## REV. DR. TALMAGE.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: "The Chieftain."

TEXT: "The chiefest among ten thousand."-Canticles v., 10.

The most conspicuous character of history steps out upon the platform. The finger which, diamond with light, pointed down to one direction. Christ is the overtopping maniacal on the subject of departure from figure of all time. He is the "vox humana" this life by death, and the more they think in all music, the gracefulest line in all sculpture, the most exquisite mingling of is an unmanliness not worthy of you, not lights and the death and the most exquisite mingling of is an unmanliness not worthy of me. lights and shades in all painting, the acme of all climaxes, the dome of all cathedraled grandeur and the peroration of all language.

great enough, and there was a complete fail-ure. And after all the giants—Isaiah and of Christ's glory they might all well unite in the words of Paul, and cry out, "Above all!" But Solomon in my text prefers to call Christ "the Chieftain," God grant that when that hour comes you

and so to-day I hail Him.

First, Christ must be chief in our preaching. There are so many books on homile-tics scattered through the country that all laymen, as well as all clergymen, have made up their minds what sermons ought to be. That sermon is the most effectual which most pointedly puts forth Christ as the pardon of all sin and the correction of all evilindividual, social political, national. There is no reason why we should ring the endless changes on a few phrases. There are those who think that if an exhortation or a discourse have frequent mention of justification, sanctification, covenant of works and covenant of grace, therefore it must be profoundly evangelical, while they are suspicious of a discourse which presents the same truth, but under different phrase-Now, I say there is nothing in all opulent realm of Anglo-Saxonism; of all the word treasures that we inherited from the Latin and the Greek and the Indo-European, but we have a right to marshal it in religious discussion. Christ sets the example. His illustrations were from the grass, the flowers, the barnyard fowl, the crystals of salt, as well as from the seas and the stars: and we do not propose in our Sunday-school teaching and in our pulpit address to be put

I know that there is a great deal said in

ship, but how fast would your cargo get on withcat the ship? What you need, my friends, in all your work, in your Sab-bath-school class, in your reformatory institutions, and what we all need, is to enlarge our vocabulary when we come to speak about God and Christ and heaven. We ride few old words to death, when there is such illimitable resource. Shakespeare employed Milton employed 8000 different words for poetic purposes; Rufus Choate employed over 11,000 different words for legal pur-poses, but the most of us have less than a thousand words that we can manage, and

that makes us so stupid. When we come to set forth the love of Christ, we are going to take the tenderest phraseology wherever we find it, and if it has never been used in that direction before all the more shall we use it. When we come to speak of the glory of Christ the conquerwe are going to draw our similies triumphal arch and oratorio and everything grand and stupendous. The French navy have eighteen flags by which they give signal, but those eighteen flags they can put into 66,000 different combinations. And I have to tell you that these standards of the cross may be lifted into combinations infinite and varieties everlasting. And let me say to the young men who come from the theologi-cal seminaries into our services, and are after awhile going to preach Jesus Christ, you will have the largest liberty and unlimited resource. You only have to present Christ in

Brighter than the light, fresher than the fountains, deeper than the seas, are all these gospel themes. Song has no melody, flowers ro sweetness, sunset sky no color compared with these glorious themes. These harvests of grace spring up quicker than we can sickle them. Kindling pulpits with their fire, and producing revolutions with their power, lighting up dying beds with their glory, they are the sweetest thought for the contract that their spring part of the second for the poet, and they are the most thrilling illustration for the orator, and they offer the illustration for the orator, and they offer the most intense scene for the artist, and they are to the embassador of the sky all enthusiasm. Complete pardon for direct guilt. Sweetest comfort for ghastlest agony. Brightest hope for grimmest death. Grandest resurrection for darkest sepulcher. Oh, what a gospel to preach! Christ the Chief. His birth, His suffering, His mirrous His parables His awast His tears. acles, His parables, His sweat, His tears, His acies, His parables, His sweat, His tears, His blood, His atonement His intercession—what glorious themes! Do we exercise faith? Christ is its object. Do we love? It fastens on Jesus. Have we a fondness for the church? It is because Christ died for it. Have we a hope of heaven? It is because Jesus went there, the herald and the fore-runner. The royal robe of Demetrius was to costly, so beautiful, that after he had out so costly, so beautiful, that after he had put it off no one ever dared to put it on, but this robe of Christ, richer than that, the poorest and the weakest, and the worst may wear,

