REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "From Conquest to Conquest."

TEXT: *"Behold the days come, saith the Lord, that the ploughman shall overtake the reaper."*—Amos ix., 13.

Picture of a tropical clime, with a season so prosperous that the harvest reaches clear over to the planting time, and the swarthy husbandman swinging the sickle in the thick grain almost feels the breath of the horses on his shoulders, the horses hitched to the plow preparing for a new crop. "Behold the days come, saith the Lord, that the plowman shall overtake the reaper." When is that? That is now. That is this day, when hardly have you done reaping one harvest before the plowman is getting ready for another.

I know that many declare that Christianity has collapsed; that the Bible is an obsolete book; that the Christian church is on the retreat. I will here and now show that the opposite of that is true.

An Arab guide was leading a French infidel across a desert, and ever and anon the Arab guide would get down in the sand and pray to the Lord. It disgusted the French infidel, and after awhile as the Arab got up from one of his prayers the infidel said, "How do you know there is any God?" and the Arab guide said: "How do I know that a man and a camel passed along our tent last night? I know it by the footprints in the sand. And you want to know how I know whether there is any God? Look at that sunset. Is that the footstep of a man?" And by the same process you and I have come to understand that this book is the footstep of a God.

But now let us see whether the Bible is a last year's almanac. Let us see whether the church of God is in a Bull Run retreat, muskets, canteens and haversacks strewing all the way. The great English historian, Sharon Turner, a man of vast learning and of great accuracy, not a clergyman, but an attorney as well as a historian, gives this overwhelming statistic in regard to Christianity and in regard to the number of Christians in the different centuries: In the first century, 500,000 Christians; in the second century, 2,000,000 Christians; in the third century, 5,000,000 Christians; in the fourth century, 10,000,000 Christians; in the fifth century, 15,000,000 Christians; in the sixth century, 20,000,000 Christians; in the seventh century, 24,000,000 Christians; in the eighth century, 30,000,000 Christians; in the ninth century, 40,000,000 Christians; in the tenth century, 50,000,000 Christians; in the eleventh century, 70,000,000 Christians; in the twelfth century, 80,000,000 Christians; in the thirteenth century, 75,000,000 Christians; in the fourteenth century, 80,000,000 Christians; in the fifteenth century, 100,000,000 Christians; in the sixteenth century, 125,000,000 Christians; in the seventeenth century, 155,000,000; in the eighteenth century, 200,000,000 Christians—a decadence, as you observe, in only one century and more than made up in the following centuries, while it is the usual computation that there will be, when the record of the nineteenth century is made up, at least 350,000,000 Christians.

Poor Christianity! What a pity it has no friends! How lonesome it must be! Who will take it out of the poorhouse? Poor Christianity! Three hundred millions in one century. In the last weeks of the year 1881 2,500,000 copies of the New Testament distributed. Why, the earth is like an old castle with twenty gates and a park artillery ready to thunder down every gate. Lay aside all Christendom and see how heathendom is being surrounded and honeycombed and attacked by this all conquering gospel. At the beginning of this century there were only 150 missionaries; now there are 25,000 missionaries and native helpers and evangelists. At the beginning of this century there were only 50,000 heathen converts; now there are 1,750,000 converts from heathendom.

There is not a seacoast on the planet but the battery of the gospel is planted and ready to march on—north, south, east, west. You all know that the chief work of an army is to plant the batteries. It may take many days to plant the batteries, and they may do all their work in ten minutes. These batteries are being planted all along the seacoasts and in all nations. It may take a good while to plant them, and they may do all their work in one day. They will. Nations are to be born in one day. But just come back to Christendom and recognize the fact that during the last ten years as many people have connected themselves with evangelical churches as connected themselves with the churches in the first fifty years of this century.

So Christianity is falling back, and the Bible, they say, is becoming an obsolete book. I go into a court, and wherever I find a judge's bench or a clerk's desk I find a Bible. Upon what book could there be uttered the solemnity of an oath? What book is apt to be put in the trunk of the young man as he leaves for city life? The Bible. What shall I find in nine out of every ten homes in Brooklyn? The Bible. In nine out of every ten homes in Christendom? The Bible. Voltaire wrote the prophecy that the Bible in the nineteenth century would become extinct. The century is nearly gone, and as there have been more Bibles published in the latter part of the century than in the former part of the century, do you think the Bible will become extinct in the next six years?

