REV. DR. TALMAGE.

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

Stolect: "Words With Young Men."

In his audiences at the New York Academy of Music Dr. Talmage meets many hundreds of young men from different parts of the Union, and representing almost every calling and profession in life. To them he specially addressed this discourse, the subject being "Words With Young Men."

Reverend Sir-We, the undersigned, being earnest readers of your sermons, especially request that you use as a subject for some one of your future sermons "Advice to Young ien." Yours respectfully, H. S. MILLOTT, CHAR

CHARLES T. RUBERT.
M. E. ELDER.
S. J. ALTMAN.

J. L. Sherwood, Those six young men, I suppose, represent innumerable young men who are about undertaking the battle of life, and who have more interrogation points in their mind than any printer's case ever contained, or printer's fingers ever set up. But few people who have passed fifty years of age are capable of giving advice to young men. Too many begin their counsel by forgetting they ever were young men themselves. November snows do not understand May time blossom week. The east wind never did understand the south wind. Autumnal goldenrod makes a poor fist at lecturing about early violets. Generally, after a man has rheumatism in his right foot he is not competent to discuss juvenile elasticity. Not one man out of a hundred can enlist and keep the attention of the young after there is a bald spot on the

I attended a large meeting in Philadelphia assembled to discuss how the Young Men's Christian Association of that city might be made more attractive for young people, when a man arose and made some suggestions with such lugubrious tone of voice and a manner that seemed to deplore that everything was going to ruin, when an old friend of mine, at seventy-five years, as young in feeling as any one at twenty, arose and said, "That good brother who has just addressed you will excuse me for saying that a young man would no sooner go and spend an evening among such funereal tones of voice and funereal ideas of religion which that brother seems to have adopted than he would go and spend the evening in Laurel Hill Cemetery." And yet these young men of Ohio and all young men have a right to ask those who have had many opportunities of studying this world and the next world to give help-

under its arches. It is important to have the kitchen right, and the dining room right, and the cellar right, and all the other rooms of your nature right; but. oh! the parlor of the soul! Be particular about the guests who enter it. Shut its doors in the faces of those who would deep the allection of a good practical woman has done woman? I mean one who loved God before the soul! Be particular about the guests who would deep the allection of a good practical woman has done woman? I mean one who loved God before the loved you. What do I mean by a practical woman has done gord in the soul is described by the loved you. What do I mean by a good woman? I mean one who can help you to earn a living, for a time comes in almost who would despoil and pollute it. There are princes and kings who would like to come into it, while there are assassins who would like to come out from behind its curtains, and with silent foot attempt the desperate and murderous. Let the King come in. He is now at the door. Let me be usher to an-nounce his arrival, and introduce the King of this world, the King of all worlds, the King eternal, immortal, invisible. Make room. Stand back. Clear the way. Bow, kneel, worship the King. Have Him once for your guest, and it does not make much

Word the next: Have your body right. "How are you?" I often say when I meet a friend of mine in Brocklyn. He is over seventy, and alert and vigorous, and very prominent in the law. His answer is, "I am living on the capital of a well spent youth." On the contrary, there are hundreds of thousands of good people who are suffering the results of early sins. The grace of God gives one a new heart, but not a new body. David, the Psalmist had to cry out, "Remember not the sins of my youth." Let a young man make his body a wine closet, or rum jug, or a whisky cask, or a beer barrel. rum jug, or a whisky cask, or a beer barrel, and smoke, poisoned eigarettes until his hand trembles, and he is black under the eyes, and his cheeks fall in, and then at some church seek and find religion; yet all the praying he can do will not hinder the physical consequences of natural law frac-tured. You six young men of Ohio and all the young men, take care of your eyes, those windows of the soul. Take care of your rars, and listen to nothing that depraves. Take care of your lips, and see that they utter no profanities. Take care of your nerves by enough sleep and avoiding unhealthy excitements, and by taking outdoor exercise, whether by ball or skate or horseback, lawn topping or exhibitation by horseback, lawn tennis or exhilarating bi-cycle, if you sit upright and do not join that throng of several hundred thousands who by the wheel are cultivating crooked backs and cramped chests and deformed bodies, rapidly coming down toward all fours, and the attitude of the beasts that perish. Anything that bends body mind or service the that bends body, mind or soul to the earth that bends body, mind or soul to the earth is unhealthy. Oh, it is a grand thing to be well, but do not depend on pharmacy and the doctors to make you well. Stay well. Read John Todd's Manual and Coombs's Physiology and everything you can lay your hands on about mastication and digestion and assimilation. Where you find one healthy man or woman, you find fifty half dead.

