REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "The Looking Glass."

' TEXT: "And he made the laver of brass and the foot of it was of brass, of the look ing glasses of the women assembling."-Exodus xxxviii., 8.

We often hear about the gospel in John and the gospel in Luke, and the gospel in Matthew, but there is just as surely a gospel of Moses, and a gospel of Jeremiah, and a gospel of David. In other words, Christ is as certainly to be found in the Old Testament as in the New.
When the Israelites were marching

When the Israelites were marching through the wilderness they carried their church with them. They called it the tabernacle. It was a pitched tent, very costly, very beautiful. The framework was made of forty-eight boards of acucia wood set in sockets of silver. The curtains of the place were purple and scarlet and blue and fine linen and were hung with most artistic loops. The candlesticks of that tabernacle had shaft and branch and bowl of solid gold, and the figures of cherubim that stood there had wings of gold, and there were lamps of gold, wings of gold, and there were lamps of gold, and snuffers of gold, and tongs of gold, and rings of gold, so that skepticism has some-times asked. Where did all that precious ma-

terial come from? It is not my place to furnish the precious stones. It is only to tell that they were there. I wish now more especially to speak of the laver that was built in the midst of that ancient tabernacle. It was a great basin from which the pricess washed their hands and last. The water came down the man the state of the sta water came down from the basin spouts and passed away after the ansing. This laver or basin was made out of the looking glasses of the women who had frequented the tabernacle and who had made these their contributions to

the furniture. These looking glasses were not made of glass, but they were brazen. The brass was of a very superior quality and polished until it reflected easily the features of those who looked into it, so that this layer of looking glasses spoken of in my text did double work. It not only furnished the water in which the priests washed themselves, but it also, on its shining, polished surface, pointed out the spots of pollution on the face which needed ablution.

I have to say that this is the only looking-

glass in which a man can see himself as he is. There are some mirrors that flatter the features and make you look better than you are. Then there are other mirrors that distort your features and make you look worse than you are, but I want to tell you that this looking-glass of the gospel shows a man just as he is. When the priests entered the ancient tabernacle, one giance at the burnished side of this layer showed them their need of cleansing. So this them their need of cleansing. So this gospel shows the soul its need of divine washing. "All have sinned and come short of the glory of God." That is one showing. "All we, like sheep, have gone astray."
That is another showing. "From the crown of the head to the sole of the foot there is no health in us." That is another showing. The world calls these defects, imperfections, or eccentricities, or erratic behavior, or "wild oats," or "high living," but the gospel calls them sin, transgression, flith-the abominable thing that Go I hates. It was just one glance at that mirror that are an out talking about bad habits. You and do not need any Bible to tell us that bad habits are wrong, that blasphemy and evil speaking are wrong. But I am talking of as sinful nature, the source of all bad thoughts as well as of all bad actions. The Apostle Paul calls their roll in the first chapter of Romans. They are a regiment of death encamping around every heart, holding it in a tyranny from which nothing but the grace of God can deliver it.

Here, for instance, is ingratitude. Who has not been guilty or that sin? If a man hand us a glass of water we say, "Thank you," but for the 10,000 mercles that we are every day receiving from the hand of God how little expression of gratitude—for thirst slaked, for hunger fed, for shelter, and sun-shine, and sound sleep, and clothes to wear, how little thanks! I suppose there are men fifty years of age who have never yet been down on their knees in thanksgiving to God for His goodness. Besides that ingratitude of our hearts there is pride-who has not felt it?-pride that will not submit to God ; that wants its own way-a nature that prefers wrong sometimes instead of right; that prefers to wallow instead of rise up. If you could catch a glimpse of your natur-

If you could catch a glimpse of your natural heart before God, you would cry out in amazement and alarm. The very first thing this gospel does is to cut down our pride and self sufficiency. If a man does not feel his loss and ruined condition before God, he does not want any gospel. I think the reason that there are so few conversions in this day is because the tendency of the preaching is to make men believe that they are pretty good anyhow—quite clever, only wanting a little fixing up, a few touches of divine grace, and then you will be all right—instead of proclaiming the broad, deep truth that Payson and Whitefield thundered to a race trembling on the verge of infinite to a race trembling on the verge of infinite and eternal disaster. "Now," says some one, "can this really be true? Have we all gone astray? Is there no good in us?" In Hampton Court I saw a room where the four waits were covered with looking-glasses and it made no difference which way you looked you saw yourself. And so it is in this gospel of Christ. If you once step within its full precincts, you will find your whole character reflected, every feature of moral deformity, every spot of moral taint. If I understand the word of God, its first announcement is that we are lost.

