REV. DR. TALMAGE.

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

Subject: "Salvation."

TEXT: "Seek ye the Lord while Hemay be found."-Isaiah iv., 6.

Isaiah stands head and shoulders above the other Old Testament authors in vivid de-scriptiveness of Christ. Other prophets give an outline of our Saviour's features. Some of them present, as it were, the side face of Christ, gthers a bust of Christ, but Isaiah gives us the full length portrait of Christ. Other Scripture writers aveal in some things. Other Scripture writers excel in some things -Ezekiel more weird, David more pathetic, Solomon more epigrammatic, Habakkuk more sublime-but when you want to see Christ coming out from the gates of prophe-cy in all His grandeur and glory you involun-tarily turn to Isaiah, so that if the prophe-cies in regard to Christ might be called the "Oratorio of the Messiah" the writing of Isaiah is the "Halleluiah Chorus," where all the batons wave and all the trumpets come in. Isaiah was not a man picked up out of insignificance by inspiration. He was known and honored. Josephus and Philo and Sirach extolled him in their writings. What Paul was among the apostles Isaiah was

among the prophets. My text finds him standing on a mountain of inspiration, looking out into the fu-ture, beholding Christ advancing and anxious that all men might know Him. His voice rings down the ages, "Seek ye the Lord while He may be found." "Oh." says some one, "that was for olden times." No, my hearer. If you have traveled in other lands, you have taken a circular letter of eredit from some banking house in New York and in St. Petersburg or Venice or Rome or Melbourne or Calcutta, you pre-sented that letter and got anancial help im-mediately. And I want you to understand that the text, instead of being appropriate for one age or for one land is a circular let. for one age or for one land, is a circular let-ter for all ages and for all lands, and where ever it is presented for help the help comes. "Seek ye the Lord while He may be found."

me to-day with no hair spun theories of religion, with no nice distinctions, with no elaborate discuisition, but with an urgent call to personal religion. The gospel of Christ is a powerful medicine. It either kills or cures. There are those who say: "I kind of influences to come," and still you are waiting. You are wiser in worldly things than you are in religious things. If you want to get to Albany, you go the Grand Central Depot or to the steamboat wharf, and having got your ticket you do not sit down on the wharf or sit in the depot. You down on the whart or sit in the depot. You get aboard the boat or train. And yet there are men who say they are waiting to get to heaven, waiting, waiting, but not with in-telligent waiting, or they would get on board the line of Christian influences that would bear them into the kingdom of God. Now, you know very well that to seek a thing is to search for it with earnest endeav-or. If you want to see a certain man in

or. If you want to see a certain man in this city, and there is a matter of \$10,000 connected with your seeing him, and you cannot at first find him, you do not give up the search. You look in the directory, but cannot find the name. You go in circles where you think perhaps he may mingle, and having found the part of the city where he lives, but perhaps not knowing the street, you go through street after street and from block to block, and you keep on searching for weeks and for months.

For weeks and for months, You say, "It is a matter of \$10,000 whether I see him or not." Oh, that men were as persistent in seeking for Christ! Had you one-half that persistence you would long ago

you, first of all, if you want to find the Lord

you, first of all, if you want to find the Lord you must pray and pray and pray. I remark again, you must seek the Lord through Bible study. The Bible is the new-est book in the world. "Oh," you say, "it was made hundreds of years ago, and the learned men of King James translated it hundreds of years ago." I confute that idea by telling youit is not five minutes old when God by His blessed spirit retranslates it into the heart. If you will, in the seeking of the way of life through Scripture study, implore God's light to fall upon the page, you will God's light to fall upon the page, you will old, and that they drop straight from the throne of God into your heart.

There are many people to whom the Bible oes not amount to much. If they merely look at the outside beauty, why, it will no more lead them to Christ than Washington's farewell address, or the Koran of Mohammed, or the Shaster of the Hindoos. It is the inor the Shaster of the Hindoos. It is the in-ward light of God's word you must get. I went up to the Church of the Madeleine in Paris and looked at the doors, which are the most wonderfully constructed I ever saw, and I could have staid there for a whole week, but I had only a little time. So, hav-ing glanced at the wonderful carving on the doors, I passed in and looked at the radiant altars and the sculptured dome. Alas, that so many stop at the outside door of God's holy word, looking at the rhetorical beauties instead of going in and looking at the altars of sacrifice and the dome of God's mercy and salvation that hovers over penitent and believing souls!