I have to tell you that the room in which Voltaire wrote that prophecy not long ago was crowded from floor to ceiling with Bibles from Switzerland. Suppose the Congress of the United States should pass a law that there should be no more Bibles printed in America and no more Bibles read. If there are 40,000,000 grown people in the United States, there would be 40,000,000 people in an army to put down such a law and defend their right to read the Bible. But suppose the Congress of the United States should make a law against the reading or the publication of any other book, how many people would go out in such a crusade?

Could you get 400,000,000 people to go out and risk their lives in defense of Shakespeare's tragedies or Gladstone's tracts or Macaulay's "History of England?" You know that there are 1000 men who would die in defense of this book where there is not more than one man who would die in defense of any other book. You try to insult my common sense by telling me the Bible is fading out from the world.

It is the most popular book of the century. How do I know it? I know it just as I know in regard to other books. How many volumes of that book are published? Well, you say, 5000. How many copies of that book are published? A hundred thousand. Which is the more popular? Why, of course the one that has 100,000 circulation. And if this book has more copies abroad in the world, if there are five times as many Bibles abroad as any other book, does not that show you that the most popular book on the planet to-day is the word of God?

"Oh," say people, "the church is a collection of hypocrites, and it is losing its power, and it is fading out from the world." Is it? A bishop of the Methodist church told me that that denomination averages two new churches every day of the year. There are at least 1500 new Christian churches built in America every year. Does that look as though the church were fading out, as though it were a defunct institution? Which institution stands nearest the hearts of the people of America to-day? I do not care in what village, or in what city, or what neighborhood you go. Which institution is it? Is it the post-office? Is it the hotel? Is it the lecturing hall? Ah, you know it is not. You know that the institution which stands nearest to the hearts of the American people is the Christian church. If you have ever seen a church burn down, you have seen thousands of people standing and looking at it—people who never go into a church—the tears raining down their cheeks. The whole story is told.

You may talk about the church being a collection of hypocrites, but when the diphtheria sweeps your children off whom do you send for? The postmaster, the attorney general, the hotel-keeper, alderman? No, you send for a minister of this Bible region. And if you have not a room in your house for the obsequies, what building do you send? Do you say, "Give me the finest room in the hotel?" Do you say, "Give me that theatre?" Do you say, "Give me a place in your public building, where I can lay my dead for a little while until we say a prayer over it?" No. You say, "Give us the house of God."

And if there is a song to be sung at the obsequies, what do you want? What does anybody want? "The Marseillaise" hymn? "God Save the Queen?" Our own grand national air? No. They want the hymn with which they sang their old Christian mother into her last sleep, or they want sung the Sabbath-school hymn which their little girl sang the last Sabbath afternoon she was out before she got that awful sickness which broke your heart. I appeal to your common sense. You know the most endearing institution on earth, the most popular institution on earth to-day is the church of the Lord Jesus Christ.

The infidels say, "Infidelity shows its success from the fact that it is everywhere accepted, and it can say what it will." Why, my friends, infidelity is not half so blatant in our days as it was in the days of our fathers. Do you know that in the days of our fathers there were pronounced infidels in public authority and they could get any political position? Let a man to-day declare himself antagonistic to the Christian religion, and what city wants him for mayor, what State wants him for governor, what nation wants him for president or for king? Let a man openly proclaim himself the enemy of our glorious Christianity, and he cannot get a majority of votes in any State, in any city, in any county, in any ward of America.

Do you think that such a scene could be enacted now as was enacted in the days of Robespierre, when a shameless woman was elevated as a goddess and was carried in a golden chair to a cathedral, where incense was burned to her and people bowed down before her as a divine being, she taking the place of the Bible and God Almighty, while in the corridor of that cathedral were enacted such scenes of drunkenness and debauchery and obscenity as has never been witnessed? Do you believe such a thing could possibly occur in Christendom to-day? No, sir! The police, whether of Paris or New York, would swoop on it.

I know infidelity makes a good deal of talk in our day. It is on the principle that if a man jump overboard from a Cunard steamer he makes more excitement than all the 500 people that stay on the decks. But the fact that he jumps overboard—does that stop the ship? Does that wreck the 500 passengers? It makes great excitement when a man jumps from the lecturing platform or from the pulpit in fidelity, but does that keep the Bible and the Church from carrying their millions of passengers into the skies?