Glory be to God, I find that this laver of looking glasses was filled with fresh water every morning, and the priest no sooner looked on its burnished side and saw his need of cleansing than he washed and was clean—glorious type of the gospel of my Lord Jesus, that first shows a man his sin

and then washes it all away!

I want you to notice that this laver in which the priest washed—the laver of looking glasses—was filled with fresh water every morning. The servants of the tabernacle brought the water in buckets and poured it into this layer. So it is with the gospel of Jesus Christ. It has a fresh salvation every Jesas Christ. It has a fresh salvation every day. It is not a stagnant pool filled with accumulated [corruptions. It is living water, which is brought from the eternal rock to wash away the sins of yesterday, of one moment ago. "Oh," says some one, "I was a Christian twenty years ago!" That does not mean anything to me. What are you now? We are not taiking, my brother, about pardon ten years ego, but about pardon now, a fresh salvation.

If I want to find out how a friend feels toward me, do I go to the drawer and find some old yellow letters written to me ten or twelve years ago? No. I go to the letter that was stamped the day before yesterday in the postoffice, and I find how he feels toward me. It is not in regard to old com-

ward me. It is not in regard to old communications we had with Jesus Christ. It is
the communications we have now. Are we
not in sympathy with Him this morning,
and is He not in sympathy with
us? Do not spend so much of
your time in hunting in the
wardrobe for the old, wornout shoes of
Christian profession. Come this morning
and take the glittering robe of Christ's
righteousness from the Saviour's hand. You
say you were plunged in the fountain of the
Saviour's mercy a quarter of a century ago.
That is nothing to me. I tell you to wash
now in this laver of looking glasses and
have your soul made clean.

I notice also in regard to this laver of
looking glasses spoken of in the text that the
priests always washed both hands and feet.
The water came down in spouts, so that munications we had with Jesus Christ. It is

without leaving any filth in the basin, the priests washed both hands and feet. So the gospel of Jesus Christ must touch the very extremities of our moral nature.

A man cannot fence off a small part of his soul and say, "Now, this is to be a garden in which I will have

all the fruits and flowers of Christian char-acter, while outside it shall be the devil's commons." No. nc. It will be all garden or none. I sometimes hear people say, "He is a very good man except in politics." Then he is not a good man.

A religion that will not take a man through an autumn election will not be worth any-thing to him in June, July and August. They say he is a useful sort of a man, but he overreaches in a bargain. I deny the state-ment. If he is a Christian anywhere, he will be in his business. It is very easy to be good

in the prayer meeting, with surroundings kindly and blessed, but not so easy to be a Christian behind the counter, when by one skillful twitch of the goods you can hide a flaw in the silk so that the customer cannot see it. It is very easy to be a Christian with a real phock in your hand Christian with a psalmbook in your hand and a Bible in your lap, but not so easy when you can go into a shop and falsely tell the merchant you can get those goods at a cheaper rate in another store, so that he will sell them to you cheaper than he can

afford to sell them.

I remark, further, that this layer of looking glasses spoken of in the text was a very large laver. I always thought, from the fact that so many washed there, and also from the fact that Solomon afterward, when he copied that laver in the temple, built it on a very large scale, that it was large, and so suggestive of the gospel of Jesus Christ and salvation by Him-vast in its provisions. The whole world may come and wash in this

When our Civil War had passed, the Government of the United States made proclamation of pardon to the common soldiery in the Confederate army, but not to the chief soldiers. The gospel of Christ does not act in that way. It says pardon for all, but especially for the chief of sinners.

