# REV. DR. TALMAGE.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "Comfort."

TEXT: "And God shall wipe away all tears from their eyes."--Revelation vii., 17. Riding acrossa Western prairie, wild flowers up to the hub of the carriage wheel, and while a long distance from any shelter, there came a sudden shower, and while the rain was falling intorrents, the sun was shining as brightly as I ever saw it shine, and I thought what a beautiful spectcele this is! So the tears of the Bible are not midnight storm, but rain on pansied prairies in God's sweet and golden sunlight. You remember that bottle which David labeled as containing tears, and Mary's tears, and Paul's tears, and Christ's tears, and the harvest of joy that is to spring from the sowing of tears.
God mixes them. God rounds them. God
shows them where to fall. God exhales
them. A census is taken of them, and there is a record as to the moment when they are born and as to the place of their grave.

Tears of bad men are not kept. Alexander in his sorrow had the hair clipped from his horses and mules and made a great ado about his grief, but in au the vasas, heaven there is not one of Alexander's tears, banker who was a friend of his declaration banker who was a friend of his declaration banker who was a friend of his declaration. I speak of the tears of God's children. Alas, father. No relief. He writes to an old schoolmate, but gets no help. Saturday schoolmate, but gets no help. Saturday and he is moved to the hospital. thunder, and you see there is a storm lines away, but you know from the drift of the and he borrows a sheet of paper and a post-age stamp, and he sits down, and he writes age stamp, and he sits down, and he writes thunder, and you see there is a storm miles clouds that it will not come any-where near you. So though it may be all bright around about you, there is a shower of trouble somewhere all the time. Tears!

not substitute laughter? Why not make this not have the harvests chase each other with-out fatiguing toil? Why the hard pillow, man treated his mother. the hard crust, the hard struggle? It is easy enough to explain a smile, or a success, or a congratulation, but come now and bring all your dictionaries, and all your philosophies, your dictionaries, and all your philosophies, and all your religions, and beip me explain a tear. A chemist will tell you that it is made up of salt and lime and other component parts, but he misses the chief ingredients sting of a bitter memory, the fragments of a broken heart. I will tell you what a tear is. It is agony in solution. Hear, then, while I discourse of the uses of trouble:

First, it is the design of the state of th

this world from being too attractive. Something must be done to make us willing to quit this existence. If it were not for trouble, this world would be a good enough heaven for me. You and I would be willing chandeliered with such expense, no story of

other worlds could enchant us.

After a man has had a good deal of trouble it? After a man has had a good dear of trouble he says: "Well, I am ready to go. If there is a house somewhere whose roof doesn't leak, I would like to live there. If there is David get the ink to write his comforting epistle? Where did leak, I would like to live there. If there is David get the ink to write his comforting epistle? Where did John get the ink to Psalme? Where did John get the ink to

there is no tittle tattle, I would like to live there. If there is a home circle somewhere where I can find my lost friends, I would like to go there." He used to read the first part of the Bible chiefly, now he reads the last part of the Bible chiefly. Why has he changed Genesis for Revelation? Ah, he changed Genesis for Revelation? Ah, he would to be anxious chiefly to know how this verse out of me long ago and I have found that I cannot comfort people except as I where he reads Genesis once. The old y, "In the beginning God created the heavens and the earth," does not thrill him half as much as the other story, "I saw a new heaven and a new earth." The old man's hand trembles as he turns over this apocalyptic leaf, and he has to take out his handkerchief to wipe his spectacles. That book of Revelation is a prospectus now of the country into which he is soon to immigrate; the country in which he has lots already laid out, and avenues opened, and

ansions built.
Yet there are people here to whom this world is brighter than heaven. Well, dear souls, I do not blame you. It is natural. But after awhile you will be ready to go. It was not until Job had been worn out with bereavements that he wanted to see God. It was not until the prodigal got tired of living among the hogs that he wanted to go to his father's house. It is the ministry of trouble to make this world worth less and heaven