They say, these men, that science is overcoming religion in our day. They look through the spectacles of the infidel scientists, and they say: "It is impossible that this book can be true. People are finding it out. The Bible has got to go overboard. Science is going to throw it overboard." Do you believe that the Bible account of the origin of life will be overthrown by infidel scientists who have fifty different theories about the origin of life? If they should come up in solid phalanx, all agreeing upon one sentiment and one theory, perhaps Christianity might be damaged, but there are not so many differences of opinion inside the church as outside the church.

People used to say, "There are so many different denominations of Christians—that shows there is nothing in religion." I have to tell you that all denominations agree on the two or three or four radical doctrines of the Christian religion. They are unanimous in regard to Jesus Christ, and they are unanimous in regard to the divinity of the Scriptures. How is it on the other side? All split up—you cannot find two of them alike. Oh, it makes me sick to see these literary fops going along with a copy of Darwin under one arm and a case of transfixed grasshoppers and butterflies under the other arm, telling about the "survival of the fittest," and Huxley's protoplasm, and the cellular hypothesis.

The fact is that some naturalists just as soon as they find out the difference between the feelers of a wasp and the horns of a beetle begin to patronize the Almighty, while Agassiz, glorious Agassiz, who never made any pretensions to being a Christian, puts both his feet on the doctrine of evolution and says, "I see that many of the naturalists of our day are adopting facts which do not appear observation or have not passed under observation." These men warring against one another—Darwin warring against Lamarche, Wallace warring against Cope, even Herschel denouncing Ferguson.

They do not agree about anything. They do not agree on embryology, do not agree on the gradation of the species. What do they agree on? Herschel writes a whole chapter on the errors of astronomy. La Place declares that the moon was not put in the right place. He says that if it had been put four times farther from the earth than it is now there would be more harmony in the universe, but Lionville comes up just in time to prove that the moon was put in the right place.

How many colors woven into the light? Seven, says Isaac Newton. Three, says David Brewster. How high is the aurora borealis? Two and a half miles, says Lina. One hundred and sixty-eight miles, says Twining. How far is the sun from the earth? Seventy-six million miles, says Humboldt. Ninety million miles, says Henderson. One hundred and four million miles, says Mayer. Why, there is a little difference of 28,000,000 miles. All split up among themselves—not agreeing on anything. They come and say that the churches of Jesus Christ are divided on the great doctrines. All united they are, in Jesus Christ, in the divinity of the Scriptures. While they come up and propose to render their verdict, no two of them agree on that verdict.

"Gentlemen of the jury, have you agreed on a verdict?" asks the court or the clerk of the jury as they come in after having spent the whole night in deliberating. If the jury says, "Yes, we have agreed," the verdict is sealed, but sometimes one of the jurymen says, "I think the man was guilty of murder," another says, "I think he was guilty of manslaughter in the second degree," and another man says, "I think he was guilty of assault and battery, with intent to kill," the judge would say, "Go back to your room and bring in a verdict. Agree on something. Don't be so hard on the prisoner."

Here these infidel scientists have impaneled themselves as a jury to decide this trial between infidelity, the plaintiff, and Christianity, the defendant, and after being out for centuries they come in to render their verdict. Gentlemen of the jury, have you agreed upon a verdict? No, they say, look for another 500 years and deliberate and agree on something. There is not a poor, miserable wretch in the Tombs court to-morrow that could be condemned by a jury that did not agree on the verdict, and yet you expect us to give up our glorious Christianity to please these men who cannot agree on anything.

Ah, my friends, the church of Jesus Christ instead of falling back, is on the advance! I am certain it is on the advance. O Lord God, take Thy sword from Thy thigh and ride forth to the victory!

I am mightily encouraged because I find among other things that while this Christianity has been bombarded for centuries infidelity has not destroyed one church, or crippled one minister, or uprooted one verse of one chapter of all the Bible. The church all the time getting the victory, and the shot and shell of its enemies nearly exhausted.

I have been examining their ammunition lately, and I have looked all through their cartridge boxes. They have not in the last twenty years advanced one new idea. They have utterly exhausted their ammunition in the battle against the church and against the Scriptures, while the sword of the Lord Almighty is as keen as it ever was. We are just getting our troops into line. They are coming up in companies, and in regiments, and in brigades, and you will hear a shout after awhile that will make the earth quake and the heavens ring with "Alleluia!" It will be this, "Forward, the whole line!"

