# REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "The Quick Feet."

TEXT: "When Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod."—Matthew xiv., 6.

It is the anniversary of Herod's birthday. The palace is lighted. The highways leading thereto are all ablaze with the pomp of invited guests. Lords, captains, merchant princes, the mighty men of the land, are coming to mingle in the festivities. The table is spread with all the luxuries that royal nurveyors can gather. The purveyors can gather. The white robed and anointed and guest, white robed and anointed and perfumed, come in and sit at the table, Music! The jests evoke roars of laughter. Riddles are propounded. Repartee is indulged. Toasts are drunk. The brain is befogged. The wit rolls on into uproar and blasphemy. They are not satisfied yet. Turn on more light, Pour out more wine. Music. Sound all the trumpets. Clear the floor for a dance! Bring in Salome, the beatuiful and accomplished princess. The door opens, and in bounds the dancer. The lords are enchanted.

Stand back and make room for the brilliant gyrations! These men never saw such "poetry of motion." Their soul whirls in the reel and bounds with the bounding feet. the reel and bounds with the bounding feet. Herod forgets crown and throne and everything but the fascinations of Salome. All the magnificence of his realm is as nothing now compared with the splendor that whirls on tiptoe before him. His body sways from side to side, corresponding with the motions of the enchantress. His soul is thrilled with the pulsations of the feet and hewitched with the transfer. feet and bewitched with the taking postures and attitudes more and more amazing. After awhile he sits in enchanted stience looking at the flashing, leaping, bounding beauty, and as the dance closes and the tinkling cymbals cease to clap and the thunders of applause that shook the palace begin to abate the enchanted monarch swears to the princely performer, "Whatsoever the princely performer, "Whatsoever thou shalt ask of me I will give it thee, to the half of my kingdom." Now, there was in prison at that time a minister of the gospel of the name of John the Baptist, and he pel of the name of John the papers, had been making a great deal of trou'le by preaching some very plain and honest ser-mons. He had denounced the sins of the king and brought down upon him the wrath of the females of the royal household. At the instigation of her mother Salome takes advantage of the extravagant promise of the king and says, "Bring me the head of John the Baptist on a dinner plate."

Hark to the sound of feet outside the door

and the clatter of swords! The executioners are returning from their awful errand. Open the door! They enter, and they pre-sent the platter to Salome. What is on this platter? A new glass of wine to continue the phater A new glass of wine to continue the aproarious merriment? No. Something redder and costlier—the ghastly, bleeding head of John the Baptist, the death glare still in the eye, the locks dabbied with the gore, the features still distressed with the last agony.

This ways are the head abbled.

This woman, who had whirled so gracefully in the dance, bends over the awful bur-den without a shudder. She gloats over the blood, and with as much indifference as a waiting maid might take a tray of empty glassware out of the room after an entertainment Salome carries the dissevered head of John the Baptist, while all the banqueters shout with laughter and think it agood joke that in so easy and quick a way they have got rid of an earnest and outspoken minister of the gospe.

of the gospei.
You will all admit, whatever you think of that style of amusement and exercise, that from many circles it has crowded out all intelligent conversation. You will also admit that it has made the condition of those who do not dance, either because they do not know how or because they have not the health to endure it, or because through conceptations scruples they must decline the exadmit, all of you, that it has passed in many cases from an amusement to a dissipation, and you are easily able to understand the bewilderment of the educated Chinaman, who, standing in the brilliant circle where there was dancing going on four or five hours and the guests seemed exhausted, turned to the proprietor of the house and said, "Why don't you allow your servants to do this for

You are also willing to admit, whatever be your idea in regard to the amusement that I am speaking of, and whatever be your idea of the old isshioned square dance, and of many of the processional romps in which I can see no evil, the round dance is administrative of evil and ought to be driven out of all respectable circles. I am by natural temperament and religious theory opposed to the position taken by all those who are horrified at playfulness on the part of the young, and who think that all questions are decided—questions of decency and morals—by the position of the feet, while, on the other hand, I can see nothing but ruin, tem-poral and eternal, for those who go into the dissipations of social life—dissipations which have already despolled thousands of young men and young women of all that is noble in character and useful in life.

