REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "The Oarsmen Defeated."

"The men rowed hard to bring tto the land, but they could not, where-fore they cried unto the Lord."—Jonah 1., 13, 14.

Navigation in the Meditteranean Sea al ways was perilous, especially so in early times. Vessels were propelled partly by sail and partly by oar. When, by reason of great stress of weather, it was necessary to reef the canvas or haul it in, then the vessel was entirely dependent upon the oars, sometimes twenty or thirty of them on either side of the vessel. You would not venture outside your barbor with such a craft as my text finds Jonah sailing in, but he had not much choice of vessels. He was running away from the Lord, and when a man is running away from the Lord he has to run very fast.

God had told Jonah to go to Nineveh to preach about the de-truction of that city, Jonah disobeyed. That always makes rough water, whether in the Mediterranean, or the Atlantic, or the Pacific, or the Casplan Sea. It is a very hard thing to scare sailors. I have seen them, when the brow of the vessel was almost under water, and they were walking the deck knee deep in the surf, and the small boats by the side of the vessel had en crushed as small as kindling wood, whistling as though nothing had happened but the Bible says that these mariners of whom I speak were frightened.

That which sailors call "a lump of a sea" has become a blinding, deafening, swamping fury. How mad the wind can get at the water, and the water can get at the wind, you do not know unless you have been spectators. I have in my house a piece of the sail of a ship, no larger than the palm of my hand. That piece of canvas was all that was left of the largest sail of the ship Greece, that went into the storm 200 miles off New-foundland. Oh, what a night that was! I suppose it was in some such storm as this that Jonah was caught.

He knew that the tempest was on his ac-count, and he asked the sailors to throw him overboard. Sailors are a generous hearted race, and they resolved to make their escape, if possible, without resorting to such extreme measures. The sails are of no use, and so they lay hold on their oars. I see the long bank of shining blades on either side the vessel. Oh, how they did pull, the bronzed seamen, as they lay back into the oars! But rowing on the sea is very different from rowing upon a river, and as the vesel hoists the oars skip the wave and miss the stroke, and the tempest laughs to scorn the flying paddles. It is of no use, no use. There comes a wave that crashes the last mast and sweeps the oarsmen from their places and tumbles everything in the confusion of impending shipwreck, or, as my text has it. "The men rowed hard to bring it to the land, but they could not, wherefore they cried unto the Lord."

This scene is very suggestive to me, and I pray God I may have grace and strength enough to represent it intelligently to you. Years ago I preached a sermon on another phase of this very subject, and I got a letter from Houston, Tex., the writer saying that the reading of that sermon in London had led him to God. And I received another letter from South Australia, saying that the reading of that sermon in Australia had brought several souls to Christ. And then, I thought why not now take another phase of the same subject, for perhaps that God who can raise in power that which is sown in weakness may now, through another phase of the same subject, bring salvation to the people who shall hear and salvation to the people who shall read. Men and women who

o-day I would like to bring the scene of the text as an illustration of a most important re-ligious trath. As those Mediterranean oars-men trying to bring Jonah ashore were disfited, I have to tell you that they were not the only men who have broken down on their paddles and have been obliged to on the Lord for help. I want to say that the unavailing efforts of those Mediterranean oarsmen have a counterpart in the efforts we are making to bring souls to the shore of safety and set their feet on the Rock of Ages. You have a father or mother or husband wife or child or near friend who is not a Christian. There have been times when you have been in agony about their salvation.