And then I find another most encouraging thought in the fact that the secular printing press and pulpit seem harnessed in the same team for the proclamation of the gospel. Every Wall street banker to-morrow in New York, every State street banker to-morrow in Boston, every Third street banker to-morrow in Philadelphia, every banker in the United States, and every merchant will have in his pocket a treatise on Christianity, a call to repentance, ten, twenty or thirty passages of Scripture in the reports of sermons presented throughout these cities and throughout the land to-day. It will be so in Chicago, so in New Orleans, so in Charleston, so in Boston, so in Philadelphia, so everywhere.

I know the tract societies are doing a grand and glorious work, but I tell you there is no power on earth to-day equal to the fact that the American printing press is taken up the sermons which are preached to a few hundred or a few thousand people and on Monday morning and Monday evening, in the morning and evening papers, scattering that truth to the millions. What a thought it is! What an encouragement for every Christian man!

Besides that, have you noticed that during the past few years every one of the doctrines of the Bible came under discussion in the secular press? Do you not remember a few years ago, when every paper in the United States had an editorial on the subject, "Is There Such a Thing as Future Punishment?" It was the strangest thing that there should be a discussion in the secular papers on that subject, but every paper in the United States and in Christendom discussed, "Is There Such a Thing as Retribution?" I know there were small wits who made sport of the discussion, but there was not an intelligent man on earth who, as the result of that discussion, did not ask himself the question, "What is going to be my eternal destiny?" So it was in regard to Tyndall's prayer-gauge.

About twelve years ago, you remember, the secular papers discussed that, and with just as much earnestness as the religious papers, and there was not a man in Christendom who did not ask himself the question: "Is there anything in prayer? May the creature impress the Creator?" Oh, what a minority fact, what a glorious fact—the secular printing press and the pulpit of the church of Jesus Christ harnessed in the same team!

Then look at the international series of Sunday-school lessons. Do you know that every Sabbath, between 3 and 5 o'clock, there are 5,000,000 children studying the same lesson—a lesson prepared by the leading minds of the country and printed in the papers—and then these subjects are discussed and given over to the teachers, who give them over to the children? So, whereas, once, and within our memory, the children nibbled here and there at a story in the Bible, now they are taken through from Genesis to Revelation, and we shall have 5,000,000 children forestalled for Christianity. My soul is full of exultation. I feel as if I could shout—I will shout, "Alleluia, the Lord God omnipotent reigneth!"

Then you notice a more significant fact, if you have talked with people on the subject, that they are getting dissatisfied with philosophy and science as a matter of comfort. They say it does not amount to anything when you have a dead child in the house. They will tell you, when they were sick and the door of the future seemed opening, the only comfort they could find was in the Gospel. People are having demonstrated all over the land that science and philosophy cannot solace the trouble and woes of the world, and they want some other religion, and they are taking Christianity, the only sympathetic religion that ever came into the world.

Now, there are some men who say they have never seen Christ crowned in the heart, and they do not believe it is ever done. There is a group of men who say they have never heard the voice of Christ; they have never heard the voice of God. They do not believe it ever transpired or was ever heard—that anything like it ever occurred. I point to 20,000,000 or 1,000,000 people who say, "Christ was crowned in our hearts' affections; we have seen Him and felt Him in our souls, and we have heard His voice; we have heard it in storm and darkness; we have heard it again and again." Whose testimony will you take? These men who say they have not heard the voice, have not seen the coronation, or will you take the thousands and millions of Christians who testify of what they saw with their own eyes and heard with their own ears?

Yonder is an aged Christian after fifty years' experience of the power of godliness in his soul. Ask this man whether, when he buried his dead, the religion of Jesus Christ was not a consolation. Ask him if through the long years of his pilgrimage the Lord ever forsook him. Ask him if, when he looks forward to the future, if he has not a peace and a joy, and a consolation the world cannot take away. Put this testimony of what he has seen and what he has felt opposite to the testimony of a man who says he has not seen anything on the subject or felt anything on the subject. Will you take the testimony of people who have not seen or people who have seen?

You say morphia puts one to sleep. You say in time of sickness it is very useful. I deny it. Morphia never puts anybody to sleep; it never alleviates pain. You ask me why I say that. I have never tried it. I never took it. I deny that morphia is any soothing to the nerves or any quiet in time of sickness. I deny that morphia ever put anybody to sleep, but here are twenty persons who say they have all felt the soothing effects of a physician's prescribing morphine. Whose testimony will you take? Those who took the medicine or my testimony, I never having taken the medicine? Here is the Gospel of Jesus Christ, an anodyne for all trouble, the mightiest medicine that ever came down to earth. Here is a man who says: "I don't believe in it. There is no power in it." Here are other people who say: "We have found out its power and know its soothing influence. It has cured us." Whose testimony will you take in regard to this healing medicine.