Dancing is the graceful motion of the body adjusted by art to the sound and measure of musical instrument or of the human voice. All nations have danced The ancients thought that Castor and Pollux taught the art to the Lacedemo-Pollux taught the art to the Lacedemonians. But whoever started it all climes have adopted it. In ancient times they are the restait dance, the military dance, the mediatorial dance, the bacchanalian dance, and queens and lords swayed to and fro in the gardens, and the rough backwoodsman with this exercise awakened the echo of the forest. There is something in the sound of lively music to evoke the movement of the hand and foot, whether cultured or uncultured. Passing down the street we unconsciously keep step to the sound of the brass band, while the Christian in church with his foot beats time while his soul rises upon some great harmony. While this is so in civilized lands the red red red from the street we unconsciously keep step to the sound of the brass band, while the Christian in church with his foot beats time while his soul rises upon some great harmony. While this is so with his toot beats time while his soul rises upon some great harmony. While this is so in civilized lands, the red men of the forest have their scalp dances, their green corn dances, their war dances. In ancient times the exercise was so utterly and completely deprayed that the church anthematized it. The old Christian fathers expressed themselves most velocities are in the church and the church are in t selves most vehemently against it. St. Chrysostum says: "The feet were not given Chrysostum says: "The feet were not given for dancing, but to walk modestly; not to leap impudently, like camels." One of the dogma's of the ancient church reads: "A dance is the devil's possession, and he that entereth into a dance entereth into his possession. As many paces as a man makes in dancing, so many paces does he make to heil." Eisewhere the old dogmas declared this: "The woman that singeth in the dance is the princess of the devil, and those that answer are her cierks, and the beholders are his friends, and the music is his bellows, and the fiddlers are the ministers of the devil. For, as when hogs are straved if the devil. For, as when hogs are strayed, if the hogsnerd call one, all assemble together, so when the devil calleth one woman to sing in the dance, or to play on some musical in-struments, presently all the dancers gather together." This indiscriminate and univer-sal denunciation of the exercise came from the fact that it was uttarly and completely deprayed.

Social dissipation is the abettor of pride. It is the instigator of jealousy. It is the accrificial altar of health. It is the defiler of the rificial altar of health. It is the defiler of the soul. It is the avenue of lust, and it is the curse of every town on both sides of the sea. Social dissipation! It may be hard to draw the line and say that this is right on the one side and that is wrong on the other side. It is not necessary that we do that, for God has put a throne in every man's soul, and I appeal to that throne to-day. When a man does wrong, he knows he does wrong, and when he does right he knows he does right, and to that throne, which Almighty God lifted in the heart of every man and woman, I appeal.

Ye, turn ye, for "why will ye die, O house of israel?"

The Chestnut Crop.

Although no touch of frost has appeared in New Jersey as yet this season, the new crop of chestnuts is being gathered. The burrs are open, only waiting the touch of frost to release the nut. The crop is smaller than those of many previous years, and much of it has been destroyed by worms. The worms attack the nuts immediately upon the opening of the burrs and before they fall to the group!

As to the physical a wrought by the dissipations of social athere can be no doubt. What may we pet of people who work all day and day all night? After awhile they will be then on society nervous, exhausted imbers. These people who indulge in the supn and the midnight revels and then go he in the cold unwrapped of limbs will a awhile be found to have been written day in God's eternal records as suicides—ampeh suicides as if they had taken their h with a pistol or a knife or strychnine.