From my own experience Lear testify that

From my own experience I can testify that, being a disciple of the gymnasium, many a time just before going to the parallel bars and punching bags and pullies and weights, I thought satan was about taking possession of society and the church and the world, but after one hour of climbing and lifting and pulling I felt like hastening home so as to be there when the millennium set in. Take a good stout run every day. I find that the title there when the millennium set in. Take a good stout run every day. I find in that habit, which I have kept up since at eighteen years I read the aforesaid Todd's Manual, more recuperation than in anything else. Those six men of Ohio will need all possible nerve and all possible eyesight and all possible muscular development before they get through the terrific straggle of this life.

Word the next. Take are of year intelled.

Word the next: Take care of your intelect. Here comes the flood of novelettes, ninety-nine out of a hundred belittling to every one that opens them. Here come de-praved newspapers, submerging good and elevated American journalism. Here comes a whole perdition of printed abomination, dumped on the breakfast table and tea table and parlor table. Take at least one good newspaper with able editorial and reporters' columns mostly occupied with helpful intelligence, announcing marriages and deaths and reformatory and religious assemblages, and charities bestowed, and the doings of good people, and giving but little place to nasty divorce cases, and stories of prime, which, like cobras, sting those that touch

and vice in nonpareil or agate!

You have all seen the photographer's negative. He took a picture from it ten or twenty years ago.

You ask him now for a picture

on Sunday unless it be a case of necessity or mercy. But last autumn I was in India in a city plague struck. By the hundreds the people were down with fearful illness. We went to the apothecary's to get some preventitive of the fever, and the place was crowded with invalids, and we had no confidence in the preventive we purchased from the Hindoos. The mail train was to start Sabbath evening. I said, "Frank, I think the Lord will excuse us if we get out of this place with the first train," and we took it, not feeling quite comfortable till we were hundreds of miles away. If elt we were right in flying from the plague. Well, the air in flying from the plague. Well, the air in in flying from the plague. Well, the air in many of our cities is struck through with a many of our cities is struck through with a worse plague—the plague of corrupt and damnable literature. Get away from it as soon as possible. It has already rulned the bodies, minds and souls of a multitude which, if stood in solid column, would reach from New York Battery to Golden Horn. The plague! The plague!

Word the next: Never go to any place where you would be ashamed to die. Adopt that plan and you will never go to any evil

that plan and you will never go to any evil amusement nor be found in compromising surroundings. How many startling cases within the past few years of men called suddenly out of this world, and the newspapers surprised us when they mentioned the local. surprised us when they mentioned the locality and the companionship. To put it on the east important ground, you ought not to go to any such forbidden place, because if you depart this life in such circumstances you put officiating ministers in great embarrassment. You know that some of the ministers believe that all who leave this life go straight to heaven, however they have act-ed in this world, or whatever they have believed. To get you through from such surroundings is an important theological unsurroundings is an important theological undertaking. One of the most arduous and besweating efforts of that kind that I ever knew of was at the obsequies of a man who was found dead in a mowbank with his who was found dead in a mowbank with his increase and surroundings is an important theological undertaking. One of the most arduous and neither right hand nor left hand knew what the other hand did. Going to be a physician? Read up Harvey and Gross and Sir Adam Clarke and James Y. Simpson, the discoverer of chloroform as an anæsthetic and Leslie Keeley, who, notwithstanding rum jug close beside him. But the minister did the work of happy transference as well as possible, althoughit did seem a little inappropriate when he read: "Blessed are the dead who die in the Lord. They rest from their labors, and their works do follow them." If you have no mercy upon yourself have mercy upon the minister who may be called to officiate after your demise. Die at home, or in some place of honest business, or where the laughter is clean, or amid companions the property and elevating. panionships pure and elevating. Remember that any place we go to may become our starting point for the next world. When we enter the harbor of heaven, and the officer of light comes aboard, let us be able to show hat our clearing papers were dated at the