"Oh, my sins, my sins!" said Martin Luther to Staupitz, "my sins, my sins!" The fact is that the brawny German student had found a Latin Bible that made him quake, and nothing else ever did make him quake, and when he found how through Christian when he found how, through Christ, he was pardoned and saved he wrote to a friend, awing, "Come over and join us great an i awful sinners saved by the grace of God. You seem to be only a slender sinner, and you don't much extol the mercy of God, but we that have been such very awful sinners praise His Grace the more now that we have been redeemed." Can it be that you are so desperately egotistical that you are so desperately egotistical that you eel yourself in first rate spiritual trim, and that from the root of the hair to the ip of the toe you are scarless and impaculate? What you need is a looking glass, and here it is in the Bible. Poor glass, and here it is in the Bible. Poor and wretched and miserable and blind and naked from the crown of the head to the sole of the foot, full of wounds and putrefying sores. No health in us. And then take the fact that Christ gathered up all the notes against us and paid them and then offered us the receipt! And how much we meed Him in our sorrows! We are independent.

"Where sin abounded, grace may much more abound."

dent of circums'ances if we have His grace. dent of circums ances if we have his grace. Why, He made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalytic trumpets. After all other candles have been snuffed out, this is the light that gets brighter and brighter unto the perfect day, and after, under the hard hoofs of calamity, all the pools of worldly enjoyment have been trampled into deep mire at the foot of the eternal rock the Christian, from cups of granite lily-rimmed, puts out the thirst of

Again, I remark that Christ is chief in dying alleviations. I have not any sympathy with the morbidity abroad about our demise. which, diamond with light, pointed down to Him from the Bethlehem sky was only a ratification of the finger of prophecy, the finger mason should come and consult him about the tombstone that after awhile he would finger of events—all five fingers pointing in one direction. Chief is the second of the superior of the s

worthy of me. Saladin, the great conqueror of his day grandeur and the peroration of all language.

The Greek alphabet is made up of twentyfour letters, and when Christ compared Himself to the first letter and the last letter, the Aipha and the Omega, He appropriated to Himself all the splendors that you can spell out
either with those two letters or all the last either with those two letters or all the letters between them. "I am the Alpha and the Omega, the beginning and the end."

Shroud." I have no sympathy with such bewerters or sympathy with such bewerters. What does that Scripture mean which says of Christ, "He that cometh from above is above all?" It means that after you have piled up all Alpine and Himalayan altitudes, the glory of Christ would have to spread its that you need to consider—there are only wings and descend a thousand leagues to touch those summits. Pelion, a high mountain, and Olympus, a high mountain; but mythology tells us when the giants warred against the gods they piled up those three mountains, and from the top of them proposed to scale the heavens; but the height was not great enough, and thore was a complete fell. leprosies and raging fevers, we may die a ure. And after all the giants—Isaiah and Paul, prophetic and apostolic giants; Raphael and Michael Angelo, artistic giants; through the heart, the gun carriage may cherubim and scraphim and archangel. celestial giants—have failed to climb to the top death. But, after all, there are only two of Christic glown the single fail-

may be at home. You want the hand of your kindred in your hand. You want your children to surround you. You want the light on your pillow from eyes that have long reflected your love. You want your room still. You do not want any curious strangers standing around watching you. You want your kindred from afar to hear your last prayer. I think that is the wish of all of us, But is that all? Can earthly friends hold us up when the billows of death come up to the girdle? Can human voice charm open heaven's gate? Can human hand pilot us through the narrows of death heaven's harbor? Can any earthly friendship shield us from the arrows of death and in the hour when satan shall practice upon us his infernal archery? No. no. no. no! Alas, poor soul, if that is all! Better die in the wilderness far from tree shadow and from fountain, alone, vultures circling through the air waiting for our body, unknown to men, and to have no burial, if only Christ could say through the solitudes, never leave thee, I will never forsake thee." From that pillow of stone a ladder would soar heavenward, angels coming and going, and across the solitude and the barrenness would come the sweet notes of heavenly