How many people ha stepped from the ballroom into the grava of? Consumptions and swift neuralglas are ose on their track. Amid many of the glitting scenes of social life diseases stand rights; left and balance and chain. The breat of the sepulcher floats up through the peame, and the froth of Death's lips bubbles in the champagne. I am told that in some the cities there are parents who have actus given up house. I am told that in some the cities there are parents who have actur given up house-keeping and gone to be ding that they may give their time illimital to social dissipations. I have known the cases. I have known family after fady blasted in that way in one of the oar cities where I preached. Father and after turning their backs upon all quiet dure and all the amenities of home leading forth their entire family in the wrong directions. their entire family in the wrong direc-tion. Annihilated—wos than annihilated, for there are some this worse than anni-bilation. I give you to history of mora than one family when I at they went on in the dissipations of social world the feature. the dissipations of socia fe until the father dropped into a lower sie of dissipation, and after awhile the social to society a nonentity, at after awhile the

and after awhile the sorans tossed out into society a nonentity, at after awhile the daughter eloped with a rench dancing master, and after awhile thenother, getting on further and further in ears, tries to hide the wrinkles, but fails inhe attempt, trying all the arts of the belle—a old flirt, a poor, miserable butterfly withat any wings.

If there is anything o earth beautiful to me, it is an aged woma, her white looks not white with frost, as he poets say, but white with the blossom of the tree of life, in her voice the tendrhess of gracious memories, her face a bendiction. As grandmother passes through te room the grandchildren pull at her dres, and she almost falls in her weakness, ht she has nothing but candy or cake or skind word for the little darlings. When se gets out of the wagon in front of the house, the whole family rush out and ery, "Grandma's come!" And when she ces away from us, never to return, there is a shadow on the table, and a shadow on the heart.

There is no more touchag scene on earth shadow on the heart.

There is no more touchng scene on earth There is no more touching scene on earth than when grandmother leeps the last slumber and the little child a litted up to the casket to give the last kis, and she says, "Goodby, grandma!" On there is beauty in old age. God says so. "The hoary heal is a crown of giory." Why should people decline to get old? The best things, the greatest things, I know of are aged—old mountains, old seas, old sars and old eternity. But if there is anything distressful it is to see an old woman ashmed of the fact that she is old. What wit all the artificial appliances she is too mucii for my gravity. appliances she is too much for my gravity. I laugh even in church when I see her coming. The worst looking land on earth is a peacock when it has lot its feathers. I would not give one lock of my old mother's gray hair for 50,000 such ericatures of humanity. And if the life of a worldling, if the life of a disciple given to the world, is

sad the close of such a life is simply a tragedy.

Let metell you that the desipations of social life are despoiling the usefulness of a vast multitude of people. What do those people care about the fact that there are whole nations in sorrow and suffering and agony when they have for consideration the more important question about the size of a glove or that is of a grayate? Which one of them or the tie of a cravate? Which one of them ever bound up the wounds of the hospital? ever bound up the wounds of the hospital?
Which one of them ever weat out to care for the poor? Which of them do you find in the baunts of sin distributing tracts? They live on themselves, and it is very poor pasture.
Sybaris was a great city, and it once sent out 200 horsemen in battle. They had a minstrel who had taught the horses of the army a great trick, and when the oil minstrel played a certain tune the borses would strel played a certain tune the borses would

strel played a certain tune the horses would rear and with their front feet seemed to beat time to the music. Well, the old minstrel time to the music. Well, the old minstrel was offended with his country, and he went over to the enemy, and he said to the enemy, "You give me the mastership of the army, and I will destroy their troops when those horsemen come from Sybaris."

So they gave the old ministration

So they gave the old ministrel the management, and he taught all the other rainstrels a certain tune. Then when the cavalry troop came up the old minstrel and all the other minstrels played a certain tune, and at the most critical moment in the battle, when the horsemen wanted to rush to the conflict, the horses reared and beat time to the music with their fore feet, and in dis-grace and rout the enemy fled. Ab, my friends, I have seen it again and again—the minstrels of pleasure, the minstrels of dissipation, the minstrels of godless association have defeated people in the hardest fight of life! Frivolity has lost the battle for 10,000 folk.