Word the next: As soon as you can, by industry and economy, have a home of your own. What do I mean by a home? I mean two rooms and the blessing of God on both of them; one room for slumber, one for food, ful suggestion as to what theories of life one ought to adopt and what dangers he ought to shun. Attention, young men.

First, get your soul right. You see, that is the most valuable part of you. It is the most important room in your house. It is the parlor of your entire nature. Put the best pictures on its walls. Put the best music under its arches. It is important to have every man's life when he is flung of hard mis-fortune, and you do not want a weakling going around the house whining and sniffling about how she had it before you married her. The simple reason why thousands of men never get on in the world is because they married nonentities and never got overit. The only thing that Job's wife proposed for his boils was a warm poul-tice of profanity, saying, "Curse God and die." It adds to our admiration of John ease to the curable. Medical men are now kneel, worship the King. Have Him once for your guest, and it does not make much difference who comes or goes. Would you have a warrantee against moral disaster and surety of a noble career? Read at least one chapter of the Bible on your knees every day of your life.

Word the next: Have your body right. "How are you?" I often say when I meet a friend of mine in Brocklyn. He is over seventy, and alert and vigorous, and very prominent in the law. His answer is, "I am living on the capital of a well spent youth." On the contrary, there are hundreds of thousands of good people who are suffering of the dark and it is more so when a woman marries. You six young men in Fayette, Ohio, had better look out.

Wesley the manner in which he conquered domestic unhappiness. His wife had slandered him all over England until, standing in his pulpit in City Road chapel, he complained to the people saying, "I have been charged with every crime in the catalogue except drunkenness;" when his wife arose in the back part of the church and said: "John, you know you were drunk last in halling distance, and instead of confining our knowledge to their canals and volcanoes in the back part of the church and said: "John, you know you were drunk last friend of mine in Brocklyn. He is over sevently, and alert and vigorous, and very prominent in the law. His answer is, "I am living on the capital of a well spent youth." On the contrary, there are hundreds of thousands of good people who are suffering diseases from weak constitutions dones the had slanding in his pulpit in City Road chapel, he complained to the people saying, "I have been charged with every crime in the catalogue except drunkenness;" when his wife arose in the back part of the church and said: "John, you know you were drunk last "John, you know well as your well signal all styles of intelligence to

Word the next: Do not rate yourself too high. Better rate yourself too low. If you rate yourself too low the world will say, "Come up." If you rate yourself too high the world will say, "Come down." It is a bad thing when a man gets so exaggerated an idea of himself as did Earl of Buchan, whose speech Ballantyne, the Edinburgh printer, could not set up for publication because he had not enough capital I's among his type. Remember that the world got along without you near 6000 years before you were born, and unless some meteor collides with us, or some internal explosion occurs, the world will probably last several thousand years after you are dead.

Word the next: Do not postpone too long doing something decided for God, humanity and yourself. The greatest things have been done before forty years of age. Pascal at sixteen years of age, Grotius at seventeen, Romulus at twenty, Pitt at twenty-two, Whitefield at twenty-four, Bonaparte at twenty-seven, Ignatius Loyola at thirty, Raphael at thirty-seven, had made the world feel their virtus c their vice, and the big-gest strokes you will probably make for the truth or against the truth will be before you reach the meridiam of life. Do not wait for something to turn up. Go to work and turn it up. There is no such thing as good luck No man that ever lived has had a better time than I have had, yet I never had any good luck. But instead thereof, a kind Providence has crowded my life with mercies. You will never accomplish much as long as you go at your work on the minute you are expected and stop at the first minute it is lawful to quit. The greatly useful and successful men of the next century will be those who began half an hour before they were required and worked at least half an hour after they might have quit. Unless you are willing sometimes to work twelve hours of the day you will re-main on the low level, and your life will be a