Gordon Hall, far from home, dying in door our day against words, as thought out they nothing. They may be misused, but they have an imperial power. They are the bridge between soul and soul, between Almighty God and the human race. What did God write upon the tables of stone? Words. What did Christ utter on Mount Oliver's Words. Out of what did Christ of the illumination of the universe? Out of words. "Let there be universe? Out of words. "Let there be the love of Christ, the love of Christ." What did Mr. Toplady, the great hymn maker, say in his last hours? "Who can measure the in his last hours? "Who can measure the of a heathen temple, said: "Glory to Thee, O God!" What did dying Wilberforce say to his wife? "Come and sit beside me, and let shine that fil's my soul! I shall soon be gone, for surely no one can live in this

world after such glories as God has mani-

What did the dying Janeway say? "I can as easily die as close my eyes or turn my head in sleep. Before a few hours have passed I shall stand on Mount Zion with the ne hundred and forty and four thousand and with the just men made perfect, and we shall ascribe riches, and honor, and glory, and ascribe riches, and honor, and glory, and majesty, and dominion unto God and the Lamb." Dr. Taylor, condemned to burn at the stake, on his way thither broke away from the grandsman and leaping and jumping toward the fire glad to go to Jesus, and to die for Him. Sir Charles Hare, in his last moments had such rapturous vision that he cried "Upward, upward, upward!" And so great was the peace of one of Christ's disciples that he put his finger upon the pulse in his wrist and counted it and observed it; and so great was his placidity that after awhile he said, "Stopped!" and his life had ended here to begin in heaven. But grander than that was the testimony of the worn out first missionary, when, in the Mamertine dungeon, he cried, "I am now ready to be offered, and the time of my de-parture is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me in that day, and not to me only, but to all them that love His appearing!" Do you not see that Christ is chief in dying alleviations?

Stand on some high hill of heaven and in all the radiant sweep the most glorious object will be Jesus. Myriads gazing on the scars of His suffering, in silence first, afterward breaking forth into acclamation. The martyrs, all the purer for the fiame through which they passed, will say, "This is the Jesus for whom we died." The apostles, all the happier for the shipwreck and the scourging through which they went, will say, "This is the Jesus whom we preached at Corinth, and Cappa-docia, and at Antioch, and at Jerusalem." Little enildren clad in white will say, "This is the Jesus who took us in His arms and is the Jesus who took us in His arms and blessed us, and when the storms of the world were too cold and loud brought us into this beautiful place." The multitude of the beautiful place." The multitude of the bereft will say, "This is the Jesus who com orted us when our hearts broke, who wandered clear off from God and plunged into vagabondism, but were saved by grace, will say: "This is the Jesus who pardoned us. We were lost on the mounpardoned us. We were lost on the moun-tains, and He brought us home. We were guilty, and He has made us white as snow." dercy boundless, grace unparalleled. And hen, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together into a great chorus, which will make the arches echo and re-echo with the eternal erberation of triumph.

reverberation of triumph.

Edward I was so anxious to go to the Holy Land that when he was about to expire he bequeathed \$160,000 to have his heart, after his decease, taken to the Holy Land in Asia Minor, and his request was compiled with. But there are hundreds to-day whose hearts are airendy in the Holy Land of Heaven. Where your treasures are, there are your hearts also. Quaint John Bunyan caught a glimpse of that place, and in his quaint way he said: "And I heard in my dream, and, lo! the bells of the city rang again for joy, and as they opened the gates to let in the men I looked in after them, and lo! the city shone like the sun, and there were of the city shone like the sun, and there were streets of gold, and men walked on them, barps in their hands, to ring praises with all, and after that they shut up the gates, which, when I had seen, I wished myself among

Photographs Taken From a Kite. W. A. Eddy, of New Jersey, experimented uccessfully with flying kites in a high wind at Biue Hill Observatory, Milton, Mass. He also took photographs with plates which were sent up on kites 259 feet above the

### SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 15.

Lesson Text: "The Refuge of Cities," Joshua xx., 1-9-Golden Text: Hebrews vi., 18-Commentary.