When you come into the religious circle, come only with one notion and only for one purpose-to find the way to Christ. When I see people critical about sermons, and criti-cal about tones of voice, and critical about sermonic delivery, they make me think of a man in prison. He is condemned to death, but an officer of the government brings a pardon and puts it through the wicket of the prison and says: "Here is your pardon. Come and get it." "What! Do you expect me to take that pardon offered with such a voice as you have, with such an awkward manner as you have? I would rather die than so compromise my rhetorical notions." Ah, the man does not say that. He takes it. It is his life. He does not care how it is handed to him. And if to-day that pardon from the throne of God is offered to our souls should we not seize it regardless of all nonessentials?

But I come now to the last part of my text. It tells us when we are to seek the Lord, "while He may be found." When is that? Old age? You may not see old age. To-morrow? You may not see to-morrow. To-night? You may not see to-night. Now? would like to become a Christian. I have Oh, if I could only write on every heart in been waiting a good wule for the right three capital lettors that word N-O-W-now! Sin is an awful disease. I hear people say with a toss of the head and with a trivial manner, "Oh, yes, I'm a sinner." Sin is an awful disease. It is leprosy. It is dropsy. It is consumption. It is all moral disorders in one. Now, you know there is a crisis in a Perhaps you have had some illustration of it in your family. Sometimes the physician has called, and he has looked at the patient and said: "That case was simough, but the crisis has passed. If you had called me yesterday or this morning, 1 could have cured the patient. It is too late now. The crisis passed." Just so it is in the spiritual treatment of the soul-there is s'

> There are some here who can remember instances in life when, if they had bought a certain property, they would have become very rich. A few acres that would have cost them almost nothing were offered them. They refused them. Afterward a large village or city sprung up on those acres of ground, and they nee what a mistake they made in not buying the property. There was an opportunity of getting it. It never came back again. And so it is in regard to a man's spirtual and eternal fortune. There is a chance. If you let that go, perhaps it never comes back. Certainly that one never

one-half that persistence you would long ago have found Him who is the joy of the for-given spirit. We may pay our debts, we may attend church, we may relieve the poor, we may be public benefactors, and yet all our life disobey the taxt, never see God, never gain heaven. Oh, that the Spirit of God avould help me, while I try to show you, in carrying out the idea of my text, first how to seek the Lord and in the next place when to is just such a time to-day with you-the forces of light on one side, the forces of death on the other side, and in a few moments the matter will be settled for eternity. There is a time which mercy has set for leaving port. If you are on board before that you will get a passage for heaven. If you are not on board, you miss your passage for heaven. As in law courts a case is some-times adjourned from term to term and from year to year till the bill of costs eats up the entire estate, so there are men who are adjourning the matter of religion from time to time and from year to year until heavenly bliss is the bill of costs the man will have to pay for it. Why defer this matter, oh, my dear hearer? Have you any idea that sin will wear out; voice you use. You might get down on your face before God, if you did not pray right inwardly there would be no response. You might cry at the top of your voice, and unless you had a believing spirit within your cry would not go further up than the shout longer you postpone this matter the steeper the path will become. I ask those men who are before me now whether in the ten or fifare before me now whether in the ten or fil-teen years they have passed in the postpone-ment of these matters they have come any mearer God or heaven? I would not be afraid to challenge this whole audience, so far as they may not have found the peace of the gospel, in regard to the matter. Your hearts, you are willing frankly to tell me, are becoming harder and harder, and that if you come to Christ if will be more of an undertaking now than it ever would have been before. The throne of judgment will soon be set, and if you have anything to do toward your eternal salvation you had better do it now, for the redemption of your soul is precious, and it ceaseth forever. Oh, if men could only catch one glimpse of Christ, I know they would love Him! Your heart leaps at the sight of a glorious Your heart leaps at the sight of a glorious sunrise or sunset. Can you be without emo-tion as the Sun of Righteousness rises be-hind Calvary and sets behind Joseph's sepul-cher? He is a blessed Saviour. Every Na-tion has its type of beauty. There is Ger-man beauty, and Swiss beauty, and Italian beauty, and English beauty, but I care not in what land a man first looks at Christ he pronounces Him "Chief among 10,000, and the one altogether lovely." The diamond districts of Brazil are care-fully guarded, and a man does not get in there except by a pass from the Government, but the love of Christ is a diamond district we may all enter and pick up treasures for we may all enter and pick up treasures for eternity. "To-day, if ye will hear His voice, harden not your hearts." Take the hint of the text that I have no harden not your hearts." Take the hint of the text that I have no time to dwell upon-the hint that there is a time when He cannot be found. There was a man in this eity eighty years of age who said to a clergyman who came in, "Do you think that a man eighty years of age can get pardoned?" "Oh, yes." said the clergyman. The old man said: "I can't. When I was twenty years of age-I am now eighty years - the Spirit of God came to my soul, and I feit the importance of attending to these things, but I put it off, I rejected God, and since then I have had no feeling." "Well," said the minister, "wouldn't you ike to have me pray with you?" Yes," replied the old man, "but it will do no good. You can pray with me if you like to." The minister kneit down and prayed and commended the man's soul to God. It seemed to have no effect upon him. After awhile the last hour of the mar's life came, and through his delirium a spark of intelligence seemed to flash, and with his last breath he said, "I shall never be forgiven." "Oh, seek the Lord while He may be found!"

