REV. DR. TALMAGE.

SUNDAY'S SERMON IN THE NEW YORK ACADEMY OF MUSIC.

Subject: "The Gospel Ship."

"Thou shalt come into the ark, TEXT: thou and thy sons and thy wife and thy sons wives with thee."-Genesis vi., 18.

In this day of the steamships Lucania and Majestic and the Paris I will show you a ship that in some respects eclipsed them all, and which sailed out, an ocean underneath and another ocean falling upon it. Infidel scientists ask us to believe that in the formation of the earth there have been a half dozen deluges, and yet they are not willing to be-lieve the Bible story of one deluge.

him in!

In what way the catastrophe came we know ot-whether by the stroke of a comet, or by flashes of lightning, changing the air into water, or by a stroke of the hand of God, like the stroke of the ax between the horns of the ox, the earth staggered. To meet the catastrophe God ordered a great ship built. It was to be without prow, for it was to sail to no shore. It was to be without helm, for no human hand should guide it. It was a vast structure, probably as large as two or three modern steamers. It was the Great Eastern of olden time.

The ship is done. The door is open. The lizards crawl in. The cattle walk in. The grasshoppers hop in. The birds fly in. The invitation goes forth to Noah, "Come thou and all thy house into the ark." Just one human family embark on the strange voy-age, and I hear the door slam shut. A great storm sweeps along the hills and bends the cedars until all the branches snap in the gale. There is a moan in the wind like unto the moan of a dying world. The gale. unto the moan of a dying world. The blackness of the heavens is shattered by the flare of lightnings, that look down into the waters and throw a ghastliness on the face of the mountains. How strange it looks! How suffocating the air seems! The big drops of rain begin to plash upon the up-turned faces of those who are watching the tempest. Crash! go the rocks in convulsion. Boom! go the bursting heavens. The inhabi-tants of the earth, instead of flying to house top and mountain top, as men have fancied, sit down in dumb, white horror to die. For sit down in dumb, while horror to die. For when God grinds mountains to pieces and lets the ocean slip its cable there is no place for men to fly to. See the ark pitch and tum-ble in the surf, while from its windows the passengers look out upon the shipwreck of a race and the carcasses of a dead world. Wee passengers look out upon the shipwreck of a race and the carcasses of a dead world. Woe to the mountains! Woe to the sea!

I am no alarmist. When on the 20th of September, after the wind has for three days been blowing from the northeast, you prophserve that the equinoctial storm is coming, you simply state a fact not to be disputed. Neither am I an alarmist when I say that a storm is coming, compared with which Noah's dalway markhat a fact in the storm is coming. deluge was but an April shower, and that it is wisest and safest for you and for me to get safely housed for eternity. The invitation that went forth to Noah sounds in our ears, "Come thou and all thy house into the ark."

Well, how did Noah and his family come into the ark? Did they climb in at the win-dow, or come down the roof? No; they went through the door. And just so, if we get in-to the ark of God's mercy, it will be through Christ, the door. The entrance to the ark of old must have been a very large entrance. We know that it was from the fact that there ster animals in the earlier ages, and in order to get them into the ark, two and two, according to the Bible statement, the door must have been very wide and very high. So the door into the mercy of God is a large door. We go in, not two and two, but by hundreds, and by thousands and by mill-

The door of the ancient ark was in the for the doorposts, so far apart that all the world can como in. Kings scatter treasures on days of great rejoicing. So Christ, our King, comes and scatters the jewels of heaven. Rowland Hill said that he hoped to get into heaven through the crevices of the door. But he was not obliged thus to go in. door. But he was not obliged thus to go in. After having preached the gospel in Surrey Chapel, going up toward heaven, the gate-keeper cried, "Lift up your heads, ye ever-lasting gates, and let this man come in!" The dying thief went in. Richard Baxter and Robert Newton went in. Europe, Asia, Africa, North and South America may yet on the went in the theat every go through this wide door without crowding. Ho! every one-all conditions, all ranks, all people! Luther said that this truth was worth carrying on one's knees from Rome to Jerusalem, but I think it worth carrying all around the globe and all around the heavens, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Whosoever will, let him come through the large door. Archimedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum. and the cross of Christ is the lever, and by that power all Nations shall yet be lifted. Further it is a door that crimer held. Further, it is a door that swings be the ancient ark was lifted or rolled on hinges, but this door of Christ opens both ways. It swings out toward all our woes; it swings in to ward the raptures of heaven. It swings in to let us in; it swings out to let our ministering ones comes out. ministering ones comes out. All are one in Christ-Christians on earth and saints in heaven.

voices, now silent forever, he cried, "file Lord gave, the Lord hath taken away; blessed be the name of the Lord." "The Lord shut him in." All the since of the Lord." the bit for the lord in the since of the lord for the lord of the lord." But this does not include all your family.