1. "The Lord also spake unto Joshua, saying." There was a time when God spake to men face to face as with Adam, Abraham. Moses and Joshua. He afterward spoke through the prophets, but He last spoke through His Son, our Lord Jesus Christ (Heb. i., 1. 2). Even His communications to Abraham and the others were through the Son, for, "No man hath seen God at any time. the only Begotten Son who is in the bosom of the Father, He hath declared Him" (John . 18). Whether through the prophets or His Son it was always by the Spirit, and the same Holy Spirit now speaks to us in His word (I Pet. i., 11: II Pet. i., 21: John xvi., 13: I John ii., 27).

"Speak to the children of Israel, saying: Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses." The commands concerning the "cities of refuge" are found in Ex. xxi., 13; Num. xxxv., 11-15 and Deut. xix., 2-9. Our lesson is the fourth reference to them, and the number four is suggestive of completeness concerning God's dealings with the earth. The four gospels, the four faces of the cherubim, for four cor ers of the earth-all suggest God's purpos of grace in Christ Jesus for the whole earth

"That the slayer that killeth any person unawares and unwittingly may flee thither, and they shall be your refuge from the avenger of blood." The word "miglat" here translated "refuge" is a word which is used only of the cities of refuge. It is from a root which signifies "to receive" and makes us think of Him of whom it is said, "This man receiveth sinners." The cities of refuge were only for the innocent who had illed accidentally and without malice; the Lord Jesus is a Saviour and a refuga for the guilty, and yet the cities of refuge were God's way of saving those who otherwise would have perished.

4. "They shall take him into the city unto them and give him a place that he may dwell among them." His dwelling among them calls to mind another word which is translated "refuge" only once. It is in the passage, "The eternal God is thy refuge" (Deut. xxxiii., 27), and is in the Ninetieth and Ninety-first Psalms and elsewhere translated "dwelling place" and "habitation." When we have fled to Jesus, our refuge, He becomes our dwelling place, and we may

abide in Him."

5. "And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand." The way to the city was prepared (Deut. xix., 3) and everything made as plain and easy for the unwill-ing slayer as possible, but he had to flee to the city and flee for his life lest the avenger should overtake him. There is always a danger of the sinner's being cut off in his sins. Then there is no possibility of redemption, for it is written: "Because there is wrath, beware lest He take thee away with His stroke. Then a great ransom cannot de liver thee" (Job xxxvi., 18).

God is not willing that any should perish, and He has made every possible provision for every sinner who will come, so that the guilt is either upon the sinner who has heard and will not come, or upon those who, know-ing of the refuge, have not informed those

who know it.
6. "And he shall dwell in that city until he stand before the congregation for judg-ment, and until the death of the high priest that shall be in those days." His liberty de-pended upon the death of the high priest. Our High Priest has died and risen from the death and is alive forevermore. Because He ever liveth He is able to save evermore all the come unto God by Him. None who ever come to Him will be cast out, and because He lives all who come to Him shall live also (John vi., 37; xw., 19). We have only to bide in Him, live unto Him and rejoice in

Him who has made us free.
7. "And they appointed Kedesh in Galilee in Mount Naphtall, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron in the mountain of Judah." There were three cities on each side of Jordan. Three is suggestive of the Trinity and of resurre-tion, and these names are all suggestive of Him who reveals the Father by the Spirit, and by His death and resurrection becomes refuge for us. Kedesh means holiness, and Naphtali means wrestling. He becomes buy

holiness when we yield to His wrestling as are willing to acknowledge no good thing us. Shechem is shoulder, and Ephraim fruitful. It is only when we pease from ou wrestlings against Him and rest quiet on Hi shoulder that He can make us fruitful Kirjath-arba is the city of Arba, or of four. Hebron is a company, or fellowship, and Judah is praise. Resting from our wrestling in Him who is our holiness we become fruit ful through fellowship with the Father and the Son by the Spirit and are thus a praise unto God. It all comes through coming unto and abiding in Him who is our only