Now, my brother, I do not state this to put a premium upon great iniquity. I merely say this to encourage that man, whoever he is, who feels he is so far gone from God that there is no mercy for him. I want to tell him there is a good chance. Why. Paul vas a murderer. He assisted at the execution of Stephen, and yet Paul was saved. The dying thief did everything bad. The dying thief was saved. Richard Baxter swore

thier was saved. Richard Baxter swore dreadning, but the grace of tood met him, and Richard Baxter was saved.

It is a vast laver. Go and tell everybody to come and wash in it. Let them come up from the penitentiaries and wash away their crimes. Let them come up from the alms houses and wash away their poverty. Let them come up from their graves and wash away their death. If there be any one so worn out in sin that he cannot get up to the laver, you will take hold of his head and put your arms around him, and I will take hold of his feet, and we will plunge him in this glorious Bethesda, the vast laver of God's mercy and salvation. In Solomon's temple there were ten lavers and one molten sea-this great reservoir in the midst of the temple filled with water—these lavers and this molten sea adorned with figures of palm branch and oxen and lions and cherubim. This fountain of God's mercy is a vaster molten sea than that. It is not adorned with paim branches, but with the wood of the cross; not with the cherubim, but with the wings of the Holy Ghost, and around its great rim all the race may come and wash in the molten sea. But I notice also, in regard to this laver of

looking glasses spoken of in the text, that the washing in it was imperative and not optional. When the priests came into the tabernacle (you will find this in the thirtieth chapter of Exodus), God tells them that they must wash in that laver or die. The priest might have said: "Can't I wash elsewhere? I washed in the laver at home, and now you want me to wash here." God says: "No matter whether or not you have washed before. Wash in this layer or die." "But," says the priest. "there is water just as clean as this. Why won't that do?" "Wash here," says God, "or die." So it is with the gospel of Christ. It is imperative. There is only this alternative—keep our sins and perish, or wash them away and live. But, says some one, "Why could not God have made more ways to heaven than one?" I do not know but He could have made haif zen. I know He made but one. You "Why not have a long line of boats running from here to heaven?" I cannot say, but I simply know that there is only one boat. You say, "Are there not trees as luxuriant as that on Calvary, more luxuriant, for that had neither buds nor blossoms. It was stripped and barked?" Yes, yes, there have been taller trees than that and more luxuriant, but the only path to heaven is under that one tree. Instead of quarreling because there are not more ways, let us be thankful to God there is one, one name given unto men whereby we can be saved, one laver in which all the world may wash. So you see what a radiant gospel this is I preach. I do not know how a man can stand stolidly and present it, for it is such an exhilarant gospel. It is not a mere whim or caprice. It is life or death. It is heaven or hell. You come before your child, and you have a present in your hand. You put your hands behind your back and say: "Which hand will you take? In one hand there is a treasure; in the other one, one name given unto men whereby we hand there is a treasure; in the other there is not." The child blindly chooses. But God our Father does not do that way with us. He spreads out both hands and says: "Now this shall be very plain. In that hand are pardon and peace and life and the treasures of heaven. In that hand are punishment and sorrow and woe. Choose, choose for yourselves!" "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

An artist in his dreams saw such asplendid fream of the transfiguration of Chist that fream of the transfiguration of Chist that he awoke and seized his pencil and said, "Let me paint this and die." Oh, I have seen the giories of Christ! I have beheld something of the beauty of that great sacrifice on Calvary, and I have sometimes felt I would be willing to give anything if I might just sketch before you the wonders of that sacrifice. I would like to do it while I live, and I would like to do it when I die. "Let me paint this and die." He comes along, weary and worn. His face wet with slong, weary and worn, His face wet with tears, His brow crimson with blood, and He ies down on Calvary for you. No, I mis-ake. Nothing was as comfortable as that. A stone on Calvary would have made a soft fillow for the dying head of Christ. Nothng so comfortable as that. He does not lie town to die; He stands up to die, Hisspike 1 onds outspread as if to embrace a world, Oh, what a hard end for those feet that had craveled all over Judea on ministries of mercy! What a hard end for those hands that had wiped away tears and bound up

that had wiped away tears and bound up broken hearts!