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MAY 12.

Lesson Text: "Jesus Before the High Priest," Mark xiv., 53-64-Golden Text: Isaiah Ilii., 3 -Commentary.

53. "And they led Jesus away to the high priest, and with Him were assembled all the chief priests, and the elders, and the scribes." After the darkness and agony of the garden, being strengthened by an angel, He went forth to lay down His life of His own accord (John x., 18). The boastful disciples all forsook Him and fied (verses 31, 50). The young man of verses 51, 52 was probably Mark himself, as in other cases the unname one was doubtless the writer of the gospe (Luke xxiv., 18; John i., 40). Jesus being bound (John xviii. 12), is led as a lamb to the slaughter (1 ah liii., 7), for those be-fore whom He was brought had long before determined to kill Him (Math. xii., 24; John xi., 53) 54. "And Peter followed Him afar off, even

into the palace of the high priest, and he with the servants and warmed himself at the fire." The result of Peter's following afar off and being in bad company is seen in verses 66 to 72 following the lesson. Se confident boasting is very apt to lead to rash conduct, bad company and many werse things, as in the case of Peter. We must have no confidence in ourselves, but be strong in the Lord and let Him perfect His strength in our weakness (Phil. iii., 3; Eph. vi., 10⁻ II Cor. xii., 9)

55. "And the chief priests and all the coun cil sought for witness against Jesus to put Him to death, and found none." Their minds were fully made up, and God was go ing to let them have their way and accom plish what He foresaw would surely come to pass (Acts iv., 27, 28). They were now seek-ing some reason for their conduct, but could find none except in the wickedness of their own hearts. Testimony in His favor they could have readily obtained in abundance, but against Him, none. See John xviii., 20; Heb. vii., 26; Matt. iii., 17; xvii., 5.

"For many bare false witness against Him, but their witness agreed not togeth It had been written that it should be "False witnesses are risen up against and such as breathe out cruelty." "False witnesses did rise up. They laid to My charge things that I knew not" (Ps. xxvii., 12; xxv., 11). So every true follower of Jesus may expect to suffer wrongfully for conscience toward God, may expect to suffer for well doing, and if under such circumstances we can take it patiently God is well pleased (I Pet. ii., 19, 20). As His follow-ers we must walk as He walked (I John

57, 58, "And there arose certain and bar false witness against Him, saying, We heard Him say, I will destroy this temple that made with hands, and within three days will build another made without hands. Just what He did say, out of which they made this accusation, is found in John ii. 19, and if you compare His words with what they made Him say you may not feel so had about some sayings of yours which have come back to you somewhat perverted. The fact is that we have no time to waste on feeling bad about slanders and false accusations. Such things will continue till the hons. Such things will continue thit the Lord comes, and when He permits them to come our way we must at once thank Him for the privilege of such feliowship (I Thess. v. 18; Phil. i., 29), and referring the whole matter to Him just leave it with Him to be adjusted (Isa. liv., 17).

