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ashington Boy Was Saved.

Then our boy ie broke out night to be he had a of his neck птря. Не ndance for the doctor ordered a e the sore, d continued about four roke in two nning sore erofula and dicine. A somewhat cured by ded to give while his ck healed

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REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: The Home Life-It Points Out the Duty of Parents and Admontance the Children-Bon's Stuff the Young People With Religion. (Copyright 1880.1

People With Religion.

(Copyright 1981)

Washington, D. C.—This discourse of Dr. Talmage will interest young men, willed it is fall of advice and encouragement to parents who are trying to bring up their shildren aright; text. Proverbs x., 1, "A wise son marketh a glad father, but a foolesh son it the locations of his mother."

In this graphic way Solomon sets forth the idea that the good or evill behavior of children blesses or blights the parental beart. I know there are persons who seem to have no especial interest in the welfare of toeir children. The father says; "Ms boy must take the risks I took in life. It be turns out well, all right. If he turns out well, all right. If he turns out well, all right. If he turns out lill, he will have to bear the consequences. He has the same chance that I had, He must take care of himself." A shepherd might just as well thrust a lamb into a don of flours and say, "Little lamb, take care of yearself."

Nearly sill the brute creation are kind enough to look after their young. I wangoing through a woods, and I heard a shrill cry in a nest. I climbed up to the bird's nest, and I found that the old bird had left the brood to starve. But thin is a very rare occurrence. Generally a bird will be your eyes out rather than surrender her young to your keeping or you touch. A hion will rend you if you comfoo near the w.elps. Even the barnyardowl, with its cumsy foot and heavy wing will come at you if you approach its young too nearly, and God certeinly intended to have fathers and mothers as kind as the brutes.

Christ comes through all our households to-day, and He says: "You take care of the bodies of your children and the minds of your children. What are you doing for their immortal souls?" I read of a shift that foundered. A life-boat was launched Many of the passengers were in the waters A mother, with one hand beating the wave and the other band bolding her little child-out toward the Brobont, cried out. "Save my child!" And that impassioned cry is the one that fields no cho in every parental beart in this land to-day. "Save my child!" That man cut there says: "I have long it my own way through life, I have got along tolerably well, the world has buffeter me, and I have in the many a hard strangle It don't make much difference what happens to me, but save my child!" You see I have a subject of stupendous import, and I am going, as God may help me, to shou the cause of parental solicitude and ther Christ comes through all our household the alleviations of that solicitude.

the alleviations of that solicitude.

The first cause of parental solicitude, I think, arises from the imperfection of parents on that own part. We all some how want our 'hiddren to avoid our fasits. We hope that it we have any excellence; they will copy them. But the probability is they will copy our faults and court our excellences. Children were applied to be echose of the parental life. Some one meets a lad in the back street, fluds him smoking and says: "Why, I am astonished at your What would your father say if he knew this? Where did you get that cigar?" "Oh, I picked it up on the street." "What would your father say "Oh, I picked it up on the street." "What would your father say and your mother say if they knew this?" "Oh," he replies "that's nothing. My father smokes!" There is not one of us to-day who would like to have our children copy all our examples. And that is the cause of the solicitude on the part of all of us. We have so many faults we do not want them copied and stereotyped in the lives and characters of those who come after us. hose who come after us.

The solicitude arises from our conscious

insufficiency and unwisdom of discipline.
Out of twenty parents there may be one parent who understands how thoroughly out of twenty parents there may be one parent who understands how thoroughly and skillfully to discipline; perhaps not more than one out of twenty. We, nearly all of us, err on one side or on the other. Here is a father who says, "I am going to bring up my children right; my sons shall know nothing but religion; shall see nothing but religion," They are routed out at 6 o'clock in the morning to recite the Ten Commandments. They are awakened up from the sofe on Sunday night to recite the Westminster Catechism. Their bedroom walls are covered with religious pictures, and quotations of Scripture, and when the boy looks for the day of the month he looks for it in a religious almanae. If a minister comes to the house, he is requested to take the boy ander and tell him what a great sinner he is. It is religion morning, noon and night.

Time passes on, and the parents are wall-ing for the return of the search of the return of the search.

morning, noon and night.

Time passes on, and the parents are waiting for the return of the son at night. It is 9 o'clock, it is 10 o'lock, it is 11 o'clock, it is 12 o'clock, it is half-past 12 o'clock. Then they hear a rattling of the night key, and George comes in and hastens upstairs lest he be accosted. His father says, "George, where have you been?" He says, "I have been out." Yes, he has been out, and he has terred on the broadroad to ruin for this life and ruin for the life to come, and the father says to his wife, "Mother, the Ten Com-mandments are a failure; no use of West-minster Catechism; I have done my very

mandments are a fallure; no use of Westminster Catechism; I have done my very
best for that boy; just see how he has
turned out." Ah, my friend, you stuffed
that boy with religion; you had no sympathey with innocent hilarities; you had
no common sense. A man at middito said
to me, "I haven's much desire for religion
my father was as good aman as ever he ed,
but he jammed religion down my threat
when I was a boy until I got disgusted
with it, and I haven't wanted any of it
since." That father erred on one side.