Lord shut him in." All the sins of a lifetime clamored for his overthrow. The broken vows, the dis-honored Sabbaths, the outrageous profanihonored Sabbaths, the outrageous protects, ties, the misdemeanors of twenty years, reached up their hands to the door of the solt to null him out. The boundless ocean of soft palm of a child's hand! Did harp or full again the soft palm of a child's hand! Did harp or full again the soft palm of a child's hand! Did harp or full again the soft palm of a child's hand! Did harp or simoom, raving like an euroclydon. But, looking out of the window, he saw his sin sink like lead into the depths of the sea. The dove of heaven brought an olive branch to the ark. The wrath of the billow only rushed him toward heaven. "The Lord shut The same door fastenings that kept Noah a keep the troubles out. I am glad to know that when a man reaches heaven all earthly troubles are done with him. Here he may have had hard work to get bread for his family; there he will never hunger any more. Here he may have wept bitterly; there "the Lamb that is in the midst of the

throne will lead him to living fountains of water, and God will wipeaway all tears from his eyes." Here he may have hard work to get a house; but in my Father's house are many mansions, and rent day never comes. Here there are deathbeds and coffins and no heaven? graves: there no sickness, no weary watching graves; there no sickness, no weary watching, no choking cough, no consuming fever, no chattering chill, no tolling bell, no grave. The sorrows of life shall come up and knock at the door, but no admittance. The perplexities of life shall come up and knock on All the agony of earth in one wave dashing against the bulwarks of the ship of celestial light shall not break them down. Howl on, ye winds, and rage, ye seas! The Lord— "the Lord shut him in!"

Oh, what a grand old door! So wide, so asily swung both ways and with such sure fastenings. No burglar's key can pick that lock. No swarthy arm of hell can shove back that bolt. I rejoice that I do not ask you to come aboard a crazy craft with leak-ing hulk and broken helm and unfastened or, but an ark fifty cubits wide and 300 cubits long and a door so large that the round earth, without grazing the post, might be bowled in.

Now, if the ark of Christ is so grand a place in which to live and die and triumph. me into the ark. Know well that the door that shut Noah in shut others out, and these fields; we must be worth more flocks of sheep and herds of cattle; we will wait until we get a little older; we will enjoy our old farm a little longer." But meanwhile the storm was brewing. The fountains of heaven was bling up. The provides being heaven were filling up. The pry was being placed beneath the foundations of the great deep. The last year had come, the great deep. The last year had come, the last month, the last week, the last day, the last hour, the last moment. In an awful dash an ocean dropped from the sky and another rolled up from be-neath, and God rolled the earth and sky into one ways of universal destruction one wave of universal destruction.