Oh, what a belittling process to the human mind this everlasting question about dress, this discussion of fashionable infinitesimals, this group, looking askance at the glass, wondering with an infinity of earnestness how that last geranium leaf does look, this shriveling of man's moral dignity until it is not observable to the naked eye, this Span-ish inquisition of a tight shoe, this binding up of an immortal soul in a ruffle, this pitching off of an immortal nature over the rocks when God created it for great and everlasting uplifting !

With many life is a masquerade ball, and as at such entertainments gentlemen and ladies put on the garb of kings and queens or mountebanks or clowns, and at the close or mountebanks or clowns, and at the close put off the disguise, so a great many pass their whole life in a mask, taking off the mask at death. While the masquerade ball of life goes on they trip merrily over the floor, gemmed hand is stretched to the gemmed hand, and gleaming brow bends to gleaming brow. On with the dance! Flush and rustle and laughter of immeasurable merrymaking!

merrymaking!
But after awhile the languor of death But after awhile the languor of death comes on the limbs and blurs the eyesight. Lights lower. Floor hollow with sepulchral echo. Music saidened into a wail. Lights lower. Now the maskers are only seen in the dim light. Now the fragrance of the flowers is like the sickening olior that comes from garlands that have lain long in the vaults of cemeteries. Lights lower. Mists gather in the room. Glasses shake as though quaked by sullen thunder. Sigh caught in the curtain. Scarf drops from the shoulder of beauty—a shroud! Lights lower. Over the slippery boards in dance of death glides jealousies, envies, revenges, lust, despair and death. Stench the lamp wicks almost extinguished. Torn garments will not half cover the ulcerated feet. Choking damps. Chilliness. Feet still. Hands closed. Voices hushed. Eyes shut. Lights out.

Oh, how many of you have floated far away from God through social dissipations, and it is time you turned, for I remember that there were two vessels on the sea in a storm. It was very, very dark, and the two vessels were going straight for each other, and the

there were two vessels on the sea in a storm. It was very, very dark, and the two vessels were going straight for each other, and the captains knew it not. But after awhile the man on the lookout saw the approaching ship, and he shouted, "Hard a-larboard!" and from the other vessel the cry went up, "Hard a-larboard!" and they turned just enough to glance by and passed in safety to their harbors. Some of you are in the storm of temptation, and you are driving on and coming toward fearful collisions unless you change your course. Hard a-larboard! Turn ye, turn ye, for "why will ye die, O house of Israel?"

## SABBATH SCHOOL.

INTERNATIONAL LESSON FOR OCTOBER 14.

Lesson Text: "The Draught of Fishes," Luke v., 1-11-Golden Text: Mark i., 17-Commentary.

1. "And it came to pass that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesareth." After He was expelled from Nazareth, as we saw in last week's lesson, He for a time made Capernaum His centre (Math. iy., 13) that prophecy might be fulfilled. About that time Andrew and Peter, James and John received a call to follow Him and did so (Math. iv., 18-22). Among the many sick and suffering whom He healed in Capernaum were the man in the synagogue with an unclean spirit and the mother of Simon's wife. Throughout all Galilee He healed all manner of disease and preached the gospel of the kingdom, so that His fame spread everywhere (Math. iv., 23-25). In the midst of this popularity to-day's lesson finds Him preaching to the people hungering for the word on the shore of Galilee's sea. From my present experience in fifteen Bible classes, held in as many different cities and towns, in which I meet from 2000 to 3000 people weekl; in all kinds of weather, I most earnestly testify to all preachers and teachers that people still hunger for the word of God. Why should there be a famine? (Amos viii., 11, 12).

2. "And saw two ships standing by the lake, but the fishermen were gone out of them and were washing their nets." This is clearly a different incident from that in Math. iv., 18-22, for there the men were in the ships, two of them casting a net and two mending their nets. How interesting it is that all we do is seen and noted, and the Spirit thinks it worth while to record whether these men were washing or mending or casting their nets! If we would live always as under the eye of the Lord, what a difference it might make!