prolonged humdrum. Word the next: Remember that it is only a small part of our life that we are to pass on earth. Less than your finger nail compared with your whole body is the life on earth when compared with the next life. I suppose there are not more than half a dozen people in this world 100 years old. But a very few people in any country reach eighty. The majority of the human race expire before thirty. Now, what an equipoise in such a consideration. If things go wrong it is only for a little while. Have you not enough moral pluck to stand the jostling, and the injustices, and the mishaps of the small parenthesis between the two eternities? It is a good thing to get ready for the one mile this Word the next: Remember that it is only good thing to get ready for the one mile this side the marble slab, but more important to get fixed up for the interminable miles which stretch out into the distances beyond the marble slab. A few years ago on the Nashville and New Orleans railroad we and charities bestowed, and the doings of good people, and giving but little place to nasty divorce cases, and stories of prime, which, like cobras, sting those that touch them. Oh, for more newspapers that put virtue in what is called great primer type and vice in nonpareil or agate!

You have all seen the photographer's negative. He took a nicture from it tan or treaty.

that side, and then spread one wing and then that side, and then spread one wing and then the other wing, and began to mount until the hills were far under his feet, and he was out of sight in the empyrean. My hypother, when you leave this feet, when we have the sight in the sides were the sides of the sum of the sides of the sum of the sides of the sides of the sum of the sides of the sides of the sides of the sum of the sides of the s brother, when you leave this life, if by the grace of God you are prepared, you will come out of the cage of this hindering mortality, and looking up to the heavenly heights you will spread wing for immortal flight, leaving sun and moon and stars beneath in your ascent to glories that never fade and splendors which never die. Your

body is the cage, your soul is the eagle.
Word the next: Fill yourself with biographies of men who did gloriously in the business or occupation or profession you are about to choose or have already chosen. Going to be a merchant? Read up Peter Cooper and Abbott Lawrence, and James Lenox and William E. Dodge and George Peabody. See how most of these merchants at the start munched their noonday luncheon made up of dry bread and a hunk of cheese, behind a counter or in a storeroom, as they started in a business which brought them to the top of influences which enabled them to bless the world with millions of dollars consecrated to hospitals and schools and tic, and Leslie Keeley, who, notwithstanding all the damage done by his incompetent i, vitators, stands one of the greatest benefactors of the centuries, and all the other mighty hysicians who have mended broken bones and enthroned again deposed intellects, and given their lives to healing the long, deep gash of the world's agony. Going to be a mechanic? Read up the inventors of sewing machines and cotton gins and life saving ap-paratus, and the men who as architects and uilders and manufacturers and day laborer have made a life of thirty years in this cen-tury worth more than the full 100 years of

You six young men of Ohlo, and all the other young men, instead of wasting your time on dry essays as to how to do great things, go to the biographical alcove of your village or city library, and acquaint your-selves with men who, in the sight of earth and heaven and hell, did the great things. Remember the greatest things are yet to be done. If the Bible be true, or as I had bet-ter put it, since the Bible is beyond all controversy true, the greatest battle is yet to be fought, and compared with it Saragossa and Gettysburg and Seden were child's play with toy pistols. We even know the name of the battle, though we are not certain as to where it will be fought. I refer to Armageddon. The greatest discoveries are yet to be made.