Again, it is the use of trouble to make us teel our dependence upon God. Men think that they can do anything until God shows them they can do nothing at all. We lay out our great plans and we like to execute the It looks big. God comes and takes us down, As Prometheus was assaulted by his enemy, when the lance struck him it opened a great swelling that had threatened his death, and he got well. So it is the arrow of trouble that lets out great swellings of pride. never feel our dependence upon God until we get trouble. I was riding with my little child along the road, and she asked if she might drive. I said, "Certainly." I handed over the reins to her, and I had to admire the glee with which she drove. But after awhile we met a team and we had to turn out. The road was narrow, and it was sheer down on both sides. it was sheer down on both sides, handed the reins over to me and said, "I think you had better take charge of on both sides; and then we are willing that God should take the reins and drive. Ah, my friends, we get upset so often because we do not hand over the reins soon enough,

After a man has had trouble, prayer is with him a taking hold of the arm of God and crying out for help. I have heard earnest prayers on two or three occasions that I remember. Once, on the Cincinnati express member. Once, on the Cincinnati express own escape. Bear cheerfully the ministry of train, going at forty miles the hour, the train jumped the track, and we were near a chasm eighty feet deep, and the men who, a few minutes before, had been swearing and blaspheming God, began to pull and jerk at the bell rope and got up on the backs of the seats, and cried out, "O God, save us!"

There was another time, about 800 miles out at sea, on a foundering steamer, after the last lifeboat had been split finer than kindling wood. They prayed then. Why is it you so often hear people, in reciting the last experience of some friend say, "He made the most beautiful prayer I ever heard?" What makes it beautiful? It is the earnestness of it. Oh! I tell you, a man is in earnest when his stripped and naked soul wades out in the soundless, shoreless, bot-

mless ocean of eternity. It is trouble, my friends, that makes us feel our dependence upon God. We do not know our own weakness or God's strength until the last plank breaks. It is contemptible in us when there is nothing else to take hold of that we catch hold of God only. Why, you do not know who the Lord is! He is not an autocrat seated far up in a palace. om which He emerges once a year, preceded heralds swinging swords to clear the way. No. But a Father willing, at our call, to stand by us in every crisis and predicament of life. I tell you what some of you busi-ness men make me think of. A young man goes off from home to earn his fortune. He goes with his mother's consent and benediction. She has large wealth, but he wants to make his own fortune. He goes far away, falls sick, gets out of money. He sends for the hotel keeper where he is staying, asking for lenience, and the answer he gets is, "If you don't pay up Saturday night, you'll be removed to the hospital."

The young man sends to a comrade in the

you sometimes hear the growling night comes, and he is moved to the hospital. Getting there, he is frenzied with grief. home, saying: "Dear mother, I am sick un-to death. Come." It is ten minutes of 10 clock when she gets the letter. At 10 clock the train starts. She is five minutes What is the use of them anyhow? Why of substitute laughter? Why not make this have five minutes to spare. She wonders a world where all the people are well and eternal strangers to pain and aches? What eternal strangers to pain and aches? What is the use of an eastern storm when we might have a perpetual nor wester? Why. when a family is put together, not have me? You sent to everybody but me. You them all stay, or if they must be transplantthem all stay, or if they must be transplanted to make other homes, then have them all the reward I get for my kindness to you also the reward I get for my kindness to you also him. live—the family record telling a story of marriages and births, but of no death? Why not have the harvests chase each other witha financial perplexity, you call on the ban-ker, you call on the broker, you call on your creditor's, you call on your lawyer for legal counsel; you call upon everybody, and w

iscourse of the uses of trouble:

Again, it is the use of trouble to capacitate us for the office of sympathy. The priests, under the old dispensation, were set apart by having water sprinkled upon their hands, feet and head, and by the sprinkling of tears people are now set apart to the office of sympathy. When we are in prosperity we to take a lease of this life for 100,000,000 like to have a great many young people years if there were no trouble. The earth cushioned and upholstered and pillared and and we romp when they romp, and we sing when they sing; but when we have trouble we like plenty of old folks around. Why?