3. "And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down and taught the people out of the ship." To appreciate this fully one must remember that a fishing boat is not always the sweetest nor cleanest kind of a vess the sweetest nor cleanest kind of a vessel, and some Christian people would consider well before stepping into a fishing boat, even to do people good. Let us consider Jesus and have more of His spirit. What He would teach the people we may imagine from His discourse with Nicodemus and the woman of Samaria, etc. It would surely be concerning the kingdom and how to reach it and walk worths of it. and walk worthy of it.
4. "Now, when He had left speaking, He

said unto Simon, Launch out into the deep and let down your nets for a draft." He had been in a figure, easting the net for souls, and His word would surely accomplish His pleasure and bear fruit to the glory of God. But He has been using Simon's boat and taking Simon's time, and He will let no service go unrewarded. He is not unmindful of the needs of the body and will surely make good Math, vl., 33.

5 "And Simon services, said onto

5. "And Simon, answering, said unto Him, Master, we have toiled all the night and have taken nothing—nevertheless at Thy word I will let down the "net." We can-not help thinking of that other night long after when they toiled all night and caught nothing (John xxi., 3). Is there any con-nection? It is well for Christians to rememper that no labor is ever in vain in the Lord

6. "And when they had this done they inclosed a great multitude of fishes, and their net brake." At His word something is always accomplished. When it is God who worketh there will always be results, perhaps When it is God who not what we would like or wish, but always what He pleases. He controls even fishes, and fishes more easily than men, for they do not resist Him. In the post resurrection incident the net did not break (John KKL,

11). Consider why.
7. "And they beckened unto their partners which were in the other ship that they should come and help them. And they came and filled both the ships so that they began to sink." What a giver the Lord is! abundantly He rewards these partners for the use of one of their boats! Why do we know so little of the Lord's fullness, of His exceeding abundance? Is it not because we do not yield fully to Him? We are so loath to present our bodies a living sacrifice, so afraid He will require too much of us or in some way afflict or grieve us, when all the while He desires to fill us with all His fullness (Eph. iii., 19). Hear Him as He says that if His people would only hearken unto Him He would feed them with the finest of the wheat and satisfy them with

honey from the rock (Ps. lxxxi., 13, 16.) 8. "When Simon Peter saw it, he fell down at Jesus's knees, saying. Depart from me, for I am a sinfui man, O Lord." Nothing gives such a deep conviction of sin as a sight of the Lord and His goodness. It is the goodness of God that leads us to repentance (Rom. ii., 4). Consider what abhorrent views of self were wrought in Job, Isaiah, Daniel and Paul waen they saw the glory and goodness of the Lord (Job xiii., 5, 6; Isa. vi., 5; Dan. x., 8; Phil. iii., 7, 8). If we have a good onlying of ourselves. we have a good opinion of ourselves, we need only to see Jesus in order to have all our comeliness turned to corruption and be enabled truthfully to say, "I know that in me—that is, in my flesh—dwelleth no good thing" (Rom. vil., 18),

9. "For he was asionished and all that were with him at the draft of the fishes which they had taken." All their night's were with him at the draft of the fishes which they had taken." All their night's toil had accomplished nothing, but now, with one cast of the net, both boats are filled almost to sinking. What an illustration of Prov. x., 22, R. V., "The blessing of the Lord, it maketh rich, and toil addeth nothing thereto!" If we would only abide always and wholly under this control. abide always and wholly under His control, how much He might accomplish through us! His name is wonder ul, and there is nothing too wonderful for Him.
10. "And so was also James and John, the

sons of Zebedee, which were partners with Simon. And Jesus said unto Simon: Fear not, From henceforth thou shalt catch men." Earthly partnerships are helpful if in the Lord, as these four were, but we must avoid all partnerships with the

if in the Lord, as these four were, but we must avoid all partnerships with the ungodly (H Cor. vi. 14-18). Esteem above all things the partnership with this very same Jesus, who in our lesson so blesses these men, for He condescends to let us be laborers with Him (I Cor. iii., 9).