So men now put off going into the ark. They say they will wait twenty years first. They will have a little longer time with their They say they will wait twenty years they They will have a little longer time with their worldly associates. They will wait until they get older. They say: "You cannot ex-pect a man of my attainments and of my position to surrender myself just now. But before the storm comes I will go in. Yes, I will. I know what I am about. Trust me!" After a while, one night about 12 o'clock, go-After awhile, one night about 12 o'clock, going home, he passes a scaffolding just as a gust of wind strikes it, and a plank falls. Dead, and outside the ark! Or, riding in the park, a reckless vehicle crashes into him, and his horses becomes unmanageable, ions. Yea, all the Nations of the earth may go in, 10,000,000 abreast! and the shouts, "Whoa, whoa!" and takes another twist in the reins and plants his The door of the ancient ark was in the side. So now it is through the side of Christ But no use. It is not so much down the side. So now it is through the side of Christ —the pierced side, the wide open side, the heart side—that we enter. Aha, the Roman soldier, hrusting his spear into the Saviour's side, expected only to let the blood out, but he-opened the way to let all the world in! Oh, what a broad gospel to preach! It a man is about to give an entertainment, he issues 200 or 300 invitations, carefully put up and directed to the particular persons whom he wishes to entertain. But God, our Father, makes a banquet and goes out to the front door of heaven and stretches out His hands Oh, where the second structure of the second structure people out of the ark. The world laughed to see a man go in and said: "Here is a man starting for the ark. Why, there will be no deluge. If there is one, that miserable ship will not weather it. Aha, going into the ark! Well, that is too good to keep. Here, fellows, have you heard the news? This man is going into the ark!" Under this artillery of scorn the man's good reso-lution perished. And so there are hundreds kept out by the And so there are hundreds kept out by the fear of derision. The young man asks him-self: "What would they say at the store to-morrow morning if I should become a Chris-tian? When I go down to the club house they will shout, 'Here comes that new Christian. Suppose you will not have anything to do with us now. Suppose you are pray-ing now. Get down on your knees and let us hear you pray. Come, now, give us a touch. Will not do it, eh? Pretty Christian, you are?" Is it not the fear of being langhed at thet is concernent of the kind. laughed at that keeps you out of the kingdom of God? Which of these scorners will help of God? Which of these scorners will help you at the last? When you lie down on a dying pillow, which of them will be there? In the day of eternity will they bail you out? My friends and neighbors, come in right away. Come in through Christ, the wide door-the door that swings out toward you. Come in and he saved. Come and he happen Come in and be saved. Come and be happy. "The Spirit and the Bride say, Come." Room in the ark! Room in the ark! But do not come alone. The text invites you to bring your family. It says, "Thou and thy sons and thy wife." You cannot drive them in. If Noah had tried to drive the pigeons and the doves into the ark he would only have scattered them. Some par-ents are not wise about these things. They make iron rules about Sabbaths, and they force the catechism down the throat as they would hold the child's nose and force down a dose of rhubarb and calomel. You cannot drive your children into the ark. You can draw your children to Christ, but you cannot coerce them. The cross was lifted not to drive, but to draw. "If I be lifted up I will draw all men unto Me." As the sun draws up the drops of the morning dew so the sun of righteousness exhales the tears of repentence. Be sure that you bring your husband and wife with you. How would Noah have felt if, when he heard the rain pattering on the roof of the ark, he knew that his wife was outside in the storm? No; she went with him. And yet some of you are on the ship "outward bound" for heaven. But your companion is unsheltered. You remember entence the day when the marriage ring was set. Nothing has yet been able to break it. Sickness came, and the finger shrank, but the ring staid on. The twain stood alone above ring staid on. The twain stood alone above the child's grave, and the dark mouth of the tomb swallowed up a thousand hopes, but the ring dropped not into the open grave. Days of poverty came and the hand did many a hard day's work, but the rubbing of the work against the ring only made it shine brighter. Shall that ring ever be lost? Will the iron clang of the sepulcher gate crush it forever? I pray God that you who have been married on earth may be together in heaven. Oh, by the quiet bliss of your earthly home, by the babe's cradle, by all the vows of that day when you started life together, I beg you to see to it that you both get into the ark.

Bring the children too. God bless the dear children! What would our homes be with-out them? We may have done much for them. They have done more for us. What fute ever have such music as there is in a child's "good night?" From our coarse, rough life the angels of God are often driven back. But who comes into the nursery with out feeling that angels are hovering around. They who die in infancy go straight into glory, but you are expecting your children to grow up in this world. Is it not a question, then, that rings through all the corridors and windings and heights and depths of your soul, what is to become of your sons and daughters for time and for eternity? "Oh." you say, "I mean to see that they have good manners." Very well. "I mean to dress them well, if I have myself to go shabby." Very good. "I shall give them an educa-tion; I shall leave them a fortune." Very well. But is that all? Don't you mean to take them into the ark? Don't you know that the storm is coming, and that out of Christ there is no safety, no pardon, no hope, no heaven? the state of a state of a state of a state

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cottonwood trees.

hear how it is made.

mule. But as a rule the horses are

left for the men and boys to ride, and

the pappooses are either carried by

Indians have, and you will think it a

below the joining a mat is fastened,

burdens. The frame of the mat is one

long willow twig, which has to be

soaked and twisted in shape while

wet, and the mat is just a mesh of

It is a strange sight to see a camp

packed and ready to take up the line

of march. One by one, in single file,

they start away-the men, and boys

over fifteen, on horseback leading the

way, then the women and dogs drag-

ging the "travoises," and last of all

girls with pappooses on their backs,

simply woven leathern straps.