And that is all for you! Oh, can you not fove Him? Come around this laver, old and young. It is so burnished you can see your sins and so deep you can wash them all away. 9 mourner, here bathe your bruised soul, and, sick one, here cool your hot temples in this laver! Peace! Do not cry any more, dear soul! Pardon for all thy sins, comfort for all thy afflictions. The black cloud that hung thundering over Sinal has floated above hung thundering over Sinai has floated above Calvary and burst into the shower of a

Calvary and burst into the shower of a Saviour's tears.

I saw in Kensington Garden a picture of Waterloo a good while after the battle had passed and the grass had grown all over the field. There was a dismounted cannon, and a lamb had come up from the pasture and lay sleeping in the mouth of that cannon. So the artist had represented it—a most suggestive thing. Then I thought how the war between God and the soul had ended, and instead of the announcement, "The wages of sin is death," there came the words, "My peace I give unto thee," and words, "My peace I give unto thee," and amid the batteries of the law that had once quaked with the flery hall of death I beheld the Lamb of God, which taketh away the sin of the world.

I went to Jesus as I was,
Weary and worn and sad.
I found in Him a resting place
And He has made me glad.

SABBATH SCHOOL

INTERNATIONAL LESSON FOR NOVEMBER 11.

Lesson Text: "The Twelve Chosen," Mark ill., 6-19-Golden Text: John xv., 16-Commentary.

6. Sand the Pharlaces went forth and straightway took counsel with the Hero-dians against Him, how they might destroy Him." In Luke vi., 11, it is written that after Jesushealed the man in the synagogue with the withered hand on the Sabbath "they were filled with madness." The Pharisees and Herodians stand for religious hypocrisy and worldliness. A hypocrite must be an enemy of Christ, for He is truth itself and light and without guile, while James tells us plainly that "the friendship of the world is enmity with Go!," and John says that "the whole world lieth in the wicked one."

7. "But Jesus withdrew Himself with His disciples to the sea, and a great multifude from Galilee followed Him." Worldliness and hypocrisy cause Jesus to withdraw Himself, Religious formalism will never draw the people who are bungering for something that is real. The world with all its unreality has nothing to offer such, but they will follow Jesus to the seashore, or the Salvation Army barracks, or the humblest place of worship where the simple gospel is preached by such as live out in daily life.

"And from Judges, and from Jerusalem, and from Idunær, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him." He Himself said, "The works that I do bear witness of Mathat the Father hath sent Me" (John v., 36). If there is none of His works in ives, how can we prove that we are His?
"And He spake to His disciples that a small ship should wait on Him, because of the multitude, lest they should throng Him.

It is not to the careless, aimless, surging crowd that He reveals Himself and makes His power known, but to such as seek Him with humility of mind and definiteness of aim, His word is always true, "Ye shall seek Me and find Me when ye search for Me with all

and find Me when ye search for Me with all your heart" (Jer. xxix. 13).

10. "For He had healed many, insomuch that they pressed upon Him for to touch Him, as many as had plagues." It was the healing of the body they sought, not the deeper and more serious healing of the soul, Yet He healed many, for He had compassion upon them, and it was His custom as He healed to preach the word (Math. iv., 23).

11. "And unclean spirits, when they saw Him, fell down before Him and cried, saying. Thou art the Son of God." These demons from the pit knew Him and testifled as to Taou art the Son of God." These demons from the pit knew Him and testified as to who He was, while men knew Him not and received Him not, though they saw His works. In the first chapter of Isalah He had said long before the the demonstration of the same said long before the the demonstration. had said long before that the dumb brutes, the ox and the ass, put His people in Israel

12. "And he straitly charged them that they should not make Him known." He has no fellowship with demons and wants no help from them. In John v. He says that His father and His works, and His word all bear witness unto Him. The light is His witness, for God is light, and in Him is no darkness at all. We cannot be in full fellowship with Him if we seek honor of men rather than the honor which cometh from God. May His approval be everything to use, and our great ambition to be well n ing in His signt (John v., 44; IL Tim, it., 15 II. Cor. v., 9, R. V. margin).