A scientist has recently discovered in the air something which will yet rival electricity. The most of things have not yet been found out. An explorer has recently found in the valley of the Nile a whole fleet of ships buried ages are where we have the second out. deet of ships buried ages ago where now there is no water. Only six out of the 800 grasses have been turned into food like the potato and the tomato. There are hundreds of other styles of food to be discovered. Aerial navigation will yet be made as safe as travel on the solid earth. Cancers and consumptions and learners to be travel.

instruments of torture. Oh, what oppor-tunities you are going to have, young men all the world over, under thirty. How thank-ful you ought to be that you were not born any sooner. Blessed are the cradles that are being rocked now. Blessed are the students in the freshman class. Blessed those who will yet be young men when the new century comes in, in five or six years from now. This world was hardly fit to live in in the eighteenth century. I do not see how the old folks stood it. During this nineteenth century the world has by Christianizing and educational influences been fixed up until it does very well for temporary residence. But the twentieth century! Ah, that will be the time to see great sights and do great deeds. Oh, young men, get ready for the rolling in of that mightiest and grandest and most glorious century that the world has ever seen! Only five summers more; five autumns more; five winters more; five springs more, and then the clock of time will strike the death of the old century and the birth of the new. I do not know what sort of a December night it will be when this century lies down to die; whether it will be stariit or tempestuous; whether the snows will be drifting or the soft winds will breathe upon the pillow of the expiring centenarian. millions will mourn its going, for many have received from it kindnesses innumerable, and they will kiss farewell the aged brow

and they will kiss farewell the aged brow wrinkled with so many vicissitudes.
Old nineteenth century of weddings and burials, of defeats and victories, of nations born and nations dead, thy pulses growing feebler now, will soon stop on that 31st night of December! But right beside it will be the infant century, held up for baptism. Its smooth brow will glow with bright expectations. The then more than 1,700,000,000 inhabitants of the earth will hail its birth and pray for its prosperity. Its reign birth and pray for its prosperity. Its reign will be for a hundred years, and the most of your life, I think, will be under the sway of its scepter. Get ready for it. Have your heart right, your nerves right, your brain right, your digestion right. We will hand over to you our commerce, our mechanism, our arts and sciences, our professions, our pulpits, our inheritance. We believe in pulpits, our inheritance. We believe in you. We trust you. We pray for you. We bless you. And though by the time you get into the thickest of the fight for God and righteousness we may have disappeared from earthly scenes, we will not lose our interest in your strug-gle, and if the dear Lord will excuse us for a little while from the temple service and the house of many mansions we will come out on the battiements of jasper and cheer you, and perhaps if that night of this world be very quiet you may hear our voices drop-ping from afar as we cry, "Be thou faithful unto death and though shalt have a crown!"

LEGAL DEFINITION OF "ELBOW."

A Line Around the Arm at the Base of the Radius.

You have all seen the photographer's negative. He took a picture from it ten or twenty years ago. You ask him now for a picture from that same negatives. He opens the great chest containing black negatives of 1885 or 1875, and he reproduces the picture. Young men, your memory is made up of the negatives of an immortal photography. All that you see or hear goes into your soul to make pictures for the future. You will have with you till the judgment day the negatives of all the bad pictures you have ever looked at, and of all the debauched scenes you have read about, Show me the newspapers you take and the books you read, and I will tell you what are your prospects for well being in this life, and what will be your residence a million years after the star on which we now live warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the warning was in time to halt the train. And the base of the head of the radius will be warning of the act, and the rate of pensione case which defines in medical phraseology the lines of the elbow. A pensioner was draw-life, but what if farther on there is a span of the bridge sal right, but what if farther on there is a span of the beauth of the first span of the best or the first span of the best or the first span of the best or the first span of the besure that the first span of the besure that the fir Assistant Secretary of the Interior John

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MAY 26.

Lesson Text: "Jesus on the Cross," Mark xv., 22-37 - Golden Text: Romans v., S -Commentary

22. "And they bring Him unto the place Golgotha, which is, being interpreted. The place of a skull." After Pilate scourged Him and delivered Him to their cruel pleasur the soldiers crowned Him with thorns, smot Him and did spit on Him, mockingly bowed their knees to Him and finally led Him out to crucify Him. Think on these things until you see Him bearing all that for you and your whole heart cries out, "I am Thine, Oh, Lord!" Then cheerfully, not by computer the Cyrenian bear the pulsion, like Simon the Cyrenian, bear the cross after Him (verses 16-21). Happy Simon Blessed burden! But where was Simon