We would say: "Let well enough alone. If you want to die and have your body disintegrated in the dust and your soul go out on a celestial adventure, then you can go, but this world is good enough for me!" You might as well go to a man who has just entered the Louvre at Paris and tell him to hasten off to the picture galleries of Venice or Florence. "Why," he would say. "what is the use of my going there? There are Rembrandts and Rubenses and Raphaels here that I haven't looked at yet." No man wants to go out of this world, or out of any house, until he has a better house. To cure this wish to stay here Gol must somehow shall He do it? He cannot afford to deface His horizon, or to tear off a flery panel from the sunset, or to subtract an anther from the water lily, or to banish the pungent aroma from the mignonette, or to drag the robes of the morning in mire. You cannot expect a Christopher Wren to mar his own St. Paul's Cathedral, or a Michael Angelo to dash out his own "Lest Judgment," or a Handel to discord his "Israel in Egypt," and you can-"Let well enough alone.
and have your body disTake an aged mother, seventy years of age, his own "Last Judgment," or a Handel to discord his "Israel in Egypt," and you can-doctor the world ever saw is an old Christian not expect God to spoil the architecture and woman. Dear me! Do we not remember music of His own world. How, then, are we her about the room when we were sick in to be made willing to leave? Here is where our boyhood? Was there any one who could ever so touch a sore without hurting

tress the lungs, I would like to breathe it.

"If there is a society somewhere where there is no tittle tattle, I would like to live gone through the curriculum and has taken a course of dungeons and imprisonments a course of dungeons and imprisonments.

world was made, and all about its geological construction. Now he is chiefly anxious to know how the next world was made, and know how the next world was made, and who live there, and how would rather be the means of soothing one would rather be the means of soothing one perturbed spirit to-day than to play a tune that would set all the sons of mirth reeling

> Have you any appreciation of the good and glorious times your friends are having in heaven? How different it is when they get news there of a Christian's death from what it is here! It is the difference between embarkation and coming into port. Everything depends upon which side of the river you stand when you hear of a Christian's death. If you stand on this side of the river, you mourn that they go. If you stand on the other side of the river, you rejoice that they come. On the difference between a funeral on earth and a judice it became the property and the property a on earth and a jubilee in heaven-between requiem here and triumph there-parting ere and reunion there! Together! Have ou thought of it? They are together. Not ne of your departed friends in one land and other in another land, but together, in dif-

ferent rooms of the same house—the house of many mansions. Together! I never more appreciated that thought that when we laid away in her last slumber my sister Sarah. Standing there in the vil-lage cemetery, I looked around and said, "There is father, there is mother, there is grandfather, there is grandmother, there are whole circles of kindred," and I thought to myself, "Together in the grave-together in glory." I am so impressed with the thought that I do not think it is any fanaticism when some one is going from this world to the next if you make them the pearer of dispatches to your friends who are gone, saying, "Give my love to my parents, give my love to my children, give my love to my parents, give my old comrades who are in glory, and tell them I am trying to fight the good fight of faith and I will join them after awhile." I believe the awhile." I believe the message will be de-livered, and I believe it will increase the gladness of those who are before the throne.

Together are they, all their tears gone. My friends, take this good cheer home with you. These tears of bereavement that the borse." So we are all children, and on this road of life we like to drive. It gives one such an appearance of superiority and power. It looks big. But after awhile we meet some obstacle and we have to turn out, and the road is narrow, and it is sheer down on both sides and they we are rolling that it ought to be in Christian work! See you the pinnacles against the sky? It is the city. of our God, and we are approaching it. Oh, let us be busy in the days that remain for us!

> is to be ended. There we shall march up the heavenly street And ground our arms at Jesus's feet.

Much of the corn belt has been benefited

## SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 1.

Lesson Text: "The Fall of Jericho," Joshua vl., 8-20-Golden Text; Hebrews xi., 30-Commentary.

8. "The seven priests bearing the seven trumpets of rams' horns passed on before the Lord." At Gilgal the reproach of Egypt was Lord." At digat the reproduct of Egypt was rolled away in connection with the rite of circumcision, the feast of Passover was kept, and the manna that had come from heaven so faithfully all those forty years ceased after they had eaten the old corn of the land (chapter v., 8-12). Joshua also had taken second place in command, the Lord Himself being the Captain of the host (v. 14, Now under their Captain's orders they are beginning their march around Jericho which city was straitly shut up because of Israel (verse 1).

Israel (verse 1).