"But neither so did their witness agree together." Consequently there was no case against Him, and He should have been set free, for their laws said plainly that one witness could not condemn; there must be two or three (Deut. xvii., 6; xix., 15). How can we expect righteousness in a world which through its most religious leaders thus treated the Lord Himself? His meek submission is our example and makes us think of the admonition. "Take wrong, be defrauded" [I Cor. vi. "And the high priest stood up in the 60. "And the high priest stood up in the midst and asked Jesus, saying: Answerest Thou nothing? What is it which these witness against Thee?" He knew there was no case against the prisoner, perhaps felt the ridiculous position in which they were placed, and allowed his feelings to overcome him. According to the law, the witnesses had testified nothing against Him, for no two agreed. 61. "But He held His peace and answered nothing. Again the high priest asked Him and said unto Him, Art Thou the Christ, the Son of the Blessed?" There was nothing to answer, and in the calmness of conscious answer, and in the calmness of conscious innocence He was quiet. When people seek our hurt, speaking mischievous things and imagining deceits all the day long, let us have grace to be as the deat who hear not and as the dumb who open not the mouth, but just hope in the Lord (Ps. xxxviii. 12-15.) 62. "And Jesus said, I AM, and ye shall see the Son of Man sit on the right hand of power and coming in the clouds of heaven." This reply takes us back to the name He used when He sent Moses to deliver Israel (Ex. iii., 14). He often used it in the days o (Ex. iii., 14). He often used it in the days of His humiliation, for in many cases where we read, "I am He." the "He" is in italies, so that He really said "I am." as in John iv., 26; vili., 24, 25; xili., 19; xvili., 5, 6, 8, etc. When He shall come in power and glory, as He said, it will be bringing His saints with Him according to Zech. xiv, 5; Judg. xiv.; I Thess, iii., 13, and it will be for the re-demption of Israel and for vengeance upon her enemies (Deut. xxvii., 43; Isa, xxviv., 8; her enemies (Deut. xxxii., 43; Isa. xxxiv., 8; xxxv., 4; lxili., 4). 63. "Then the high priest rent his clothe 63. "Then the high priest rent his cookes and saith. What need we any further wit-ness?" This apparently holy wrath was all of the devil in the name of religion. To this day it may be seen. We should not be moved by it. It is often seen, even in religious people, in connection with this very truth of the second coming of Christ in power and the second coming of Christ in power and the second coming of the second coming of the second coming the second coming of the second coming the second coming of the s second coming of Christ in power and bry. Let one insist that Jesus is coming with all His saints (Col. iii., 4) for the con version of the Nation of Israel, and to set up the kingdom promised to David with a throne at Jerusalem, according to Jer. iii., 17; Luke I., 32, 33, etc., and he will probably be accused of perverting the truth to the destruction of his soul. 64. "Ye have heard the blasphemy. What think ye? And they all condemned Him to be guilty of death." And began at once, be guilty of death." And began at once, like so many barbarians, to ilitreat their prisoner. They spit on Him, and mocked Him, and struck Him, and He meekly bore it all. O Jesue, Saviour! what have we ever borne for Thee? May we deeply ponder it and have grace to bear for His sake with meekness whatever He may let us endure for Him. Because we are here in His stead we about down as the would (II Cor. we should always act as He would (II Cor. v., 20).-Lesson Helper

SCIENTIFIC AND INDUSTRIAL.

Only one-half of children born reach the age of seventeen years.

Coal tar is the latest Parisian remedy for all the ills. It is taken in the. rough. On a summer day the average healthy

adult perspires about twenty-eight ounces

W. C. Eagan has given a collection of 10,000 rare fossils to the Chicago Academy of Sciences.

Twenty-seven knots per hour is the guaranteed speed of the new British torpedo boat destroyer Jonus, just launched.

A number of physicians declared that nuclein, the recently discovered fluid, will create a revolution in medical science.

An English inventor has devised an automatic air brake, in which the weight of the train supplies the power to set the brakes.