refuge. 8. "Bezer, out of the tribe of Reuben; Ramoth, out of the tribe of Gad, and Golan, out of the tribe of Manasseh." These were the three on the east Jordan and are also very suggestive of Him. Bezer signifies strong, and also gold or silver, or something precious, Reuben is "see a son." There is no real strength or wealth or preciousness apart from the Son in whom dwelleth all the fullness of Goshead bodily (See Prov. iii., 14, 15; I Pet. ii., 7; Isa. xii, 2; xi., 29). Ramoth is height or exaltation, and Gad is a troop or company. This makes us think of the host of exalted ones who have flei for refuge to lay hold upon the hope set before them. Redeemed by His precious blood they are now by faith sealed with Him in the heavenhes—in due time shall be actually with Him, spirit, soul and body, and shall come with Him among the armies of heaven. Golanis a circle, or joy or rejoicing, and Manager is forgetting. When the circle is completed and we become manifestly a part of Him from whom our new life began, then will our joy be full and we shall forget all our miseries and remember them as waters that pass away (Job xi., 16). Then shall we see that all the sufferings of this present time are not worthy to be compared with the glory has shall be revealed (Rom. viii., 18).

2. "These were the cities appointed for all the children of Israel and for the stranger that sojourneth among them." The benefit was for all, Jew or gentile. I was for "whowas for all, sew of gentile. I was for "who-soever, killeth any person at unawares that he might not perish. Consider the whoso-evers of John ili., 16; iv., 13; xi., 26; Acts x., 43; Romer, 11; I John v., 1; Hev. xxii., 17. What a presponsibility rests upon all who know of this testing for sinners to make Him known taxalf as spee illy as possible.—Lesson Halter.

REFUNDING THE INCOME TAX. If You Want Yours Back You Must Make

Application.

"We have passer inpon about seven hundred of the income tax relued claim," said Deputy Auditor of the greasury Cousar to a correspondent a few days ago.

"Most of them came from the three States of New York, Pennsylvania and Ohio. Some of them were for as low an appount as \$1, while the largest claim was lay a refund of \$3000, which had been paid by one individual as income tax. Warrants will, be issued to pay these claims in a few days.

The work in our office is, perhaps, one done, for I believe there have been about 1400 returns received. The Government is not hunting up the people who paid their in-come tax in order to give them back their money. They have to make application for the refund before they can get it."

The annual report of the Superintendent of the Yellowstone Park shows a marked de-

#### Training Carrier Pigeons.

De Witt C. Lockwood writes an account of the "Carrier Pigeons of Santa Catalina, Cal.," describing the rapid mail service established between two places, in the St. Nicholas. He

says: It must be understood, however that in certain pigeons, especially those known as the Belgian variety, the homing instinct is developed in a remarkable degree; and it is the birds' intense love of home, and the almost unvarying certainty of their return thither after having been taken some distance away, and then released, which make them valuable as carriers.

The methods used in training a pigeon for special service are not by any means similar, as many people seem to think, to those employed in teaching a dog to run after a stick, or a white-spotted pony to dance the polka. A carrier's education consists in conveying him away from home, and letting him go, when he simply flies back to the loft where he belongs

This sounds almost as thrilling as the story of the enterprising mouse that first ran up the clock and then ran down again; and of course it conveys no idea of the immense amount of care and patience involved in the rearing and breeding of the birdsthe special cultivation of those qualities which produce the best results, and so on

In training the birds for Catalina, three or four were usually placed to gether in a pasteboard box, perforated with holes about the size of a two-bit piece-a quarter of a dollar. Ther they were carried to a spot a mile of so from the loft, in a direct line for the coast and Catalina, and released A few days later the same birds were taken a greater distance away-say three or four miles from home-and liberated. In this manner the several succeeding journeys were gradually lengthened until San Pedro, the seaport of Los Angeles, twenty-two miles distant, was reached.

Then the pigeons were taken aboard the steamer, and set at liberty a few miles out at sea, increasing the distance upon the four occasions that followed, until at last the end of the route was reached, and the birds would fly, without fail, across the sea and over the land to their home.

While these birds were taking their first lessons in geography, another set was being domesticated on Catalina, and later were taught by the same process to convey messages the other way-that is, from Los Angeles to Avalon.