I feel that I have convinced every man in this house that it is utter folly to take the testimony of those who have never tried the Gospel of Jesus Christ in their own heart and life. We have tens of thousands of witnesses. I believe you are ready to take their testimony. Young man, do not be ashamed to be a friend of the Bible. Do not put your thumb in your vest, as young men sometimes do, and swagger about talking of the glorious light of the nineteenth century and of there being no need of a Bible. They have the light of nature in India and China and in all the dark places on earth. Did you ever hear that the light of nature gave them comfort for their trouble? They have lancets to cut and juggernauts to crush, but no comfort. Ah, my friends, you had better stop your skepticism. Suppose you are put in this crisis: Oh, father, your child is dying. What are you going to say to her?

Colonel Ethan Allen was a famous infidel in his day. His wife was a very consecrated woman. The mother instructed the daughter in the truths of Christianity. The daughter sickened and was about to die, and she said to her father: "Father, shall I take your instruction, or shall I take mother's instruction? I am going to die now. I must have this matter decided." That man who had been loud in his infidelity, said to his dying daughter, "My dear, you had better take Your mother's religion. My advice is the same to you—oh, young man, you had better take your mother's religion. You know how it comforted her. You know what she said to you when she was dying. You had better take your mother's religion.

The sprinx, or bundle of reed pipes, is the prototype of the bagpipe.

Breed not quarrels.

Guard against quarrelsomeness.

Good breeding is surface Curistianity.

If a man knows himself thoroughly and his neighbor some, he is just about as wise as he can be.

The prosperity of people is proportionateto the number of hands and minds dos usefully employed.

Most men, until by losing rendered sager, will back their opinions by a wager.

—"Use boiled water to mix bread," a ysan expert on sanitary cooking.

Any life that is worth living for must be a struggle, a swimming, not with, but against the stream.

Human things must be known to be loved; divine things must be loved to be known.

NOTHING is done that a lawyer does not get into it.

12 880

KNOWLEDGE

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My physician advised me to use Hood's Sarsaparilla. After taking it in half doses for two weeks I felt better, so at different times afterwards I used it awhile and during the last year I have again been restored to invigorated health by it. I attribute my restoration to health to the use of Hood's Sarsaparilla. My son has had catarrh since quite young and last summer while attending school he used two bottles of

Hood's Sarsaparilla Cures

Hood's Sarsaparilla and said it did him more good than he realized from $100 for prescriptions, etc." NOAH J. HORNER, Postmaster and General Merchant, Stahlstown, Pennsylvania.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

BROKEN BONES.

HERE'S HOW THE UNFORTUNATE MAY MEND THEM.

The Different Varieties of Fractures and the Signs and Symptoms by Which They Are Recognized—Methods of Treatment.

ACCIDENTS are of such common occurrence nowadays, and consist so frequently in the fracture of some bone, that it may be interesting to give some general information about the way in which a fracture is produced, the varieties it is capable of presenting, the signs whereby it may be recognized, the treatment most suitable for it and peculiarities concerning the consolidation of a bone.

Every sudden and violent solution of continuity in a bone constitutes a fracture, which is always the result of the action of some force that is greater than the resistance the bony tissue is capable of opposing to it. The power brought to bear on a bone may, of course, be indefinitely great, and the strength with which the latter resists may also be below the normal; we may thus have a fracture caused by a fall of rock in a quarry, or, to go to the other extreme, by a simple movement in bed. In the former case the destructive agent is infinitely above the normal resistance of the bone, whereas in the latter the mildest muscular contraction is enough to break a bone that is extremely brittle, as can be observed in certain diseases.

A whole series of constitutional troubles exist, such as rachitis, or osteomalacia, in which the different portions of the skeleton are lacking in salts of lime and are honeycombed with numerous cavities which make them more especially predisposed to accidents of this nature.

According to whether a bone is broken into two independent portions or whether the fracture is only a partial one, we have the terms complete or incomplete fracture; and, in addition, there is the class of fractures in which the bone is crushed. When a fracture takes place without any harm being done to the skin, it is known as a simple one; but when the tissues which cover the broken bone are divided, either from the outside to the inside by the object which gives the blow, or from the inside to the outside by one of the fragments of the bone, the fracture is called compound, and is in direct communication with the open air.