A minister of Christ, whose wife was dying

without any hope in Jesus, walked the floor, wrung his hands, cried bitterly and said, "I believe I shall go insane, for I know she is not prepared to meet God." And there, may have been days of sickness in your house-hold, when you feared it would be a fatal sickness, and how closely you examined the face of the doctor as he came in and scra-tinized the patient and felt the pulse, and you followed him into the next room and said. "There isn't any danger, is there, doc-tor?" And the hesitation and the uncertainty of the reply made two eternities flash before your vision. And then you went and talked to the sick one about the great future. Oh, there are those here who have tried to bring their friends to God! They have been unable to bring them to the shore They are no nearer that point than they were twenty years ago. You think you have got them almost to the shore, when you are swept back again. What shall you do? Put down the oar? Oh, no, I do not advise that, but I do advise that you appeal to that God to whom the Mediterra-nean oarsmen appealed—the Go I who could silence the tempest and bring the ship in safety to the port! I tell you, my friends, that there has got to be a good deal of pray-ing before our families are brought to Christ. Ab, it is an awful thing to have half a house-hold on one side the line and the other part of the houshold on the other side of the line Two vessels part on the ocean of eternity, one going to the right and the other to the left—farther apart and farther apart—until the signals cease to be recognized and there are only two specks on the horizon, and then

they are lost to sight forever!

I have to tell you that the unavailing efforts of these Mediterranean oarsmen have a counterpart in the efforts some of us are making to bring our children to the shore of There never were so many temptations for young people as there are now. The literary and the social influences seem to be against their spiritual interests. Christ seems to be driven almost entirely from the ol and the pleasurable concourse, yet God knows how anxious we are for our children. We cannot think of going into heaven without them. We do not want to leave this life while they are tossing on the waves of temptation and avily from God. From which of them could we consent to be eternally separated? Would it be the son? Would it be the daughter? Would it be the eldest? Would it be the youngest? Would it be the one that is well and stout or the one that is sick? Oh, I hear some parent saying to-night: "I have tried my best to bring my children to Christ. I have laid hold of the oars until they bent in my grasp, and I have braced myself against the ribs of the boat, and I have pulled for their eterna. rescue, but I can't get them to Christ. Then I ask you to imitate the men of the text and cry mightly unto God. We want more importunate praying for children, such as the father indulged in when he had tried to bring his six sons to Christ and they had reardered of into discipation. Then he got wandered off into dissipation. Then he got down in his prayers and said, "O Go i, take away my life, if through that means my sons may repent and be brought to Christ," and the Lord startlingly answered the prayer, and in a few weeks the father was taken away, and through the solemnity the six sons fied unto God. Oh, that father could afford to die for the eternal welfare of the children! He rowed hard to bring them his children! He rowed hard to bring them to the hand, but could not, and then he cried unto the Lord.

There are parents who are almost discouraged about their children. Where is your son to-night? He has wondered off perhaps to the ends of the earth. It seems as if he cannot get far enough away from your Christian counsel. What does he care about the furrows that come to your brow, about the quick whitening of the hair, about the fact that your back begins to stoop with the burdens? Why, he would not care much if he heard you were dead! The black-edged letter that brought the tidings he would put in the same package with other letters telling the story of his shame. What are you going to do? Both paddles broken at the middle of the blade, how can you pull him ashore? I throw you one oar now with which I believe you can bring him into harbor. It is the glorious promise, "I will be a God to thee and to thy seed after thee." Oh, brokenhearted father and mother, you have tried averything else: now make an appeal for the help and omnipotence of the covenant keeping God, and perhaps at your next family gathering—perhaps on Thanksgiving Day, perhaps next Christmas Day—the prodigal may be home, and if you crowd on his plate more juxuries than on any other plate at the table I am sure the prothers will not be jealous, but they will wake up all the music in the house, 'because the dead is alive again and because the lost is found." Perhaps your prayers Perhaps your prayers have been answered already. The vessel nay be coming homeward, and by the light of this night's stars that absent son may be sacing the deck of the ship, anxious for the time to come when he can throw his arm around your neck and ask for forgiveness for that he has been wringing your old heart so long. Glorious reunion, that will be too sacred for outsiders to look upon, but I would just like to look through the window when you have all got together again and are seated at the banquet.

Though parents may in covenant be And have their heaven in view. They are not happy till they see This chil iren happy too.