11. "And when they had brought their ships to land they forsook all and followed 'Him." On previous occasion it is written that they left their nets and followed Him (Main. iv., 20), but now they torsook all. Yet, after the resurrection, we find some of them, at Peter's suggestion, tolling at their nets again, but fruitiessly. It was on that nets again, but fruitiessly. It was on that occasion that Jesus said to Simon, "Lovest thou Me more than these?" (John xxi., 3,

The Revival in the South.

The Revival in the South.

A Chattanooga (Tenn.) bank President, who is said by his correspondent in New York City to be one of the most conservative bank officers and best judges of credit in the South, writing of the business outlook, said: "The outlook for business in this section is good. Money is scarce and is now in fair demand; but crops are magnificent, and the people are probably nearer out of debt than in thirty years. Recovery in confidence and good feeling is dow, but is growing." Wheat Displacing Oats,

Wheat Displacing Gats.

The high price of corn and the low price of wheat have caused no little experimentation in the use of wheat as a ration for horses. In the big stables of Armour & Co., Chicago, a mixture of half wheat, half corn was tried some weeks ago, and it is reported that the experiment has given complete satisfaction. Feed men are quoted as saying that not half the livery stables in Chicago are using oats now, but are feeding wheat or mixtures instead.

#### SCIENTIFIC AND INDUSTRIAL.

By a new process wood is rendered fireproof. Bacteria can exist in all fluids, acids

and alkalies.

The electric light has been introduced into the large villages of far-off Afghanistan.

By a new process of electro-photography a person's internal organs may be photographed.

The male of the sea horse carries around the eggs laid by the female and hatches them, while the female wanders where she pleases. An absolutely saw proof metal is

made of three layers of iron, between

which is placed alternately two layers of crucible steel, and the whole then welded together. Dr. Waldo, a London health officer, has found thirteen different kinds of living microbes in a loaf of bread. It

is said that the London underground bakehouses are proverbially dirty. Scientists have determined that more than twenty terrestrial elements exist in the sun's atmosphere. Among these are calcium, manganese,

zinc, cobalt, aluminum and hydrogen. A vein of natural gas has been struck at a depth of 111 feet on the farm of Henry Mell, near Moweaque, Ill. The outflow of gas was so strong that the auger and derrick, weighing 400 pounds, were thrown twenty feet in the air.

nickel, sodium, magnesium, copper,

Mr. Janssen recently exhibited to the French Academy of Sciences the slockwork that will register the observations of the instruments placed in the observatory on top of Mount Blanc, Switzerland. It requires winding up only once in eight months, and is lubricating with a material that has been exposed to a cold of sighty degrees below zero without

The aeration of the water of rivers in falling over dams and natural obstructions has been regarded by some as exerting an important influence in purification, but according to an experiment made by Professor Leeds apon the water above and below Niagara Falls, where natural aeration is sarried on to the utmost extent possible, no chemical purification is effected during the process.

Izal is the name given to a new substance chemically prepared from cer-tain forms of coal, which checks the development of microbes, although it is powerless to kill the bacilli of typhoid fever. That malady is best arrested be the suppression of milkmen like that one who caused in Montclair. N. J., lately, one hundred cases and many deaths by supplying his milk cans from a well infected by sickness in his family.

#### Hypnotism in Surgery.

Hypnotism as a substitute for ether, cated strongly in the Arena by Dr. James R. Cocke. He believes seventyfive to eighty per cent. of the cases in which such drugs are now used might be treated with hypnotism. The shock to the system would be avoided, as well as the disagreeable after effects. A case is described where prolonged hypnotism was successfully used to reduce the pulse, which was at 130, of a young man suffering from a most painful disease, who was a complete nervous wreck, and could obtain no sleep. In two minutes the pulse fell to 108, and in thirteen minutes he was breathing deeply in sleep, and the body was in a state of repose. Hypnotism was also used in place of chloroform during the harrowing daily treatment of an inand valuable. - Picayune. ternal wound, and the patient was thus dragged from the jaws of death. In dental operations also, Dr. Cooke has frequently used hypnotism. - New



York Observer.