23. "And they gave to drink wine mingled with myrrh, but He received it not." On the way to Calvary He spoke to the weeping ones of the coming days of sorrow because of this National rejection of Him. To reject Christ brings unutterable misery. Matthew, Mark and John call the place of crucifixion Gol-gotha. Luke alone calls it Calvary. In Rev. xl., 8, it is spoken of as a part of the Rev. xi., 8, it is spoken of as a part of the great city where our Lord was crucified. See in the wine and myrrh (compare Math. xxvii., 34) a fulfillment of Ps. lxix., 21. But

He would not accept it.
24. See in this verse a literal fulfillment of Ps. xxii., 18, for every detail of His humilia-tion and sufferings was accurately foretold and fulfilled to the letter. So shall it be also with every detail of the predictions concerning His coming again. As He would not be stupefied by the drink offered to Him, may we not shrink from suffering with Him this little while.

25. "And it was the third hour, and the crucified Him." About 9 a.m. He endured the agony of having both hands and fee pierced with the cruci nails (Ps., xxii., 16). He was the fulfillment of all the sacrifice that had ever been offered at that morning hour. Naked that He might be clothed; a earth's glory; all for us.

26. Over the cross by Pilate's orders there

vas written in Hebrew and Greek and Latin (the three languages which represented a the world), "Jesus of Nazareth, the King of the Jews," and Pilate would not alter i though the chief priests asked him to (John xix., 19-22). It was a title which was, and vill yet be manifest to be, of interest to the world. Are you interested now on the line of Isa. lxii., 6, 7? See R. V.

27. Two evildoers were crucified with Him and He in the midst (John xix., 18). He could not choose His company any more than Joseph could in the prison, but He could glorify God even under such circumstances, and He did. Even these were such as He would choose to save, and for just such He was then dying. It is a faithful saying that He came into the world to save sinners (I Tim.

28. Long years before it was written con-cerning Him, "And He was numbered with the transgressors" (Isa, liii., 12), and here was part of the fulfillment. In His lifetime, while going about doing good, He was told that He had a devil and that He was a glutton and a winebibber (John viii., 52; Luke vii.,

29. The passersby could not let Him alone, but railed on Him and perverted His words and repeated some of the very words which satan used in the temptation, "It Thou be the Son of God" (Math. iv., 3; xvii., 40). It looks as if all the dogs of hell were let loose upon Him (Ps. xxii., 16), yet He meekly bore it all and answered not.

20. "Save theself and come down from the

30. "Save thyself and come down from the cross." On one occasion Simon Peter told Him to pity Himself, but Hetold Simon that that was satan talking through him and added that there was no way for Him or for His followers but by the cross (Math. xvi., 22-24. margin).

31. "He saved others; Himself He cannot 31. "He saved others; Himself He cannot save." Thus said the chief priests, and they said better than they intended, for He could not save Himself and us, but He chose not to save Himself that He might save us. As to His being unable to save Himself if He wished to, that of course was a lie, for His own testimony was as to His life, "No man taketh it from Me, but I lay it down of Myself" (John v. 18). See our privilege in I John (John x., 18). See our privilege in I John

iii., 16.

32. They mockingly called Him "King of Israel," and said that if He would descend from the cross they would believe on Him. Contrast the testimony of Nathanael to His being "King of Israel" and His reception of Him (John i., 49). Even the thieves reviled Him, although one of them afterward believed and was saved. Between people and priests and soldiers and thieves; it was surely priests and soldiers and thieves it was surely mountains of mockery, and no follower of His seemed bold enough to comfort Him with a word of loyalty to Him.

33. Even the sun refused to shine on such a scene, and for three hours there was great darkness. We think of the darkness of Gen. i., 2, and Ex. x., 21, 22, and the outer darkness of Math. xxv, 30; Judge xiii., but the darkness of our lesson was unique). Never in all the earth's history was there or will there be again just such a day. It was the creator of all things suffering for His creatures that He might redeem them from destruction.

might redeem them from destruction.