Again, I remark that the unavailing effort of the Mediterranean oarsmen has a counterpart in the effort which we are making to oring this world back to God, His pardon and safety. If this world could have been saved by human effort, it would have been done long ago. John Howard took hold of one oar, and Carey took hold of another oar. and Adoniram Judson took hold of another oar, and Luther took hold of another oar. and John Knox took hold of another oar and they pulled until they fell back dend from the exhaustion. Some dropped in the ashes of martyrdom, some on the scalping knives of savages and some into the plague struck room of the lazaretto, and still the chains are not broken, and still the despotisms are not demolished and still the world is unsaved. What then? Put down the oars and make no effort? I do not advise that. But I want you. Chris-dan brethren, to understand that the church, and the school and the college, and the mis-sionary society are only the instrumentalities, and if this work is ever done at all God must doit, and He will do it in answer to our prayer. "They rowed hard to bring it to the land, but they could not, wherefore they gried unto the Lord."

Again, the unavailing effort of those Mediterranean oarsmen has a counterpart in every man that is trying to row his own soul into safety. When the eternal spirit flashes apon us our condition, we try to save ourselves. We say, "Give me a stout oar for my right hand, give me a stout oar for my left hand, and I will pull myself into safety." No. A wave of sin comes and dashes you one way, and a wave of temptation comes and dashes you in another way, and there are plenty of the same which to found the target are my high target are the target are my high target are the target are target are the target are the target are the target are target are the target are target are the target are the target are rocks on which to founder, but seemingly no harbor into which to sail. Sin must be thrown overboard, or we must perish. There are men who have tried for years to become Christians, They believe all I say in regard to a future world. They believe that re-ligion is the first, the last, the infinite neknow how to pray, lay hold of the Lord God ligion is the first, the last, the infinite necessity, and wrestle for the blessing.

Behop Latimer would stop sometimes in his fermon, in the midst of his argument, and say, "Now, I will tell you a fable," and distended, and yet they have not made one inch in ten years toward heaven. What is the reason? That is not the way to go to work. You might as well take a frail skiff and put it down at the foot of Niagara and then head it up toward the churning thunderboit of waters and expect to work your way up through the lightning of the foam into calm Lake Erie as for you to try to pull yourself through the surf of your sin into the hope and parion and placidity of the gospel. You cannot do it in that way. Sin is a rough sea, and longboat, yawl, pinnace and gondola go down unless the Lord deliver, but if you will cry to Christ and lay hold of divine mercy you are as safe from eternal condensation as though you had been twenty.

nation as though you had been twenty years in heaven. But glory be to God that Jesus Christ is able to take us up out of our shipwrecked and dying condition and put us on the shoul-der of His strength, and by the omnipotence of His gospel bear us on through all the journey of this life and at last through the opening gates of heaven! He is mighty to save. Though your sin be long and black and inexcusable and outrageous, the very moment you believe I will proclaim pardon -quick, full, grand, unconditional, uncom-promising, illimitible, infinite. Oh, the grace promising, illimitible, infinite. Oh, the grace of God! I am overwhelmed when I come to think of it. Give me a thousand ladders, lashed fast to each other, that I may scale the height. Let the line run out with the an-chor until all the cables of the earth are exhausted, that we may touch the depth. Let the archangel fly in circuit of eternal ages in trying to sweep around this theme. Oh, the grace of God! It is so high. It is so broad. It is so deep. Glory be to my God, that where man's oar gives out God's arm begins! Why will re carry your sins and your sor-rows any longer when Christ offers to take them? Why will you wrestle down your fears when this moment you might give up and be saved? Do you not know that every-