13. "And He goeth up into a mountain and calleth unto Him whom He would, and they came unto Him." In Luke vi., 12, it is written that He continued all night in prayer to God. He did nothing without much prayer. Are we in any measure like Him in this? After prayer He chose a few out of many to make them a blessing to make e them a blessing to many Election is always the (John xv., 16). osing or some that others through them may be penellited.

"And He ordained twelve, that they should be with Him, and that He might send them forth to preach." In the last verse we emphasized "unto Him." Let us here emphasize "with Him" and "lorth to preach." Having come unto Him, we must abdue with Him in order to be qualified to go forth to preach. "Abdue them with me fore rea" preach. "Abide thou with me, fear not," said David to Abiathar (I Sam. xxii., 23), assuring Him that wavever touched the one

15. "And to have power to heal sickness 15. "And to have power to heal sickness and to cast out devils." His commission in Math. X., 7, 8, reads, "As ye go preach, saying, The kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." While to the seventy He said, "I give you power over all the power of the enemy, and nothing shall by any means hurt you," (Luke X., 12.) See what high authority for medical missions, "Preach the Gospel, near the sick."

16. "And Simon He surnamed Peter" The account of this change of name is found in John 1, 42, and reminds us of the change of Adram to Adraham and Jacob to

change of Abram to Abraham and Jacob to laraei. It is suggestive of the old and the new, the natural and the spiritual. Petros, which is always the word translated Peter. neans a piece or fragment of stone, Petra, on which Christ said He would build Fetra, on which Christ said He would build His caurch (Math. xvi., 18), means a large rock, a ledge, a caid. It is used in reier-ence to Christ in I Cor. x., 4: I Pet. ii., 8. He never said He would build His church on Petros (the man Peter), but on Petra, the solid rock, even Hamseli and His truth.

17. "An I James, the son of Zebedee, and 17. "Ani James, the scn of Zebedee, and John, the brother of James, and He surnamed them Boanerges, which is the sons of thunder." Young says in his Concordance that this word signifies "sons of rage, soon angry," and refers to their fiery zeal, signs of which may be seen in Luke ix., 54, and Mark ix., 38. They, with Peter and the others who were true disciples, were completely changed when Elizabeth the substitutions. oletely changed when filled with the spirit

18. "And Andrew and Philip and Bartholomew and Matthew and Thomas and James, the son of Alpheus, and Thaddeus and Simon, the Canaanite." Andrew was and Simon, the Cansanite." Andrew was one of the first two who followed Jesus when John the Baptist cried, "Behold the Lamb of Gol." and then he brought Simon (John 1., 40, 41). Jesus Himself sought Philip, and then l'hilip brought Nathanael, supposed to be the same as Bartholomew (John i.

43-45). 19. "And Judas Iscariot, which also betrayed Him, and they went into an house."
This is a last which shall never be first. He was numbered with them and had obtained part of the ministry (Acts i., 17), but Jesus knew he was a wicked one when He chose him (John vi., 70). Had he been truly one of them he would have continued with them (I John H., 29), -Lesson Helper,

An Extraordinary Society in Michigan An Extraordinary Society in Michigan
At the suggestion of the Rev. Thomas 8,
Robjent, of All Saints' Church, several
prominent society women have organized a
union at Saginaw, Mich., the principal object of which is to make their servant girls
retire not later than 10 o'clock p. m.
One of the conditions in joining this union
is that the mistress shall require her female
servants to be off the streets by that hour,
and must not allow them to carry latch keys.
The union is the result of a sermon by Robjent to women only.