How to get them in? Go in yourself! If How to get them in? Go in yourself? If Noah had staid out, do you not suppose that his sons—Shem, Ham and Japheth—would have staid out? Your sons and daughters will be apt to do just as you do. Reject Christ yourself, and the probability is that your children will reject Him. An account was taken of the religious condition of families in a certain district. In the families of plous parents two-thirds of

In the families of pious parents two-thirds of the children were Christians. In the families where the parents were ungodly only one twelfth of the children were Christians. Which way will you take your children? Out into the deluge or into the ark? Have you ever made one earnest prayer for their im-mortal souls? What will you say in the judgment when God asks, "Where is George or Henry or Frank or Mary or Anna? Where is those predictions could where interests I are those precious souls whose interests I committed into your hands?"

A dying son said to his father, ["Father, you gave me an education and good manners and everything that the world could do for me, but, father, you never told me how to die, and now my soul is going out in the darkness.

Oh, ye who have taught your children how to live, have you also taught them how to die? Life here is not so important as the great hereafter. It is not so much the few furions this side of the grave as it is the unending leagues beyond. O eternity, eternity! Thy locks white with the ages, thy voice announcing stupendous destiny,

voice announcing stupendous destiny, thy arms reaching across all the past and all the future! O eternity, eternity! Go home and erect a family altar. You may break down in your prayer. But never, mind, God will take what you mean, whether you express it intelligibly or not. Bring all your house into the ark. Is there one son whom you have given up? Is he so dissipat-ed that you have given up? whom you have given up? Is heso dissipat-ed that you have stopped counseling and praying? Give him up? How dare you give him up? Did God ever give you up? While you have a single articulation of speech left, cease not to pray for the return of that prod-igal. He may even now be standing on the beach at Hong Kong or Madras, meditating a return to his father's house. Give him up? Never give him up! Has God promised to hear thy prayer only to mock thee? It is not

In St. Paul's, London, there is a whispering gallery. A voice uttered most feebly at one side of the gallery is heard distinctly at the opposite side, a great distance off. So every word of earnest prayer goes all around the earth and makes heaven a whispering gallery. Go into the ark-not to sit down, but to stand in the door and call until all the family come in. Aged Noah, where is Japh-eth? David, where is Absalom? Hannah, where is Samuel?

On one of the lake steamers there were a father and two daughters journeying. They seemed extremely poor. A benevolent gen-tlemen stepped up to the poor man to prof-fer sume form of relief and said "You seem

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Royal Baking Powder never disappoints; never makes sour, soggy or husky food; never spoils good materials; never leaves lumps of allali in the biscuit or cake; while all these things do happen with the best of cooks who cling to the old-fashioned methods, or who use other baking powders.

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Cradle of Indian Bables.

From San Diego, Cal., all along the When you go through an Indian coast northward, great beds of a recamp you can see red and green sacks markable seaweed exist. This weed is standing against the sides of the commonly known as the giant kelp. tepees, carried on the backs of little It has an uncommon economic girls by means of a blanket which is fastened at the waist with a broad value. Its growth is peculiar. A fullgrown specimen has a stem measuring leather belt, or being rocked to and 300 to 400 feet in length, clutching fro by the wind in the boughs of the bottom of the ocean, while it

Sometimes, if the camp is going on bears on its summit on the surface of the water an air bulb, from a long journey in search of game or which a tuft upward of fifty feet long for water, or to escape a war party, of streamer-like leaves extends, each two of these sacks are fastened toleaf being thirty to forty feet long. gether by stout straps and swung over The stem which anchors this floatthe back of a pony, one dangling on each side, like the baskets on a pack

Giant Kelp.

ing mass, though no thicker than,a common window cord, is of great strength and flexibility, and has for ages been used by the Indians for fishing lines, being first cut of the rethe girls or packed away on a "tra-voise," which is the only wagon the quired length, which is where the stem begins to expand into the hollow tube, and varies from ten to fifteen very poor kind of a wagon when you fathoms. It is then soaked in fresh

The larger "travoises" are made of water, in a running brook, until it is nearly bleached, then stretched, rubbed two cottonwood branches, and the to the required size, and dried over a smaller ones of stout willow sticks. fire. When dried, it is very brittle, The two poles are crossed about a but when wet it is exceedingly strong, quarter of the distance from the small and equal to the best flax or cotton ends, and held in place with strong cords of buffalo sinew; a foot or so fishing lines.