thing is ready? of room at the feast. Jesus has the Pienty of room at the feast. Jesus has the ring of His love all ready to put upon your hand. Come now and sit down, ye hungry ones, at the banquet. Ye who are in rags of sin, take the robe of Christ. Ye who are swamped by the breakers around you, cry to Christ to pilot you into smooth, still waters. On account of the peculiar phase of the subject I have drawn my present illustrations, you see, chiefly from the illustrations, you see, chiefly from the water. I remember that a vessel went to pieces on the Bermudas a great many years ago. It had a vast treasure on board. But, the vessel being sunk, no effort was made to raise it. After many years had passed a company of adventurers went out from England, and after a long voy-age they reached the place where the vessel was said to have sunk. They got into a small boat and hovered over the place. Then the divers went down, and they broke through what looked like a limestone coverthrough what looked like a limestone covering, and the treasures rolled out—what was found afterward to be, in American money, worth \$1,500,000, and the foundation of a great business house. At that time the whole world rejoiced over what was called the luck of these adventurers. O, ye who have been rowing toward the shore and have not been able to reach it, I want to tell you to-night that your boat hovers over infinite treasure! All the riches of God are at your feet—treasures that of God are at your feet-treasures that never fall and crowns that never grow dim. Who will go down now and seek them? Who will dive for the pearl of great price? Who will be prepared for life, for death, for judgment, for the long eternity? See two hands of blood stretched out toward thy soul as Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

During the Civil War in this country there were 254,700 cases of rheumatism among the Union troops.

In 1871 yellow fever carried off 23,-000 at Buenos Ayres, or over ten per cent. of the population.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR OCTOBER 28.

Lesson Text: "A Paralytic Healed," Mark ii., 1-12-Golden Text: Mark 11., 10-Com-

mentary.

1. "And again He entered into Caper I. "And again He entered into Capernaum after some days, and it was noised that He was in the house." The leper who had been healed blazed the fact whood so much that Jesus could no more dwell in the city, but had to find a resting place without (chapter !. 45), but wherever He went the crowds flocked to Him. Does not that leper and the lepers of II Kings vii., 9, but us to shame, for surely we have good tidus to shame, for surely we have good tid-ings, and yet how many hold their peace? when Jesus came into Capernaum, it soon became known. In chapter vii., 24, it savs. "He could not be hid." How is it that many who bear the name of Christian can so hide Him that no one would know from their con-When Jesus came into Capernaum. it

duct or conversation that Christ is in them 2. "And straightway many were gathered together, incomuch that there was no ered together. insomuch that them was no room to receive them—no, not so much as about the door—and He preached the word unto them." One would think from the many devices resorted to nowadaysto draw the people to church that there was no longer nower in Jesus por in His gospel. Were it not for Heb. xlii. 8, one might think He had greatly changed. But knowing that with Him is no variableness, neither shadow of turping, we were compelled to shadow of turning, we were compelled to conclude that many preachers do not preach the word; hence the need of such exhortations as Jonah iii. 2; II Tim. bv. 2. "Preach the preaching I bid thee, "Preach the word."

3. "And they come unto Him bringing one sick of the palsy, which was borne of four." When those know Jesus thus earnestly labor to bring their friends to Him, it is good evidence of their faith in Him, but what shall we say orthink of those who profess to know Him, yet never my who profess to know Him, yet never put forth an effort or say a word to bring another soul to Him? Can it be that they have a name to live, but are dead or lukewarm and ready to be spewed out of His mouth (Rev. iii., 1, 16).

mouth (Rev. iii., 1. 16).

4. "And when they could not come night unto Him for the press they uncovered the roof where He was, and when they had broken it up they let down the bed wherein the sick of the palsy lay." In Luke v.. 19, it says. "Into the midst before Jesus." Like the poor woman whom no physician could have they felt (if they could only not to Him. the poor woman whom no physician could help, they felt if they could only get to Him He would surely do it for them. What blessed confidence in Jesus! Such trust is never put to shame. We must ask without wavering. Have faith and doubt not (Jas. 1, 6.7. Mark 1, 23, 24).

i., 6, 7: Mark x'.. 23, 24).