### Men Their Own Monuments,

Thomas Holmes, of South street and Marcy avenue, Brooklyn, an expert on the subject of embalming fluids, claims to have perfected a process by which the human body can be petrified. He calls it the antiseptic gas process of embalming, and says that within two weeks he will make tests at Bellevue Hospital.

Dr. Holmes has in his office a petrified arm which looks like a piece of marble. Dr. Holmes claims that antiseptic gas can now be manufactured as cheaply as any fluid, in said for embalming. After the gas has been injected, the day, says, fire body will gradually solidify and turn white as marble, even to the natis and

hair, but the latter only close to the

skull. Dr. Holmes is now seventy-eight years of age. He said: "I believe I have discovered a process of embalming superior to the old Egyptian. The arm which I embalmed by the process is as hard as stone and will remain so forever. Now, I am about to organize a company for the manufacture of glass caskets lighted by electricity, by which the living can view the faces of their dead friends. God intended man to return to dust, but there is a good many who would find comfort in looking on the faces of their dead."-Phil-

acelphia Record.



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

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cent bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any

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# Baking ABSOLUTELY PURE

A Novel Right of Way.

Two ladies of distinction once near Charing Cross, London. One of stood across the pathway, which some gentlemen waned to cross to the other move on a little. The fellow refused, the gentlemen remonstrated, but in

During the altercation the lady ordered her coachman not to stir from his place. On this one of the gentlemen opened the coach door, and with boots and spurs stepped through the carriage.

He was followed by his companion, to the extreme discomposure of the lady within, as well as the lady without. To complete the jest a party of sailors running up, observed that if it were a thoroughfare they had as much right to it as the others, and accordingly scrambled through the carriage, too .- Pearson's Weekly.

### An Electric Submarine Torpedo.

It is reported that an electric submarine torpedo, the invention of a Dr. Cross, of Chicago, is being built at Oakland, Cal. The inventor says that his machine is destined to put an end to marine warfare, as a few men with it could quickly destroy the combined navies of the world. The machine will be completed in a few days and an experiment is to be made with it at Goat Island. An old iron hulk is to be the object of attack. The torpedo will be sent at it under the water, and the inventor says that it will be hard to find a piece of it afterwards.

## GREAT BOOK FREE.

When Dr. R. V. Pierce, of Buffalo, N. Y., published the first edition of his work, The People's Common Sense Medical Adviser, he announced that after 680,000 copies had he announced that after 680,000 copies had been sold at the regular price, \$1.50 per copy, the profit on which would repay him for the great amount of labor and money expended in producing it, he would dis-tribute the next half million free. As this number of copies has already been sold, he is now distributing, absolutely free, 500,000 copies of this copies of this plete, interest uable common ical work ever No. 113 | most comission with the common complete common ical work ever No. 113 | most comission with the common complete common complete common complete common ical work ever published—the recipient only being required to mail to him, at the above address, this little COUPON with twenty-one (21) cents in one-

cent stamps to pay for postage and pack-ing only, and the book will be sent by mail. It is a veritable medical library, complete in one volume. It contains over 1000 pages and more than 200 illustrations. The Free Edition is precisely the same as those sold at \$1.50 except only that the books are bound in strong manilla paper covers in-stead of cloth. Send Now before all are given away. They are going off rapidly.

World's Most Extravagant Diner.

By far the most extravagant diner stopped in a carriage at a jeweler's in the world is the Sultan of Turkey His table expenses are \$5000 a day. them only got out, and the coach He does not have a dining hall. Turkish custom among the higher classes is for servants to bring the meals to side, so they desired the coachman to wherever my lord may be, and in the palaces of Stamboul the menials at the hour of dining search out His Majesty, and then, in long procession, bring the banquet, table and all. The dishes came to the shop door, and foolishly are covered and sealed with the imperial seal, which is put on by a grand vizer, the idea being that the Sultan may be certain that his food has not been poisoned. Everything is put on the table at once without any regard to courses. - Chicago Times-Herald.

> Rafts containing 5000 cords of Cansdian pulp wood are now floated over Lake Michigan to the Wisconsin pulp

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