## 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 remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and please

in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect lax-ative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kid-neys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all drug-gists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

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Author of "Common Sense in the Household." Their Chief a Mere Boy.

News comes from the Fiji Islands that the trial of the ringleaders and tional trial, were sentenced to death. One of the condemned was a boy of about sixteen, who is said to be responsible for the entire tragedy, he having proclaimed himself "priest" and urged his fellow tribesmen to return to the ancient custom of life and superstitious worship.

Absolutely

Pure

When the troops took the field against the mountaineers it was this boy who declared that the fortifications on the hilltop were strong places, and prepared, with scientific skill, to resist the charge and meet the volleys of the sharpshooters. In consideration of his youth the Executive Council subsequently commuted his sentence to ten years' imprisonment, at the same time remitting the capital penalty in the cases of two others, who will serve in chains for twenty years. The two eldest and flercest of the rebels were executed.

There is still a certain amount of disquiet throughout the islands among the followers of the boy priest, who are only partially satisfied by the commutation of his sentence and still threaten to make trouble. Many of these have crossed over to the Ellico results from its use. It's a remedy spegroup, in which Government work was initiated some months ago. - Washing-

## A Congressman in Luck.

Congressman Johnson, of North Dakota, is in luck. Some time ago a lot of pennies were presented at the Treasury for redemption, and among them was an ancient coin which was rejected. One of the clerks put down a penny and put the coin into his pocket, later presenting it to Congressman Johnson, who sent it to the Smithsonian Institution for identification. He has been informed that the coin was minted in the reign of Emperor Diocletian in the year 284, B. C., and that it is extremely rare

It is said that in Rome alone over \$10,000,000 are annually given away by the associated charities.

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Holds Services in the Churchyard.

In summer the vicar of Kirk Bradden, Isle of Man, holds morning serprincipal actors in the recent rebellion vices in the churchyard instead of the of mountain tribes of Fiji was con- church. The beautiful scenery, with cluded at Suva, six prisoners captured the foreground of tombstones and by the King's troops being arraigned curiously carved Runie crosses and for murder, and, after a most sensa- the brilliant dresses of the visitors who drive over from Douglas make a picturesque spectacle and attract many worshipers who would not otherwise go to church. -Chicago Herald.



BUDS, Society buds, young wo-men just entering the doors of society or woman-hood, require the wisest care. To be beautiful and charming they must have perfect health, with all it implies — a clear skin, rosy cheeks, bright eyes and good spirits. At good spirits. At this period the young woman is especially sensi-tive, and many nervous troubles, which continue through life, have their origin at this time. If there be

time. If there be pain, headache, backache, and nervous dis-turbances, or the general health not good, the judicious use of medicine should be employed. Dr. Pierce's Favorite Prescription is the best restorative tonic and nerv-ine at this time. The best bodily condition ed for those nesses and derangements that afflict wo-menkind at one period or another. You'll find that the woman who has faithfully used the "Prescription" is the picture of health, she looks well and she feels well. In catarrhal inflammation, in chronic dis-

placements common to women, where there are symptoms of backache, dizziness or fainting, bearing down sensations, disordered stomach, moodiness, fatigue, etc., the trouble is surely dispelled and the sufferer brought back to health and good

"WOMAN'S ILLS." MRS. W. R. BATES, of Dilworth, Trumbull Co., Ohio, writes: Ohio, writes:

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for women, according to whether they do, or don't do, their washing in a sensible way. If they use Pearline, it means good, hard dollars saved. Pearline is economy. All that ruinous rubbing that makes you buy linens and flannels twice as often as you need to, is spared, to say nothing of your time and labor.

See the troubles that women have to endure with other ways of washing. There's that hard, wearingout rub, rub, rub, or the danger of ruining things with acids if you try to make it easy. Washing with Pearline is

Send Peddlers and some unscrupulous grocers will tell you "this is as good as" it back and if your grocer sends you something in place of Pearline, be honest—rend it back. 418 JAMES PYLE, New York.

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