5. "When Jesus saw their faith. He said unto the sick of the palsy. Son. thy sins be forgiven thee." How such faith does please Him! Hear Him concerning the centurian. Him! Hear Him concerning the centurian, "I have not found so great faith—no, not in Israel," And to the woman of Tyre and Sidon: "O woman, great is thy faith. Be it unto thee even as thou wilt" (Math. viil., 10: xv., 28). See how the Great Physician goes right to the root of the matter and attends to the soul before the body. A sick body is often, but not always, the result of a sick soul (III John 2).

sick soul (III John. 2).
6. "But there were certain of the scribes 6. "But there were certain of the scribes sitting there and reasoning in their hearts." This mode of treating His words or His doings will never bring light or peace. All reasonings must be east down (II Cor. x. 5). It is only the entrance of His words that giveth light. His word must be received with meekness and received, as it is indeed, as the word of God (Pa. crix. 130: Ias. 1 as the word of Got (Ps. cxix., 130; Jas. i.,

21: I Thess. ii., 13).

7. "Why doth this man thus speak blasphemies? Who can forgive sins but Gotonly?" If they had not been so hardonal acainst Him, they might have said to His glory and to their soul's good. "Tals must

giory and to their soul's good, "Tais must be God, for only God cas forgive sina." They might have thought of Isa. xilli, 23, and said, "This must be the Lord Gol of the holy prophets, even our Messiah."

8. "And immediately, when Jesus parceived in His Spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?" The fact that He could read their thoughts and tell them what was passing in their and tell them what was passing in their minds should have convinced them that He was none other than the one who said long was none other than the one who said long before, "I know the things that come into your mind, every one of them" (Ezek. xi., 5), even the great searcher of reins and hearts (I Chron. xxviii., 9; Jer. xvii., 10). 9. "Whether is it easier to say to the sick

of the palsy, Thy sins be forgiven thee, or to say, Arise and take up thy bed and walk." The last would seem to many to be the greatest. for bodily infirmity is to many a more grievous thing than unforgiven sin. What grievous thing than unforgiven sin. What numbers there are who would give all they have for health of body who are not at all concerned about the forgiveness of sins! They are blind and dead to spiritual things and to the unseen and eternal realities of

heaven and hell. 10. "But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy)." Here is the truth to be proclaimed around the world, "The Son of man bath power on earth to ior-"The Son of man han powers: He casts give sins." He receiveth sinners: He casts out none who come to Him; He blots out all sin and will remember it no more. The blood of Jesus Christ cleanseth from all sin as a single s (Luke xv., 2; John vi., 37; Isa. xiiii., 25; John 1., 7). Many in China have received the glad tidings the first time they heard them, and multitudes in all countries are

them, and multitudes in all countries are vainly seeking rest of soul concerning this because they know not of Him. Where is the faith and seal of these four iriends?

11. "I say unto thee. Arise and take up thy bed and go thy way into thine house." This is the word that has all power in it, the word that at creation spake and it was done, commanded and it stood fast (Ps. xxxiii., 9), the word that said, "Let there be light." and there was light. It is the "thus saith the Lord" of the Old Testament. The same volce is saying to many to-day, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v., 4), and will ere long say to Israel, "Arise, 4), and will ere long say to Israel, "Arise. shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx., 1).

12. "And immediately he arose, took up the ted and went forth before them all, inso-

the bed and went forth before them all, inso-much that they were all amazed and glori-fled God, saying, We never saw it on this fashion." A clean soul and a whole body— how suggestive of the resurrection morning, when, having been preserved blameless, we shall be presented faultiess. We shall be like Him, even our bodies like His glorious body (I Treess. v. 23; Juda 24; I John III. 2. (I Thess. v., 23; Jude 24; I John iii. 2; Phil. iii. 21). More confidence in Him and more yieldedness to Him would bring more of His power even in these mortal bodies, to His great glory and our great joy.-Lesson

A Co-Operative Rolling Mill, The result of an attempt to operate u rolling mill at Hubbard, Ohio, on the co-operative plan is interesting. After paying out all outstanding indebtedness there was a surplus of about twenty-five per cent, to distribute to the stockholders out of the fifty per cent, of the wages that have been relained by the managers to create a capital. This is equivalent to a reduction of twenty-five per cent, in wages for the time that the was the cause of this ill succe w.