Sea anemones have been known to live for three or four years without any nourishment save what they extract from the water.

Experiments are being made with two ambulance wagons, the one equipped with solid rubber and the other with pneumatic tires.

The sound of a bell can be heard through the water at a distance of 45,200 feet. Through the air it can be heard at a distance of only 456 feet. Freight cars in England are only

seventeen feet long, carry but ten tons, and forty-five of them make a train for one of their funny little engines.

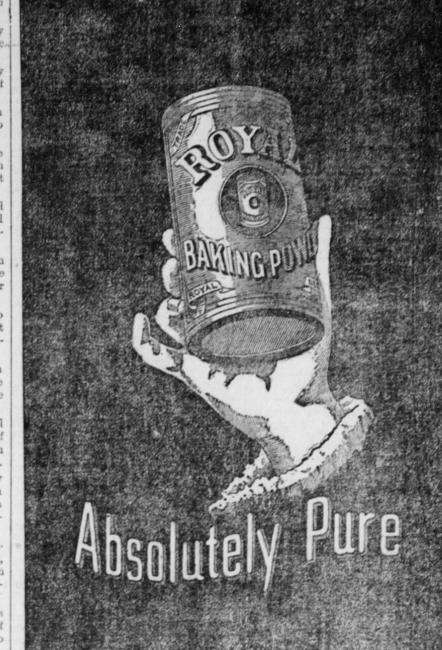
Women nowadays are generally acknowledged to be an inch or two taller, and two or three inches greater in chest development than their grandmothers were.

The people of tropical countries almost invariably use some form of capsicum with maize as a stimulant to the stomach, maize being more difficult of digestion than some other grains.

A well known electrician, S. A. Varley, has expressed his opinion that s lightning discharge may occasionally kill birds flying in the air, but simply from their being accidentally in the line of the path of discharge or in close vicinity to the path.

It is now a well recognized fact, states a medical journal, that the structures of the eye, especially the cornea and conjunctiva, are subject to malarial affections, periodical in character, differing from the usual affec tions of these parts, but involing actual tissue change, and amenable to quinine or other antimalarial treatment.

One of the latest English torpedoboat destroyers recently made a successful trial, attaining a mean speed on six miles at 27.97 knots, and for the three hours' running 27.6 knots, being more than half a knot in excess of the contract speed. Exhaustive trials of teering, both ahead and astern, at full'speed were also carried out with satisfactory results.



Alaskan Canoes,

The Alaska Indians, in the absence of suitable birch, make their canoes of spruce bark. A measured section of bark is first peeled from the tree after it has been ringed at both ends and scored longitudinally. The end are then doubled and sewed with roots, and a suitable gunwale and frame of willow are fitted and sewed to the bark. in a day.-Boston Cultivator.

William B. Smith, the present Superintendent of the Botanic Gardens in Washington, assumed that office in 1852, during Millard Fillmore's administration. Mr. Smith is big and brawny, strong and active, notwithstanding the sixty-seven years which he carries lightly. He was born in Athelstane, Haddingtonshire, Scot-

Wonderial Man.

An art student has discovered that Bismarck has one large eyebrow and one small one; a large mustache and a small one; wears no hat at all; wears a sombrero, a helmet, a smoking cap; is totally bald; has beautifully undulating and abundant white hair; has black hair; wears a tuft on his chin; wears no tuft on his chin; Then the seams and knot holes are has one dark eye and one light eye; filled and gummed, and the craft is squints with one eye; has full-orbed complete. Two Indians can build one and perfect vision. All these contradictory peculiarities exists in one and the same man. This can be proven by a collection of new A sper cuts of the old man published on his birthday. A paper that has no cuts, good or bad, s doing the criticising. -- New Orleans Picayune.