Finally, a fracture is spoken of as direct when it is produced at the very point at which the force is brought to bear, and indirect when it occurs at some other point.

The surface of the broken bone is transverse, oblique, dentelated or comminuted. In the first case the bone is cut off in a clean section perpendicularly to its axis, in the second the direction of the solution of continuity is such that it forms a more or less acute angle with the axis of the bone, in the third irregular points are found fitting into each other on the two pieces of bone, and in the fourth the long fragments are numerous and of unequal size.

Various kinds of signs enable us to detect the existence of a fracture. These signs are termed rational, or tangible. The first class comprises the noise produced by the snapping of the bone, pain and loss of power over the limb; the latter, ecchymosis, deformation of the part, abnormal mobility and grating of the bone.

The rational signs of which the patient is conscious are the direct and immediate result of the fracture. After the sound that sometimes accompanies the fracture of a bone, but which may not be perceived on account of the rapidity with which the accident takes place, a very acute pain is felt exactly limited to the seat of the fracture, increased by the slightest movement, but disappearing almost entirely with rest. Lastly, there is loss of power to move the damaged limb, owing to the break in the lever to which the muscles are fastened.

The tangible signs are those which the surgeon himself can perceive. The contusion of the soft tissues about the fracture give rise to an ecchymosis. The separation of the fragments often deforms a limb in such a characteristic manner as to allow the diagnosis of the fracture to be made from a distance.

All of the signs that have just been alluded to are not found in every case of fracture and are not equally characteristic, whereas the noise which the bone makes in breaking, the pain, the impotence of the limb and the ecchymosis are signs of probability, the loss of shape, abnormal mobility and grating sound are positive signs of fracture, but it must never be forgotten that they may all be lacking, or else that those which exist may be so doubtful that it is impossible to say absolutely whether there is fracture or not.

When a fracture has been produced the first thing to be done is to prevent any movement of the fragments from the time the accident occurs until the injured person is definitely laid in bed. The region should then be placed in an apparatus as soon as the fragments have been brought back to their proper position. This is accomplished by bringing traction to bear on the two extremities of the bone until it has its proper length and until it has been replaced in the direction it normally occupies. When this has been effected nothing more is necessary than to keep the fragments in that position and to apply an apparatus in such a way that they cannot get out of place until consolidation has been obtained.

The different apparatus used for this purpose are very numerous and vary according to the age of the patient and to the segment of limb to which they are to be applied. Great care should be taken in every case not to apply an apparatus too soon on account of the swelling which usually exists for the first few days around the lesion. The best plan is to apply first an apparatus made of splints and bandages, and then in a few days, when the swelling has gone down, to replace it with an apparatus made with starch, dextrine, silicate, plaster or stucco, which can readily be left in position until complete consolidation has been obtained.

In a length of time that differs according to the age or condition of health of the patient, and also to the particular bone that has been fractured, the apparatus can be taken off and the joints can be allowed to execute certain movements. The skin of the limbs should be rubbed and masse to restore the circulation, which has necessarily been hindered, and the segments should be surrounded with layers of cotton kept in place by bandages that can be covered with silicate of potash. From this time on care should be taken not to hinder the action of the neighboring joints, and the patient should be encouraged to use the limb with the aid of a cane or crutches.

After every fracture there is an effusion of blood coming from the periosteum, the bone and the marrow. In a short time the vessels that have been opened become blocked up and only allow a certain amount of plastic lymph to come through their walls. This liquid, which becomes thicker and thicker, penetrates between the two fractured surfaces, goes up the centre of the bone to a certain height in each fragment and also passes to the outside and forms a thick coat about the damaged region.—New York Herald.

The System of the German Army.

It is impossible to conceive a more thorough system than that on which the German army is based. In every village there is a certain amount of money deposited in the town hall which is sufficient to keep all the soldiers in the village in food for thirty days after the declaration of war.

Next to the town hall are the armory, arsenal and barracks of the place. Here are the cannon and the smaller arms, the ammunition, and every requisite for war. The officers live in the building.

Scattered throughout the villages are the soldiers. Those who have passed the first term of service are engaged in various occupations. Every horse in the village is duly ticketed and appraised. At stated times the horse is taken from his position in the shafts of a carriage, or butcher's, baker's, or candlestick-maker's cart, mounted by a soldier, or hitched to a gun carriage, drilled into his business, and then returned to his owner. The instant war breaks out the horse becomes the property of William II.