Banana Plantations Ruined. The late storm which passed over the island of Cuba, almost entirely destroyed the banana plantations. The Norweigian fruiter, Christian Johnsen, just arrived from Gibara, brought probably the last cargo of fruit from Cuba this season. New York City for the rest of the season will have to depend entirely on Jamaica and Central America for the supply of bananas.

NEWS & NOTES

Ex-Empress Eugenie is now sixtyeight years of age and a confirmed in-

Miss Anna P. Church, of Toledo, Ohio, has lately engaged in the undertaking business

Mrs. Cleveland's daily mail frequently includes 100 letters, and rarely less than sixty.

There's a hospital in Soo Chow, China, in charge of Dr. Anne Walter, a Mississippi woman. Advanced society women have prac-

tically banished all punctuation points from their letter writing. The quickest cure for red hands is

shoes and good circulation. It is now declared that short stockings injure the feet by pressing the

knuckles of the toes upward. Mrs. J. E. B. Stuart, widow of the Confederate cavalryman, is now the

Principal of a girl's school in Missouri. The charge is made that the American woman is more indiscreet in telling secrets than any of her European

sisters. A Chicago woman carries a business card, which reads: "General Commission Merchant, Dealer in Poultry, Eggs, and Calves."

It is a good plan to make covers for trunks when they are exposed to view in the room. For this purpose dark blue duck is serviceable and sightly. Lawn tennis certainly holds first

place in the hearts of American women, if one may judge from its universality, though it is hard pressed by riding.

The only known woman trainer of thoroughbreds is Mrs. Chalmer, of England, whose five sons are all either trainers or jockeys. She trained them

"Fee-jee" is "chum" in the Bryn Mawr (Pennsylvania) dialect. This peculiar form of linguistic eccentricity is not used at any other college so far

Next to singing Mme. Alboni liked nothing so well as darning woolen stockings. It was her custom to supply all the poor of the neighborhood with them Only three of the twelve brides-

maids at Queen Victoria's wedding are alive-the Dowager Duchess of Bedford, the Duchess of Cleveland and Lady Jane Ellice. In the sixteenth century the faces

of ladies were covered with a sort of enamel. It was brittle, and wearers Pompeiian catastrophe, the upper porwere obliged to preserve a fixed ex- tions of the buildings were above the pression of countenance. If you don't think we are going to

have a rush of color to the head this season, you've only to step into a bonnet shop to be convinced and at once set right on the subject. Miss Elizabeth Fleming has been appointed crier of the United States

Circuit and District Courts at Portland, Me. Miss Fleming was previously the court stenographer. Mrs. Rider Haggard, it is said, is the "congenial inspiration" of the noted author. What Mr. Haggard

writes is read and criticised by his wife before it is sent to the publisher. Some Boston clubwomen are talking of a "winter flower mission" which shall give to the costly and beautiful flowers of teas, luncheons and balls a

second service, gladdening the sick

and deprived. Mrs. Louise Chandler Moulton has a London home at Weymouth street, Portland place, and she is accredited with being one of the half-dozen women in London able to create and hold a salon.

laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting Dr. Helen Baldwin, a graduate of Wellesley, obtained first honor at a recent competitive examination for the post of Resident Physician in the Philadelphia Hospital. She had eighty-three rivals. and permanently curing constipation. It has given satisfaction to millions and

Cracked wheat, with milk, honey or stewed fruit, is the best kind of breakfast or supper for girls who wish to grow strong and beautiful. The limelike material in the grain is very strengthening and healthful.