> Making collections of newspaper clippings, classified according to topics, is a recognized industry, and such collections are frequently sold

> > AFTER DINNER.

for considerable sums. '

seek Him I remark, in the first place, you are to seek

the Lord through earnest and believing prayer. God is not an autocrat or a despot seated on a throne, with His arms resting on brazen lions and a sentinel pacing up and down at the foot of the throne. God is a father seated in a bower, waiting for His children to come and climb on His knee and get His kiss and His benediction. Prayer is the cup with which we go the "fountain of living water" and dip up refreshment for our thirsty soul. Grace does not come to the heart as we set a cask at the corner of the house to catch the rain in the shower. a pulley fastened to the throne of God, which

we pull, bringing the blessing. I do not care so much what posture you take in prayer nor how large an amount of of a plowboy to his oxen. Prayer must be believing, earnest, loving. You are in your house some summer day and a shower comes up, and a bird, affrighted, darts into the dow and wheels about the room. You to it. You smooth its ruffled plumage. seize it. You feel its fluttering heart. You say, "Poor thing, poor thing!" Now, a prayer goes out of the storm of this world into the window of God's mercy, and He catches it, and He feels its fluttering pulse, and He puts it in His own bosom of affection and safety. Prayer is a warm, ardent, pulsating exercise. It is an electric battery which, touched, thrills to the throne of God. It is the diving bell in which we go down into the depths of God's mercy and bring up "pearls of great price." There was an instance where prayer made the waves of the Gennesaret solid as tone payement. On how many woonderful stone pavement. Oh, how many wonderful things prayer has accomplished! Have you ever tried it? In the days when the Scotch Covenanters were persecuted and the enemies were after them one of the head menamong the Covenanters prayed: "Oh, Lord, we be as dead men unless Thou shalt help us! Oh, Lord, throw the lap of Thy cloak over these poor things!" And instantly a Scotch mist developed and hid the persecuted from their persecutors-the promise literally fulfilled, "While they are yet speaking I will hear."

Have you ever tried the power of prayer? God snys: "He is loving and faithful and pa-tient." Do you believe that? You are told that Christ came to save sinners. Do you believe that? You are tol i that all you have believe that 'fou are for that an gospil is to to do to got the pardon of the gospil is to ask for it. Do you believe that? Then come to Him and say: "O Lord, I know Thou canst not lie. Thou hast told me to come for pardon and I could get it. I come, Lord. ep Thy promise and liberate my captive BOU

Oh, that you might have an altar in the parlor, in the kitchen, in the store, in the baro, for Christ will be willing to come again to the manger to hear prayer. He would come to your place of business as He con-fronted Matthew, the tax commissioner. If fronted Matthew, the tax commissioner. If a measure should come before Congress that you thought would ruin the Nation, how you would send in petitions and remonstrances. And yet there has been enough sin in your heart to ruin it forever, and you have never remonstrated or petitioned against it. If your physical health failed and you had the means, you would go and spend the summer in Germany and the winter in Italy, and you would think it a very cheap outlay if you had to go all round the earth to get back

had to go all round the earth to get back your physical health. Have you made any effort, any expenditure, any exertion for your immortal and spiritual health? Oh, that you might now begin to seek aftor God with carnest prayer! Some of you have been working for years and years for the support of your families. Have you given one-half day to the working out of your asleation with fear and trambling? your salvation with fear and trembling? You came here with an carnest purpose, I take it, as I have come bither with an earnest purpose, and we meet face to face, and I tell dent.

Beef's Price Drove Him to Sulcide.

James Yatman, thirty-five years old, shot himself through the heart while in his barn

Carried in a World's Fair Hearse.

George E. Seaman, wnose weight in life was 478 pounds, was buried at Orange, N. J., a few days ago. The coffin was seven fest long, three feet wide and 25% feet deep. It had to be taken through a window to a monster hearse, made for exhibition at the World's Fair. Fourteen men carried the body and coffin from the house. Seaman was a G. A. R. veteran, and the undertaker wanted to use a gun carriage to carry the wanted to use a gun carriage to carry the body to the grave.

Died According to a Presentiment.

Died According to a Presentiment. Joseph Lagdon, aged eighty-one, died, a few days ago, at Lawton, Ind. An hour later his daughter, Charlotte, passed away. Both were believers in the presentiment that their lives would end on the same day, and that but one hour would intervene between their deaths. Their belief was well founded and the bodies of the father, and daughter were buried in the same grave. were buried in the same grave.

Increased Duties on Breadstuffs. Sweden has now joined the other countrie

of Europe in increasing duties on bread-stuffs.