Sometimes these lines of ten to fifteen fathoms each are knotted toreaching from one pole to the other and firm enough to carry heavy gether, making one line of 200 fathoms or so, for deep sea fishing. Until within a few years, northern coast Indians used the upper or hollow portion of these great kelp stems, the air bulb of which resembles great black balls as large as a football, as receptacles for holding dogfish oil, which, together with the paunches of seals and sea lions and whale gut, properly prepared, were the utensils found in every house for holding the family supplies of whale, seal or salmon oil, used as articles of food, or for dogfish oil, used for trading purposes only.

In preparing kelp for holding oil,

the Indians peel off the thin coating

of silex as one might peel the skin

from an apple. When the skin is re-

moved, the tube of kelp is placed

above the fire, and as it dries the salt

it contains exudes on the surface. This is carefully removed by rubbing.

which manipulation also serves to

A Fort Dodge, Iowa, man drained

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The Original Blue Beard,

That nursery tale which has charmed generations of children and their elders, known as "Blue Beard," was written by a French anthor. The original of the character of Blue Beard was a marshal of France, who lived in Brittany, and who was charged with murdering several wives and over 100 children. Being convicted of sorcery, he was burned. A singular peculiarity of his hair and beard was its inky glossiness, which, in a certain light, appeared of an indigo tinge. and so won him the apellation which has rendered him immortal.-Chicago Times-Herald. 13

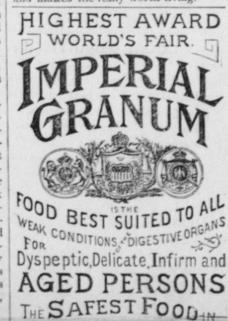
A Quaint Sobriquet.

19:

An electrical worker in New York named Smith has earned the nickname "Glue Dollar" from his habit of eloelo gluing together all the bills he can save. During the strike he applied hot water to his brick-like package of bills and peeled them off as he needed cash. What a pity there are not more glue-dollar Smiths among all the workers. -- Philadelphia Record.

> Like an open book, our faces tell the atale of health or disease. Hollow cheeks and sunken eyes, listless steps and languorous looks tell of wasting debilitating disease some place in the body. It may be one place or another, the cause is generally traceable to a common source-impure blood, and impure blood starts

in the digestive organs. Dr. Pierce's Golden Medical Discovery purifies the blood, stimulates digestive action, searches out disease-germs wherever they exist and puts the whole body into a vigorous, strong and healthy condition. It builds up solid, useful flesh, rubs out wrinkles, brightens the eyes and makes life really worth living.



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PURE

the



One army of the living God, At His command we bow. Part of the host have crossed the flood,

And part are crossing now.

Swing in, O blessed door, until all the earth shall go in and live. Swing out until all the heavens come forth to celebrate the victory.

Nictory. But, further, it is a door with fastenings. The Bible says of Noah, "The Lord shut him in." A vessel without bulwarks or doors would not be a safe vessel to go in. When Noah and his family heard the fastening of the door of the ark, they were very glad. Unless these doors were fastened the first heavy surge of the sea would have wheimed them, and they might as well have perbeary surge of the sea would have whelmed them, and they might as well have per-ished outside the ark as inside the ark. "The Lord shut him in." Oh, the per-fect safety of the ark! The surf of the sea and the lightnings of the sky may be twisted into a garland of snow and fire-deep to deep, storm to storm, darkness to darkness-but once in the ark all is well. "God shut him in." There comes upon the good man a deluge of financial trouble. He had his thousands to lend. Now he cannot borrow a dollar. He once owned a store in New York and had branch houses in Boston. Philadelphia and New Orleans. He owned four horses and employed a man to keep the dust off his coach, phaeton, carriage and eur-ricle; now he has hard work to get shoes in which to walk. The great deep of commercial ricle; now he has hard work to get shoes in which to walk. The great deep of commercial disaster was broken up, and fore and aft and across the hurricane deck the waves struck him. But he was safely sheltered from the storm. "The Lord shut him in!" A flood of domestic troubles fell on him." Siekness and bereavement came. The rain pelted; the winds blew. The heavens are affane. All the gardens of earthly delight are washed away. The mountains of joy are buried fif-teen cubits deep. But, standing by the empty crib and in the desolated nursery and in the doleful hall, once a-ring with merry