34. After six hours on the cross He cried out in the words of Ps. xxii., 1, forsaken of His Father for our sins, for He was made sin for us (II Cor. v., 21). See His seven sayings from the cross in Luke xxiii., 34, 43; John xix., 27; Math. xxvii., 46; Jchn xix., 28, 30; Luke xxiii., 46. Mark gives but this one for in this gospel Jesus is peculiarly the suffering servant. He was forsaken for us that we might never be forsaken, even as it is we might never be forsaken, even as it is

written, "I will never leave thee nor forsake thee" (Heb. xiii., 5).

35. "Behold He calleth Elias." So thought some of the standersby. They understood neither Him nor His words, and it is even so still. He had at one time to say to His disciples, "How is it that ye do not understand?" still. He had at one time to say to His disciples, "How is it that ye do not understand?" (Mark viii., 21). And it was but a few hours before that He had said to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip?" (John xiv., 9).

36. As one ran to give Him drink, probably because of His cry, "I thirst" (John xix., 28), another hard heart said, "Let alone; let us see whether Elias will come to take Him down." They could not understand one willing to die if He had power to save Hinself. They were believers of satan's save Himself. They were believers of satan's doctrine, "All that a man bath will be give for his life" (Job ii., 4).

37. "And Jesus cried with a loud voice,

and gave up the ghost." Notice also the loud voice of verse 34. He was in His full strength, but died of a broken heart, as was strength, but died of a broken heart, as was foretold in Ps. lxix., 20, and manifest in John xix., 34. So it was finished, and commending His spirit to God (Luke xxiii., 46) He died. Compare Acts vii., 59, and believe that "absent from the body" means "present with the Lord" (II Cor. v.. 8) if only we are redeemed by His blood.—Lesson Helper.

Pelted by Hall.

Captain D. Ridley, a leading citizen living Captain D. Ridley, a leading citizen living near Paris, Texas, was caught out in the hailstorm quite a distance from home. Thinking to reach shelter as quickly as possible, he attempted to go through a barbwire fence, but he was impaled on its prongs. He could neither go forward nor backward, nor in any manner extricate himself. In this condition he was unmercifully pelted by the huge chunks of ice. He was nearly dead when he was rescued. dead when he was rescued.

No More Oil for Fuel.

The Standard Oil Company served notice on a number of factories at Cleveland, Ohio, which had been using petroleum for fuel oil. The recent advance in prices is the cause assigned for this move, and as the Standard has a monopoly on the trade this means that the use of oil as a fuel must be abandoned.

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Salting a Corpse.

Somersetshire, England, is that of jurors-that is, two extra jurors to placing salt upon the breast of a corpse sit and hear as does the regular panel. as soon as it has been properly "laid Then, if one of the latter falls sick, an out" on the cooling-board. In Eng- alternate may take his place, and a land, where the custom still prevails mistrial be thus avoided. We see no among a people who hoot the imputa- reason to doubt the wisdom of this tion of being superstitions, it is scheme. It is at least worth a trial .claimed that it is done in order "to Sacramento (Cal.) Record-Union, prevent air from getting into the corpse and thus swell and bloat it." Campbell and Moresin, says the St. Louis Republic, both refer to the practice as a survival of old-time superstions burial rites. They quote largely from ancient writers to prove that early Christians all regarded salt as an emblem of immortality and eternity, and that on such account it was anciently used in the manner above mentioned. Harmon is authority for the statement that the early Germans not only put salt under the tongues of their dead, but also put little cylinders of rock salt in the right hands of their sick as soon as it was learned that such persons were near death's door.

In most heathen countries, where all kinds of superstition prevails, salt is used as a charm in frightening away evil spirits, and it is alleged that the Patagonians frequently strangled their children to death by forcing salt down their throats to drive out devils.

To Sea in a Cockle-Shell,

An Oregon man has hewed a thirteen-foot boat out of a cedar log, and in this little craft he proposes to make a voyage to Europe from San Francis-

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