A Convict's Prophetic Vision.

Ira Cooper, received at the Penitentiary December 9, 1893, from Ashland County, to serve a three-year sentence for burglary and larceny, had his left arm wrenched from the sock. et and torn completely off by being caught in the shafting. A remarkable incident in conjunc-

tion with the affair is related. At three separate times, as stated by Cooper to a friend who stood by the side of his cot after he had become somewhat calm after the accident, he had dreamed of being one-armed. Some three months ago he had the dream and saw himself with one arm gone; which one he did not remember. Shortly after he had the same sort of a dream and remembered in his waking hours that it was the left arm that was missing. On Wednes-day night, so he stated to his friends, he had the most vivid dream of the series in which the scene of the actual occurrence of yesterday was lived over in almost the exact details. He stated his dream to his cellmate The "LINENE" are the Best and Most Economi-real Collars and Cuffs worn; they are made of fine cloth, both sides finished allke, and being reversi-ble, one collar is equal to two of any other kind. There of the clother well and look well. A box of Ten Collars or Five Pairs of Cuffs for Twenty-Five Contents. Thursday morning, and also stated to him that he had a similar dream twice before. He gloomily predicted that something would happen that day, and seemed to be thoughtful and de-A Samule Collar and Pair of Cuffs by mail for Biz Cents. Name style and size. Address pressed all day-unusually so. When 77 Franklin St., New York. 27 Kilby St., Boston night came Thursday he was a little more cheerful and seemed glad the day had passed off without the occurrence he had feared. Yesterday morning he rose somewhat gloomy, yet hopeful, but the vividness of the dream could not be shaken off, and it was the first thing he thought of and spoke of after he had recovered somewhat from the first shock of the affair.-Ohio State Journal.

Soap Mines.

The natural soap mines at Owen's Lake, California, are accounted for by a scientist who advances this theory, according to the Cincinnati Enquirer : The water in the lake contains, he says, a strong solution of both borax and soda. In the water a curious specimen of grub breeds by millions. These grubs go through their various transformatious and finally emerge as short-winged, heavy-bodied flies, very fat and oily. They live but a few days, dying and falling into the lake in such numbers as to be frequently washed ashore in layers more than a foot thick. The oily substance of the dead flies blends with the alkali of the borax and soda and the result is a layer of pure soap, corresponding in thickness to the drift strata of the dead flies, a foot deep of flies making a layer of soap nearly an inch thick. These strata, repeated year after year, have formed the celebrated "Soap Banks of Owen's Lake," where for a number of years past a large body of men have been regularly at work.

land, in 1828 Dr. PIERCE'S

FAVORITE PRESCRIPTION FOR

WEAK WOMEN.

On first introducing this world-famed medi-cine to the afflicited, and for many years there-after, it was sold under a **Positive Guarantee** of giving entire satisfaction in every case for which it is recommended. So uniformly suc-cessful did it prove in curing the diseases, de-rangements and weaknesses of women that claims for the return of money paid for it were exceedingly rare. Since its manufacturers can now point to thousands of noted cures effected by it in every part of the land, they believe its past record a sufficient guarantee of its great value as a curative agent, therefore, they now rest its claims to the confidence of the afflicted solely upon that record. By all medicine dealers. INENE COM

Raphael, Angelo, Russe

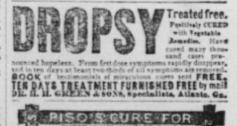
REVERSIBLE COLLAR COMPANY,

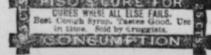


Big dinner last night? It was, indeed. Plenty to drink, too? Well, I should say so. Headache in consequence! Ch. no. How do you manage it?

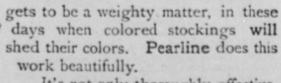
Ripans . Tabule.

Will that do it?





The Washing of the Feet



It's not only thoroughly effective, but it's healthy. Doctors recommend Pearline as a soak

for rheumatism.

Try it in the bath. It will give you a new idea of cleanliness. Bathing with Pearline is a perfect luxury.

Bewate Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE-Pearline is never peddled, if your grocer sends JAMES PYLE, New York.

The Pot Called the Kettle Black Because the Housewife Didn't Use SAPOLIO