, with which He shall smite the nations, and see also verse 21. As to the poor and the mark, see Ps. lxxii., 11-14, and Ps. xxxvii., 11.

"And righteousness shall be the girdle of His loins and faithfulness the girdle of His reins." His name is "the Lord Our Eighte-(Jer. xxiii., 6), and whether He judges the poor or makes war it is all in righteousness (Rev. xix., 11). Righteous and faithful, just and true is He in all His thoughts and ways.

6. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them." The same tout the lead them." The same truth is stated in chapter lxv., 25, and leads us to look for the time when "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. viii., 21). There is no need to spiritualize this verse and make it mean that people who act like wild beasts shall become gentle as a playful kid and harmless as a calf, although that application of it may lawfully be made. But as to its interpreta-tion let no one separate it from its context, which is clearly the restoration of Israel (verses 11, 12), and the time of the kingdom o long ago foretold, and though so long delaved yet sure to come when the Nobleman shall return from the far country (Luke xix., 12 : Acts (ii., 21). "And the cow and the bear shall feed,

Their young ones shall lie down together, and the lion shall eat straw like the ox." As in the garden of Eden, so shall it be in some measure during the thousand years and perfectly in the new earth. The Bible is a story of earth with God delighting in it and in its inhabitants. Thus it begins and thus it ends, while the thousands of intervening years between the fall and the restoration are filled up with the record of such as walk with God during the waiting time and make Him known to others, or of those who rebel against Him and must share doom of His enemies. The Bible is given to us that we may know God and make Him known to others. He works by His Spirit through His

8. "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." The author of all poison being bound in the pit, his evil influence shall not be felt those thousand years. The venomous things shall be the playthings of children, and "the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech.

9. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." As thoroughly as water covers whatever it can reach, so thoroughly shall the knowledge of the glory of the Lord cover the whole carth. Compare of the Lord cover the whole earth. Compare of the Lord cover the whole earth. Compare
Num. xiv., 21, and Hab. il., 14, and see the
prayer of David in Ps. lxxil., 18, 19. First
shall all Israel be saved at the coming of the
Lord in His glory, when they look on Him
whom they have placed (Jer. xxvi. 33, 24. Lord in His glory, when they look on Him whom they have pierced (Jer. xxxi., 33, 34, Isa. lx., 21; Zech. xii., 10; xiii., 1), and then shail nations be biessed through them (Isa. xxvii., 6; lx., 3). The sooner the gospel is preached to every creature will the church be completed and caught to meet the Lord in the air, which must take place before He can come to the earth to reign. Before He can come in His glory many things must occur, but before He comes to the air for His church we know of nothing that must necessarily occur except the evangelization of the sarily occur except the evangelization of the world sufficiently to complete His church. Therefore let us with all possible speed give the gospelto every creature.—Lesson Helpen

This Year's Salmon Catch. The bark Harvester has brought good news of the salmon run. Last year the catch resulted in about 600,000 cases, and this year it will amount to nearly as much. If there is a heavy demand from England the price will advance.

A portrait of Emily Bronte, the only he known, has been recently discov-

Mary Frost Ormsby has for the forth time been appointed by the American Peace Society a delegate to the peace congress. It meets in Ant-

At a recent civil service competition for the position of sorter in the English postoffice with a maximum pay of 89 a week, there were 608 female candidates to fill ten vacancies.

Sarah Grand, whose name by marrisge is Mrs. C. R. McFall, resides at Kensington, the London suburb. It is said that she received only \$984 for the manuscript of "The Heavenly

Women with red or auburn hair, blue eyes and a bright color, should, says an artist, wear cream, white, bluegreen, black, olive-green, pale yellow, gray-green, bottle-green, stone-gray

A new kind of gauze interwoven with gilt or silver threads is frequently used as a lining for net or lace dresses, This is rather wiry of texture, but is very firm, though semi-transparent, affording a very satisfactory foundation.