9. "And the armed men went before the priests that blew with the trumpets." The armed men, the priests, the ark, all the people. Such was the order of the procession. as they marched around the city. The ark is the symbol of the presence of the Lord and all was being done "that all the people of the earth might know the hand of the Lord, that is mighty, and that they might fear be fore Him" (iv., 24). Whether the trumpet were rams' horns or silver, their sound aggestive of atonement, by virtue of which God can deal with man.

10. "Ye shall not shout, nor make any oise with your voice, neither shall any word proceed out your mouth, until the day I bid you shout." This was very trying to their humanity. Their God had divided the Red Sea and the Jordan for them, had fed them with food from heaven and brought water from the rock for them. He was the mighty God of Jacob, and He was going to make the walls of Jericho fall down flat, for He said He would (verse 5), and the hearts many must have longed to cry hose scoffers on the walls: "Our God wil those scotters on the waits: "Our God will bring down those walls. He will conquer you." But there was to be not a word from Israel till the appointed time. With the ex-ception of the blasts from the rams' horns the great host passed round in silence. See Zach if 12

Zech. ii., 13.

11. "So the ark of the Lor I compassed the city, going about it once." Not a word about the people doing it, "It is God who worketh," and "the Lord alone must be ex-aited" (Phil. ii., 13; Isa. ii., 11).

12-14. "And the second day they compassed the city once and returned into the camp, so they did six days." Day after day the same procession and the same order. No sound but the horns of the priests. Not a word from the people—just the silent marching of the mighty host and the quiet and order-ly return to the camp. The walls of Jericho stand firm, and probably the scoffers' hearts grow harder as they find their peace undisturbed, and it is even possible that they find some amusement in watching the daily procession, the priests and their horns will have their share of ridicule, and there may have been many a surmise and even joke about what was under the blue cloth on those men's shoulders (Num. iv., 5, 6). Infidelity is about the same in all ages, and the hard speeches of ungodly sinners (Jude, 15) are liways pientiful. It is ours to bear the ark patience and meekness and faith, giving clear and consistent testimony as to the aly way of redemption through the blood of the Lamb, and at the appointed time the walls of infidelity will crumble and the king-jom will be the Lord's (Obadiah, 21).

15. "Only on that day they compas ty seven times." This is the record of the venth day. There must have been unusual interest in Jericho on this day as they heard the sound of the rams' horns earlier. ian usual and saw the hosts, instead of returning to camp, start to compass the city a second time. Then a third time, and a fourth time, and a fifth, and a sixth. The interest must have been intense, and we may imagine the walls fairly crowded to watch

hese unusual proceedings.
16. "Shout, for the Lord hath given you he city." This was the command of Joshua to the people as they went round the seventh time. How their pent up feelings would break forth; what a shout it must have been from hundreds of thousands of voices; shout after shout, a prolonged shout that almost if not altogether, made the earth to tremble The city was given to Israel before ever the compassed the city once (verse 2). It was theirs by the word of the Lord, now it is to become theirs visibly and actually. Many things are ours in Christ which we will not visibly and actually enjoy till His appointed

17. "Only Rahab, the harlot, shall live." By faith she perished not with the unbe-lievers (Heb. xi., 30, 31). The scarlet cord n her window was the outward evidence of her faith, and she rested on the words of the ies whom she had befriended, saying, ac cording unto your words, so be it (ii., 21). Through her faith deliverance came to her father and mother and brethren and kindred verse 23). She afterward married Salmon who may have been one of the spies) and ne the mother of Boaz (See Ruth iv., 24 and Math. i., 5).

18. "Keep yourselves from the accursed thing." The whole city and all in it were devoted to be utterly destroyed (verse 17, margin, and verse 21), and this was a warning for Israel's good. If we get mixed up with cursed things we will bring a curse up on ourselves. The only redemption from th curse is through Him who was made a curse for us (Gal. iii., 13). This was typified in

the scarlet cord in Rahab's window.
19. "But all the silver and gold and ves sels of brass and iron are consecrated unto the Lord." In Num. xxxi., we read that the people were permitted to take of the spoil and give unto the Lord a portion, cleansing everything by fire or water (Num. xxxi., 23), but in the case of the city of Jericho all was to be the Lord's, either for destruction or for His treasury. Jericho being the first city taken may account for this—a first fruits unto the Lord. The story of Achan in the following chapter shows the nature and pun-ishment of the sin of covetousness, with

ishment of the sin of covetousness, with which see also Acts v., 1-10.