One objection that has been urged by those who are unwilling that women should have the right to vote is that the greatest political excitement generally comes each year just about the time when she is busy putting up

Miss Annie Reynolds, of North Haven, Conn., who is to be the first World's Secretary of the Young Women's Christian Association, is a graduate of Wellesley and has been a special student at Yale. Her headquarters will be in London.

Mrs. S. F. Grubb, superintendent of work among foreigners, keeps a missionary at the port of New York and distributes monthly to the incoming immigrants 20,000 pages of tracts on topics related to good citizenship. She has published these tracts in seventeen different languages.

Mrs. Dunlap Hopkins, founder of the School of Technical Design in New York, has been invited by Princess Christian to a conference with reference to establishing a similar school in London. Mrs. Hopkins has also been invited by the French Government to give it the benefit of her experience.

Mrs. E. B. Lelend is the basso trombonist of the First Baptist Sunday-School of Baltimore. She began the study of the instrument some time ago, partially for the benefit of her health, and she has not only made a success of it musically, but has expanded her lungs and improved her health generally. Highest of all in Leavening Power .- Latest U.S. Gov't Report

Baking Powder

absolutely pure

Mysteriously Directed Letters.

The postoffice at Washington receives numberless letters from abroad which have failed of delivery on account of badly-written addresses. hand at such work. The spelling on some of the envelopes is amazing. For | Herald. example, "Susarmeri" is intended for loose sleeves and gloves, easy fitting Sault Ste Marie. That is a comparatively easy one. "Schinescham, Toulocontus" is Chinese Camp, Toulumne County. "Grim Pantewula" is meant for Green Point avenue. Memory is an important element in "blind reading," as this work is called. Miss Richter got hold of a letter the other day with a peculiar name and nothing else on it except "America." She remembered that twenty years or more ago a person of the same name had been found at Grand Rapids, Mich. The letter was forwarded to that point and reached the intended recipient. On one occasion the local postoffice of Washington did not know how to deliver a letter addressed to "Teserero General de Nacion." It was advertised as for "Gen. Teserero." Miss Richter perceived at once that it was for the Treasurer of the United States. It was registered and contained a considerable sum of money .-- New Orleans Picayune.

Speculations About Pompeli.

Pompeii in her most flourishing period could not have had more than 30,000 inhabitants. After a sleep of many thousands of years, suddenly the volcano was awakened. In A. D. 63 there was the premonitory earthquake, and many buildings were destroyed. The traces of this earthquake are visible to-day. It was the eruption of A. D. 79 which buried the city to a depth of more than six feet. It was a shower first of pumice stone, followed by ashes. Professor Man 18 of the opinion that these showers were red hot, because the remains of wood found are not carbonized, but the changes visible are all due to long atmospheric action. Volcanic action on Herculaneum was different. With the numice stone and cinders there was a flow of mud, which soon set until it became as hard as cement. After the ashes. - New York Times.

KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better 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 least the principles embraced in the

in the form most acceptable and pleas-

ant to the taste, the refreshing and truly

beneficial properties of a perfect lax-

ative; effectually cleansing the system,

dispelling colds, headaches and fevers

met with the approval of the medical

profession, because it acts on the Kid-

neys, Liver and Bowels without weak-

ening them and it is perfectly free from

Syrup of Figs is for sale by all drug-gists in 50c and \$1 bottles, but it is man-

ufactured 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.

every objectionable substance.

Brings comfort and improvement and

"Old Hickory's" Life Passion.

Perhaps no woman who ever lived was loved with a fiercer affection than the wife of Andrew Jackson. After keeping his dueling pistols oiled and These are handled by experts, who the hair-trigger of his temper set all exhibit wonderful skill in deciphering his life on her account, Old Hickory them. Miss Clara Richter, in charge said on his deathbed that he would of the foreign division, is a famous forgive all his enemies except those who had slandered her. - Chicago

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