Miss Millicent Fawcett, the brilliant senior wrangler of 1890, is about to begin a business career as a civil engineer. Chicago has her counterpart in Miss Anise De Barr, who is a duly accredited and practicing engi-

Some people in England are asking why Jean Ingelow could not be the poet laureate. She is living in an old fashioned house in Kensington, London, and is now a gentle, grayhaired woman of nearly seventy-four

Mrs. Thistlewayte, who recently died in England, was in her youth the most beautiful woman of the United Kingdom. She was the original of the famous picture, "The Nuns," copies of which are seen in so many house-

Silk is found to be the coolest and most serviceable material for almost all purposes. Nothing is better to travel in than a dark Indian silk, and the silk waists which everybody wears are even cooler than washable shirt

The cross of the Legion of Honor has been conferred on the wife of Adrien Demont, whom some think a better painter than her husband. She is a daughter of Jules Breton, and is thusgentitled by right of birth to be

neSilk akirts for winter wear are flanconsists usually of a pinked ruffle of the same. These ally like a dress skirt, flaring a little less widely; or with a front gore and straight sides and back.

Mrs. Edmund Yates, it is reported. carries about with her, wherever she goes, the ashes of her late lamented husband, who, it will be remembered, was cremated. They are enclosed in an air-tight receptacle, and this is fitted into a little traveling bag made

for the purpose. Besides the woman astronomer, Miss Clarke, London has a woman lawyer and a woman entomologist, Miss Ormonde, whose work on the Colorado beetle is famous. Missouri, too, has a woman entomologist in Miss Murtfeld, the credit for whose admirable work goes to some one in the Department of Agriculture.

Miss Eleanor Hewitt, the oldest unmarried daughter of ex-Mayor Hewitt, has been roadmaster at Ringwood, N. J., where their country home is situated, for several years, and a very good one she has been, too. An article on road making has been conwibuted to a New York weekly recently by Miss Hewitt.

A soft gray or brown alpaca with skirt well cut, and coat or bodice simply made, according to taste or requirement, can be handsomely trimmed with piece or ribbon velvet, moire, or bengaline, severally, according to the selected style, and the result be a stylish and ladylike costume fit for any ordinary occasion.

Many society ladies consult astrologers, either to kill time or because they have faith in the events foretold. Mrs. Dunlap Hopkins, of New York, quite frequently has her horoscope cast, paying for this privilege about \$10. She does not consult an ordinary secress, but one who visits New York twice a year.

A novel French corset is made of silk net with elastic gores. It is low cut and rather short, and is laced in front, the lacing passing around small but very strong hooks instead of through metal rimmed eyelets. It is claimed that this corset can be laced to fit very snugly and with less discomfort than with the old style of lacing.

French women students do not seem to take to medicine. In the enrollment of women attending university lectures, just made in Paris, of 155 on the list of the medical faculty only sixteen were of French birth, while of the 164 on the list of the faculty of letters 141 were French; seven studied under the faculty of science and three under that of law.

A fad with some of the fashlonable women is to have a dress album. This consists of a large blank book into which is pasted a two-inch square of every gown bought by the owner. The data recorded are the date of the purchase and its first wearing. As an offset opposite these entries are the no less interesting ones of the cost price and the dressmaker's bill for the same.

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Cruel Thett of Eider-Down,

"Eider-down comfortables and soft one's house," said D. L. Limbreck, of lately discovered: "For a fit of pasmale is a plain brown bird, but the Dispatch. male is velvety black, with a glistening green head. Both possess the downy, cream-colored breast which Washington to Colonel Hamilton makes them so valuable in the eyes of brought \$42 recently at a sale in Lontheir robbers. A female will pluck don. her breast to re-line her despoiled nest, until her own stock of down is exhausted, when, with plaintive cries, she will summon her mate to give what she can no longer supply herself. It is not allowable by law to strip the nests of the down until after the brooding season is past. Were this law strictly obeyed, the yield would be immense, as the nests are so thick on the barren, rocky islands lying near the coast that one can hardly walk along without treading on them. In many places, the rapacions natives not only strip the down from the nest, but steal the eggs as well, until the poor, discouraged mother bird abandons the spot, seeking a more lonely location, where she can rear heryoung in peace."-St. Louis Globe-Demo-

Sir Joshua Reynolds was the Bachelor Painter and the Raphael of Eng-

Two Guides to Happiness,

Here are a couple of guides to happillows are very nice things to have in piness which some wise person has Batavia, N. Y., "but I never see one sion, take a walk in the open air; you that I don't feel like a thief. The poor may then speak to the wind without eider ducks live by thousands on the hurting any person, or proclaiming bleak shores of Norway and Iceland, yourself to be a simpleton." "For a and build their nests of dry moss fit of idleness, count the ticking of a gathered from the barren rocks, lining clock; do this for one hour, and you them with the down plucked from will be glad to pull off your coat and their own faithful breasts. The fe- go to work like a man." -- New York

An autograph letter of General



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