20. "The wall feil down flat, so that the people went up into the city, every man straight before him, and they took the city." They slew every living thing and burned the city with fire (verses 21, 24), and Joshua pronounced a curse upon the man who would rebuild it. It becomes us to say, "Just and true are Thy ways, Thou King of Nations" (Rev. xv., 3). "His way is perfect," and some day we shall see a perfect agreement between all His doings and the fact that between all His doings and the fact that "God is Love." He is good and doeth good, and the Judge of all the earth cannot but do right .- Lesson Helper.

### QUEER RELIGIOUS FANATICS.

#### The Head Members of a Peculiar Sec Fined for Fighting.

A strangely sensational trial took place at A strangely sensational trial took piace at Vanceburg, Ky., before Judge Fisher. Several families, members of a peculiar religious sect, five miles above town, known as the "Rockport Disciples," had been arrested, charged with assault and battery. The supreme members of the order had made untrue affidavits against each other. The Person of the contract of the cont true affidavits against each other. The Rev. Smith Hicks, the "Sacred of the Superior," was on trial for beating with a cane the chil-dren of Wesley Buffington, "The Grand

Cross Bearer."

The "Sacred of the Superior" was fined \$10 and costs. His wife, "Lady of Jordan," was fined \$10 for throwing rocks at the "Lady of Love," Mrs. Wessey Bufflugton. The "Lady of Love" was fined \$10 for striking the "Lady of Jordan" over the head.

The "Sacred of the Superior" had on a religious vestment composed of Union flags. He said a red stripe represented the blood of agony, while his own purity and the stars the superior manhood of his order.

Fan motors for the drying of hair of women bathers, is one of the latest

Chika Sakurati, a Japanese woman, was founder of the first Christian girls' school at Tokio.

Mrs. Langtry is wearing jewels worth \$150,000 every night on the stage in England. Bloomer-wearing cyclers of Chicago

attended a dance in their wheel cos-

tume, and enjoyed it. Christine Nilsson has just revisited Sweden, after an absence of eight years, to attend her nephew's wedding.

Miss Maltby, an American girl, has taken the degree of doctor of philosophy, cum laude, at Gottingen, Ger-

China was the birthplace of Mrs. Emma Eames Story. Her parents were American residents in the flowery kingdom Mrs. George Lewis, of Boston,

thinks she is the youngest grand mother in America. Her age is thirty two years. Mrs. Ernest Leverson, who writes

so amusingly in Punch, is a very pretty woman, quite young and dresses in ex-It is not generally known that Mrs. Alma Tadema is an accomplished ar-

tist and has exhibited several pictures at the Royal Academy. There's one thing about it, when a woman wants to laugh in her sleeve now-a-days, there's no trouble about

it on the score of room. Parisian actresses dress in paper lace, which behind the footlights looks as well as the costliest point lace, while it costs but a trifle.

Mme. Marchesi, who trained Melba's voice, has just celebrated the anniversary of the close of her forty-first year of operatic teaching. The Princess of Wales has tired of big sleeves and has discarded them

without any appreciable effect on the prevailing fashion, however. Archery is quite among the fashionable out-door recreations of the season. Bow and arrow in the hands of

a graceful, pretty girl is a picture. Women are now employed as lettercarriers at Aix-la-Chapelle. Their uniform is a black skirt, yellow beit, and a flat, glaxed hat with a yellow

The Queen of Korea lives in constant dread of some fatal illness and keeps a female physician, whose duty is to examine Her Majesty's condition

Mrs. Humphrey Ward is one of the most thrifty of women. The author of "Robert Elsmere" has saved \$1,-000,000 from her receipts from her

Californians are indignant at seeing white women working for Chinamen. Two Chinamen bought the produce of some big orchards and hired the white women to gather the crop.