This condition of things exists in every corner of the Empire. The instant the Emperor decides on war, the entire telegraphic and railway service is turned over to the State; the shoemaker in the village dons his uniform, jumps upon his neighbor's horse and reports himself at the barracks; the bag of money is put in the gun carriage; and within a few hours the entire force of the village, town or city, is standing in the road ready mounted and thoroughly equipped for active service. Everything is arranged, all contingencies are foreshadowed, and an army of three million men stands waiting for orders within a few hours after the declaration of war.

The Modern Vidocq.

Stranger—What do you do when a stranger asks you the way to a street you never heard of? Policeman—[illegible] him as a suspicious character.

House-Wives.

An attempt is being made in Edinburgh to teach young women to be good housewives. A diploma is given to those who pass satisfactory examinations in "practical housekeeping and management."

The fourth verse of the twentieth chapter of Revelations contains more words than any other verse in the New Testament.

In Southern California there is an immense mass of hardened lava that looks exactly like an inverted cup in an enormous saucer.

1110 Bus. Potatoes Per Acre.

This astonishing yield was reported by Abr. Hahn, of Wisconsin, but Salzer's potatoes always get there. The editor of the Rural New Yorker reports a yield of 736 bushels and 8 pounds per acre from one of Salzer's early potatoes. Above 1410 bushels are from Salzer's new seedling Hundred-fold. His new early potato, Lightning Express, has a record of 893 bushels per acre. He offers potatoes as low as $1.50 a barrel, and the best potat planter in the world for but $2.

IF YOU WILL CUT THIS OUT AND SEND IT with 10c. for postage to the John A. Salzer Seed Co., La Crosse, Wis., you will receive free his mammoth potato catalogue and a package of sixteen-day "Get There, Eli," radish. A

The bee is an artistic upholsterer. It lines its nest with the leaves of flowers' always choosing such as have bright colors. They are invariably out in circles so exact that no compass would make them more true.

$100 Reward. $100.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

The United States now has the deepest metal mines in the world, shaft No. 3 of the Tamarack copper mine having reached a depth of more than 3,700 feet. The Przibram mine in Austria is 3,675 feet.

Buy the baby a dress with money saved from malliable articles in drug line. West's Nerve and Brain Treatment, $1.00; Liver Pills, 25c.; Prescription "200," Best Worn Remedy, 25c.; Porous Plasters, 25c. Free catalogue. E. A. Hall, Charleston, S. C.

In some of the ancient temples of Egypt perfectly sound timber of tamarisk wood has, it is said, been found connected with the stone work which is known to be at least 4000 years old.

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people prove that HOOD'S CURES.

Hood's Pills assist digestion.

A man at Jonesboro, Ind., has a cat that not only associates with chickens, but roosts with them at night.

If you wish to do the easiest and quickest week's washing you ever did, try Dobbins' Electric Soap next washday. Follow the directions. Ask your grocer for it. Been on the market 24 years. Take no other.

The Chinese have a superstitious dread to black and blue, but regard red as a lucky color.

For Throat Diseases, Coughs, Colds, etc., effectual relief is found in the use of *"Brown's Bronchial Troches."* Price 25 cts. *Sold only in boxes.*

A Roumanian lady is at her own expense constructing a railway from one of her estates to the nearest town.

Impaired digestion cured by Beecham's Pills Beecham's—no others. 25 cents a box.

The iron cage as a prison was invented in France by the bishop of Verdun in the time of Louis XI., and the bishop, himself was the first prisoner to be placed in it.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion, or prostration, another with pain here and there, and in this way they all present, alike to themselves and their easy-going and indifferent, or overbusy doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, then are all only *symptoms* caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, *directed to the cause* would have entirely removed the disease, thereby dispelling all those distressing symptoms and instituting comfort instead of prolonged misery.

The lady whose portrait heads this article is Mrs. Ida Coventry, of Huntsville, Logan County, Ohio. She had an experience which we will permit her to relate in her own language. It illustrates the foregoing. She writes: "I had 'female weakness' very bad—in bed most of the time, dragging down pains through my back and hips; no appetite; no energy. The family physician was treating me for 'liver complaint'. I did not get any better under that treatment so I thought I would try Dr. Pierce's Favorite Prescription and his 'Golden Medical Discovery.' I felt better before I used one bottle of each. I continued their use until I took six bottles of each. In three months' time I felt so well I did not think it necessary to take any more. In childbirth it does what Dr. Pierce recommends it to do—lessens the pain and perils to both mother and child and shortens 'labor'. I would like to recommend Dr. Pierce's Extract of Smartweed to those who have never tried it; it surely is the best thing for cholera morbus, or pain in the stomach I ever used; it works like a charm. I try never to be without it."