An Annapolis Hazer's Punishment. Naval Cadet William 8, Valentine was re-pently court-martialed at Annapolis, Md., for harassing new cadets, in requiring them to execute the leg exercise, and was sen-lenced to dismissal. His sentence has been sommuted by the President to confinement in the barracks and gymnasium when not on auty, until June 1, 1895, to a reduction in grade and to parade under guard every Satarday afternoon for a year. grade and to parade under arday afternoon for a year.



More boys than girls stutter. America has 2000 lady doctors.

Jet garnitures are used in profusion. In Norway women have school suf-

A great deal of fur will be used for

Miss Helen Gould does not go in for many society fads. Real dead butterflies find a place now on some modish hats. The circular accordion plaitings

which come in all colors are new. Silver "Brownies," with enamelled clothes, are among the novelties in There are between 300 and 400 edn-

cated female pharmacists in the United States. Women guage a gown by its cost,

men by its becoming neatness and completeness. Mink and sable will be the leading

furs this winter. Ermine, fortunately, has had its day. There is enough real lace owned by New York women to buy the earth

were it up for sale. The popularity of precious stones now is the pearl first, the ruby second and the diamond third.

Queen Victoria has expressed herself as being in strong opposition to "the emancipated woman. For thin-necked women the preva-

lence of chiffon comes as a blessing

when evening dress is required. Hand-painted Dreeden china buttons took particularly well on Louis XV. suits, with a stock and lace jabot.

The Empress of China has sent five ladies to the Court of Berlin in order to learn German manners and eti-

"Garden of Eden" breakfasts, consisting entirely of fruit, are the latest whim of the young woman with a com-The mink will lead the fashionable

menagerie this winter, with the sealskin and Persian lamb a good second Red hair is again in style, and rod-

haired girls gowned in a color to match their hair, will take the front seats in the realm of fashion, Three thousand girls were taught to

swim during the past season in the London schools, which have made this pastime a branch of instruction. The youthful Khedive of Egypt is a gallant ruler, with modern ideas, and

the position of women in the land of the Nile is becoming much more en-"Bluet" has many sine against color to be laid to its account. Every impossible shade of light lilac-blue is

now comprehended under this cornflower tint. "Tell the amateur dressmaker," says an authority, "that she can successfully press the round seams of

waists and sleeves over the kitchen rollingpin." Alexander College, the woman's hall at Dublin (Ireland) University, is named from the Princess of Wales, who took her degree of doctor of music

There are possibilities of an interesting charm in the palest invalid if she has the knack to find it out. Soft materials in pretty, large-figured col-ors are her stronghold.

Honeymoon albums to collect souvenirs of the wedding tour are the latest addition to the bridal outfit. They are simply made of heavy linen paper, with satin covers.

There is one advantage of being an "effete monarch of the Old World"a disagreeable fashion can be forbidden in one's presence. The Emprese of Russia does not like the big sleeves so much worn, and all the women have to eschew them.

Women have been waiting for something which would hold their hats on in lieu of the spiking pin. This seems to have arrived in a little English invention, which is an ingenious arrangement of two curved pins that, sewed into the back of the hat, grip the hair in a way that defies any wind to

The Woman's Cycle Association of New York City has been agitated by discussion of the question whether women bicyclists should carry "policemen's whistles or knives, guns and other protective weapons." The Vice-President of the association is quoted as saying that "it would be well for a woman riding alone to have a dagger or pistol handy in case a villain put in an appearance.'

HOOD'S IS THE BEST

Fall Medicine, because it purifies, vitalizes and enriches the blood, and therefore gives strength to resist bad effects from Colds, Catarrh, Rheumatism, Pneumonia, Malaria, the Grip, etc. Take it now and avoid the danger of serious illness. It may save you many dollars in doctors' bills. Be sure to get Hoop's and only Hoop's. "I can truly

ood's Sarsaparilla Lossess mend Hood's ures cellent medicine. I have taken four bottles and I am better than I have been for two years past. I was all run down, my limbs swelled and my blood was in a very bad condition. Now I am free from neuralgia and better in every way." Mrs. H. Cozleior, Hume, N. Y. Be sure to get Hood's. Hood's Pills cure all l.ver ills, billousness. jaun

The latest investigations by the United States and Canadian Governments show the Royal Baking Powder superior to all others in purity and leavening strength.