Princess Fedora, of Saxe-Meiningen, the oldest of Queen Victoria's greatgrandchildren, is sixteen, and has just been confirmed. The Queen may be a great-great-grandmother

The most prolific writer in Russia is said to be Mme. Irma Fedossova, a peasant of the province of Petrossawodsk, who has given to the world more than ten thousand poems. How good they are is not related.

Hair dye is not a necessary article which a husband is bound to provide for his wife is a recent English decision. The wife had had her hair bronzed, against the husband's wishes,

and he refused to pay the hairdresser. Forty years ago Elizabeth Caly Stanton walked the streets of her native village, Johnstown, New York, in bloomers. But she did it only for a day that was full of trouble. The notice she attracted was not pleasing, and the local newspapers made her un-

Mrs. Joseph Thompson, President of the woman's department of the Cotton States and International Exposition, is a tall, graceful, pretty woman, who not only dresses in exquisite taste, but understands thoroughly the mental growth of women of the present day, and what they need.

Queen Victoria is a great stickler for detail. At Osborne, Balmoral and Windsor everything moves like clockwork, and although frequently difficulties arise, so well aware is every one that Her Majesty brooks no excuse that the greatest efforts are put forward to avoid the slightest hitch.

Whether women shall practice as surgeons and physicians in Austria is a question now under consideration by the Government in consequence of a petition to be allowed to practice presented by Baroness Possauer. Prussia has just decided to throw open medical studies and degrees to women.

Mrs. Lucretia M. Perry died at the Thatcher homestead, New London, Conn. She was the oldest daughter of the late Anthony Thatcher and mother of General Alexander J. Perry, United States Army. Her husband was a Purser in the United States Navy. Mrs. Perry was born in New London

Mrs. Theo, Alice Ruggles Kitson, wife of H. H. Kitson, the well-known Boston sculptor, has completed with her own hands a number of statues, statuettes and busts, several of which have been exhibited in European saloons with great credit. She is under twenty-five years of age, and first ex-hibited her work in the Paris salon of Highest of all in Leavening Power.- Latest U.S. Gov't Report

# ABSOLUTELY PURE

Comical Oriental Justice.

Dr. Henry M. Scudder, who has traveled extensively in Asia and Africa. gives this comical example of Oriental justice, of which he was an eye witness: Four men, partners in business, bought some cotton bales. That the rats might not destroy the cotton they purchased a cat. They agreed that each of the four should own a particular leg of the cat, and each adorned with beads and other ornaments the leg thus apportioned to him. The cat by an accident injured one of its legs, The owner of that member wound about it a rag soaked in oil. The cat, going too near the fire, set the rag on fire, and being in great pain rushed in among the cotton bales, where she was accustemed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss. The three other partners brought an action to recover the value of the cotton against the fourth partner, who owned that particular leg of the cat. The Judge examined the case, and decided thus: "The leg that had the oil rag on it was hurt: the cat could not use that leg; in fact, it held up that leg and ran with the other theee legs. The three unburt legs therefore carried fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The owners of the three uninjured legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was proprietor of the injured leg."-Atlanta Constitution.

During the first three months of this year Great Britain imported 4353 horses, against 3554 in the same period last year. The number of horses imported was 3755 against 2561.

In Our Great Grandfather's Time, big bulky pills were in

'blunderbuss'' of that decade they were big and clum-sy, but ineffec-tive. In this century of enlightenment, we have Dr. Pierce's Pleasant Pel-lets, which cure all liver, stomach and bowel de-ngements in rangements the most effective way. If people would pay more

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A chamois which had been hunted by two dogs unexpectedly appeared in the garden of the Hotel Zur Krone, in Ischl, causing great excitement.

STATE OF ORIO, CITY OF TOLEDO, LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLEASON,

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How weak

the soap and water seems when you begin your washing! You don't get any strength out of it till the work is about done. Plenty of hard work and rubbing and wear and tear, even then-but A more of it at the beginning; when the water is weakest, Now with Pearline, the water is just as

strong at the beginning as at the end. This is one of the reasons (only one) why Pearline acts so much better than soap, in all washing and cleaning. Use no soap with it. Millions Pearline

"Use the Means and Heaven will Give you the Blessing." Never Neglect a Useful Article Like

SAPOLIO