to be very poor, sir." "Poor, sir," replied the man, "if there's a poorer man than me a-troublin the world, God pity both of us!" "I will take one of your ckildren and adopt it, if you say so. I think it would be a great relief to you." "A what?" said the poor relief to you." "A what?" said the poor man. "A relief! Would it be a relief to have the hands chopped off from the body, or the heart torn from the breast? A relief indeed ! God be good to us! What do you mean, sir?" However many children we have, we have none to give up. Which of our families can we afford to spare out of heaven? Will it be the oldest? Will it be the youngest? Will it be that one that was sick sometime ago? Will it be the husband? Will it be the wile? No, no! We must have them all in. Let us We must have them all in. Let us take the children's hands and start now. Leave not one behind. Come, father; come, mother; come, son; come, daughter; come, brother; come, sister! Only one step and we are in Christ, the door, swings out to admit us. And it is not the hoarseness of a stormy blast that you hear, but the voice of a loving and patient God that addresses you, saying, "Come, thou and all thy house, into the ark." And there may the Lord shut us in!

ARTIFICIAL COTTON CLOTH.

A Cheap Substitute Made From Wood Pulp in Belgium.

As if the unfortunate cotton planter had not enough to contend with in natural forces, the science of chemistry has been invoked to enter into competition against the great staple. United States Consul Morris great staple. United States Consult Aorris at Ghent, Belgium, in a special report to the State Department, at Washington, describes a new process of making artificial cotton which has been remarkably successful, the product being much cheaper than the natural ortion and possessing most of its qualities. The basis is wood pulp, which is changed into pure celulose and spun into thread and then woven into cloth. It resembles ordi-nary cotton, but is not as strong as the natural product. It weaves and works well, and can be dyed as well as cotton. By coating it with paraffine and passing it over glass a beauti-ful brilliancy may be given to it. Much greater strength can be imparted by parch-Much mentizing when it acquires a semi-transparency.

TO CALL PAGES BY ELECTRICITY.

Members of Congress Will Signal No Longer by Clapping Hands.

There will be one noticeable change when the next Congress meets at Washington. Ever since Congress has been in existence the members have called the pages by lightly clapping their handstogether. Electricity is now to be invoked in the accomplishment of this object. When the Fifty-fourth Congress meets, every member will find a button on his desk, which will require only a slight pressure to insure the coming of a page. An electric wire will be connected with a call board similar to those used in hotels.

AN ALUMINUM FIDDLE.

Ysaye Uses One at Cincinnati for the First Time in Public.

At Music Hall, Cincinnati, Ohio, Ysayo played an aluminum violin, the first time such an instrument has been played in pub-lic. Aluminum is the only metal which vi-brates without producing overtones. The discovery is one of Dr. Alfred Spranger, the scientist. Ysaye was shown the instrument, tried it at his hotel and created much inter-est by introducing it.

The Halibut Season Ended.

Halibut fishing in British Columbia waters has closed for the season with a total catch of 900,000 pounds, the price realized being about seven cents per fish.

Bloodhounds on the Police Force. Anderson, Ind., has bought two trained bloodhounds to add to its police force.

and little boys running along in a jog trot, breaking line every now and then to throw their balls or rob a bird's nest half hidden in the thick prairie grass.-Chicago Times-Herald.

A Springfield (Mass.) woman wants \$20,000 damages for catching cold in a street car.



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popular remedy known. Syrup of Figs is for sale in 50 cent bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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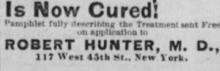
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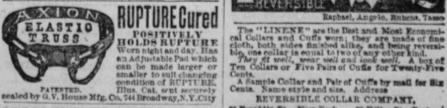
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