The following is from Mrs. Harriet Hards, of Montpelier, Idaho: "I have enjoyed better health since I began treatment with Dr. Pierce's Favorite Prescription, for leucorrhea and uterine debility than I have for sixteen years. I am cured of my trouble, and now weigh one hundred and sixty-six pounds, whereas my weight for many years stood at one hundred and twenty-five pounds. With pleasure, I remain,"

Yours truly,

Mrs Harriet Hards

The following is from Mrs. M. A. McAllister, of Lim Rock, Jackson Co., Ala.: "I was in bad health; age was working upon me, and I had ulceration of the womb; could not get about. I took Dr. Pierce's Favorite Prescription and it cured me; I felt ten years younger. I have not had any return of my trouble. I am the mother of thirteen children and I am fifty-three years old, have never seen a better woman's friend than your medicine. I have recommended it to my friends here, and it has never failed in any case, so let me thank you for the good it did me."

Yours truly,

M A McAllister

For "worn-out," "run-down," debilitated school teachers, milliners, dressmakers, seamstresses, general housekeepers, and overworked and feeble women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "cure-all," but admirably fulfills a singleness of purpose, being a most potent specific for all those chronic weaknesses and diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vigor and strength to the whole system. It cures weakness of the stomach, indigestion, bloating, nervous prostration, hysteria, debility and sleeplessness. A Treatise (168 pages, illustrated), on "Woman and Her Diseases," *sent sealed in plain envelope*, on receipt of ten cents to pay postage. Address, World's Dispensary Medical Association, Invalids' Hotel and Surgical Institute, Buffalo, N. Y. It contains a vast number of testimonials with half tone, or phototype portraits of their authors and gives the full address of each.

Use ST. JACOBS OIL FOR PAINS

RHEUMATIC, NEURALGIC, SCIATIC.

And all the World Knows the CURE is SURE.

Diplomacy and Cookery.

The importance of cooks in the political world is much greater than most people suppose. An ambassador's influence has often been in proportion to the skill of his cook.

On a celebrated occasion in Vienna, when there was much excitement in all the European courts over affairs of international moment, the French Ambassador was suddenly recalled by his government.

"It is a very grave affair, is it not," Prince Metternich was asked by a lady at a court ball, "this recall of the Ambassador?"

"Not so grave, I assure you, madam," the Prince responded, "as it would have been if it had been the French Ambassador's cook who was recalled. The Ambassador can easily be replaced; it would be difficult to replace his cook!"

At one time the French embassy at Rome was equally famous for its cook, who was admiringly known as "His Excellence, Monsieur Pierre." It is possible that Monsieur Pierre was too well aware of the influence which his cookery exerted in international affairs; at any rate, when the French Ambassador sent for him one day, and ordered him, on three hours' notice, to prepare a dinner for the Austrian minister, he protested energetically.

"Monsieur l'ambassadeur," he said, "it is impossible! A grand dinner in three hours!"

"No matter," said the Ambassador; "you must do the best you can. I will tell the minister that you had but short notice."

Monsieur Pierre put on a grand air. "I formally declared to you," he said, "that I am unable to prepare a dinner in that time. Your Excellency must not suppose that I can scratch up a dinner the way you can scratch up a dispatch!"

This time it was not the Ambassador who was recalled, but the cook. He was discharged on the spot, greatly to the sorrow of the diplomatic corps in the Eternal City.—Youth's Companion.

Hogs.

Hogs have their parasites like other animals, and they wallow in the mud as a relief. In the winter, when slush and mud are undesirable, an excellent method of affording relief is to place a rough post in the pig pen, not less than six inches in diameter, which will be found very beneficial to the pigs, as they can then rub themselves. Fine coal ashes dusted over their backs is also a preventive of the attacks of parasites.

In Luck.

Judge—How did you come to be intoxicated? Prisoner—Celebrating Judge—Celebrating what? Prisoner—Wife's elopement with my large creditor.

The Shah of Persia pretends to date his title back for a thousand years.

Dr. Kilmer's SWAMP-ROOT cures all Kidney and Bladder troubles. Pamphlet and Consultation free. Laboratory Binghamton, N. Y.

Sitka, the capital of Alaska, is the most northern city in