Statements by other manufacturers to the contrary have been declared by the official authorities falsifications of the

official authorities falsifications of the official reports.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK,

Caught the Drummer Napping.

A group of commercial travelers was seated in the smoking compar tment of a smoking-car discussing business, expense accounts and the various lines of merchandise sold by them. After awhile they were joined by a quiet individual, who listened to the conversation, but took no part in it. He smiled, however, at the jokes and smiles, and appeared to be thoroughly in sympathy with the com-

The attitude of the new comer was such that at last one of the party turned to him and said, "May I inquire what line you represent?"

"Certainly," he replied. "I am a clergyman. I travel for the house of the Lord."

"Well, that's a new one on me," responded the drummer, and then, not at all abashed, he asked, "Are the expense allowances liberal?"-New York

GIVE AWAY

Dr. Pierce's Pleasant Pellets

To any one sending name and address to us on a postal card.

ONCE USED THEY ARE ALWAYS IN FAVOR. Hence, our object in sending them out

broadcast They absolutely cure Sick Headache, Bil-

iousness, Constipation, Coated Tongue, Poor Appetite, Dyspepsia and kindred derangements of the Stomach, Liver and Bowels. Don't accept some substitute said to be

" just as good." The substitute costs the dealer less.

It costs you ABOUT the same. HIS profit is in the "just as good." WHERE IS YOURS?

Address for FREE SAMPLE. World's Dispensary Medical Association. No. 663 Main St., BUFFALO, N. Y.

Superstition Saved It. A black cat caused the blocking of

the trolley cars on one of the Brooklyn lines for several minutes on Wednesday, The animal sprang from a fence and seated herself between the tracks of an approaching car, and refused to badge. The motorman, who believed that to kill a black cat is unlucky, stopped the car so violently that many of the passengers were thrown from their seats. Canes and umbrellas were flourished at the animal, but it refused to move, and it held to this determination even when the motorman pushed the front of the car slowly over it. Finally, after s dozen or more cars had been blocked, one of the conductors seized the cat by the tail and threw it on the sidewalk. The motorman believed the cat intended to commit suicide. - Philadelphia Ledger.

DoucLAS



You can save money by wearing the W. L. Douglas \$3.00 Shoe. W. L. Douglus \$3.00 shoe.

Because, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them gold everywhere at lower prices for the value gives than any other make. Take no sch-stitute. If your dealer cannot supply you, we can



FACE TO FACE.

The pleasure of a confidential chat is doubled by the sweet breath that goes with a well-ordered system. And that is always insured by

Ripans · Tabules. Sweet breath, bright eye,

Ripans · Tabules.

What to do with Milk Pails! Clean them with Pearline. You can't get them so thoroughly sweet and pure in any other way. Besides, it's easier for youquicker, more economical.

> The box and barrel churn are not hard to keep clean. A little hot water and a little Pearline will clean any churn or do away with any bad odor."—The Dairy World, Chicago.

Perhaps you think that some of the imitations of Pearline, that you'd be afraid to use in washing clothes, would do just as well in work like this. They wouldn't hurt tinware, certainly. But they wouldn't

clean it, either, half as well as Pearline-besides, "don't play with the fire." If your grocer sends you an imitation, be honest—send it back. 400 JAMES PYLE, New York

"Say Aye 'No' and Ye'li Ne'er be Married." Con't Refuse All Our Advice to Use

ship and Drawing: the elementary branches, etc.
NO VACATIONS. Positions obtained for
competent students. Address, for Catalyse
CLEMENT C. GAINES, President, 50 Washington Street. COLLEGE
Poughkeepsle, New York.

mple Collar and Pair of Cuffs by mail for Six Name style and size. Address REVERSIBLE COLLAR COMPANY, Pranklin St., New York. 27 Kilby St., Bo

GURES WHERE ALL ELSE FAILS.
Best Cough Strup. Tastes Good, Use in time. Sold by druggists.