Then the discipline is an catter failure
in many households because the father
pulls one way and the mother pulls the
other "say. The father says," My son, I
told you if I ever found you guilty of falsehood again I would chastise you, and I am
going to keep my promise." The mother
says: "Don't! Let him off this time."

A father says, "I have seen so many that
make mistake by too great asverity in the
rearing of their children. Now, I will let
my bey do as he pleases. He shall have
full awing. Here, my son, are tickets to
the theatra and opera. If you want to play
cards, do so; if you don't want to play
cards, do so; if you don't want to play
cards, you need not to play them. Go
when you want and come back when you
want to. Have a good time. Go 't!'' Giva boy plenty of money and ask him not
what he does with it, and you pay his way
straight to perdition. But after awbite
the lad thinks he ought to have a st!'i
larger supply. He has been treated, and
he must treat. He must have wine supors. There are larger and larger exponses. pora. There are larger and larger ex

After awhile one day a messenger from the bank over the way calls in and says to the father of the household of which I am speaking, "The officers of the bank would like to have you step over a minute." The father steps over, and the bank officer says, "Is that your check?" "No," he says, "Is that your check?" "No," he says, "Is that your check?! "No," he says, "Is that your check. I nevermade an 'H' in that way, I never put a curl to the 'Y' in that way. That is not my writing. That is not my signature. That is a counterfeit, send for the police, "Stop!" says the bank officer. "Your sor wrote that."

Now the father and mother are waiting for the son to come home at night. It is

Now the father and mother are waiting for the son to ocme home at night. It is 12 o'clock, it is half-past 12 o'clock, it is 1 o'clock. The son comes through the half-way. The father says: "My son, what does all this mean? I gave you every opportunity. I gave you all the money you wanted, and here in my old days I find that you have become a spendthrift, a libertine and a sot." The son says: "Now, father, what is the use of your talking that vay' You told me to go it, and I just took voir suggestion." And so to strike the medium between severity and too great leadency, to strike the uappy hedding between the two and train our children for God and for heaven, is the anxiety for every intelfor heaven, is the anxiety for every intel

But for the most part the abilities that live sometimes get cross and pick up but words in the stroot or are disposed to quarriel with brother or sister and show that they are wicked. You see them in the Sabbath-school class. They are so sunsiting and bright you would relink they were always so, but the mother looking over at them remembers what an awful time she had to get them really. Thee passes on. They get considerably older, and the son counter burring on his appearance the marks of defeat, or the daughter practices some little deception in the household. The mother any, "I can't always be scoling and fretting and fielding fault, but this must be stopped." So la many a household there is the sign of the But for the most part the obilizen the

trutniumes of what the hible says when it declares. "They go natray as soon as they be born, speaking iles."

Beine go to work and try to correct all this, and the boy is pleted at and picked at. That always is rutnous, There is more belp in one good thunderstorm than in five days of cold drizals. Better the old fashioned style of chastisement, if that be necessary, than the fretting and the scolding which have destroyed so many.

There is also a cause of great solicitude sometimes because our young people are surrounded by so many temptations. A castle may not be taken by a straightforward slage, but suppose there be inside the castle an enemy, and in the night he shoves back the bolt and swings open the door. Our young folks have fees without and they have fees within. Who does not understand it? Who is the man here who is not aware of the fact that the young people of this day have tremendous temptations?

Oh, how many traps set for the young:

people of this day have tremendous temptations?

Oh, how many traps set for the young' Styles of temptation just suited to them. Do you suppose that a man who wont clear to the depths of dissipation went down in one great plunge? Oh, not let first it was a fashionable hotel. Marbie floor. No unclean pictures belind the counter. No drunken hiccough while they drink, but the click of cut glass to the elegant sentiment. You sek that young man now to go into some low restaurant and get a drink, and he would say, "Do you mean to insult me?" But the fashionable and the clegant hotel is not always closes by, and now the young man is on the down grade. Varther and farther down until he has about struck the botion of the depths of rain. Now be is in the low restaurant. The cards so greasy you can hardly tell who has the best hand. Gambling for drinks. Shaffis away, shuffle away. The landlord stands in his short sleeves, with his hands on his hips, waiting for an order to fill up the glasses.

The clock strikes twelve—the folling of

The clock strikes twelve-the tolling of The clock strikes twelve—the tolling of the funeral beli of a soul. The breath of eternal woe flushes in that young man's cheeks. In the jets of the gaslight the flery tongue of the worm that never dies. Two o'clock in the morning, and now they are sound asleep in their chairs. Landlord comes around and says "Wake up, wake up! Time to shut up!" "What!" says the young man. "Time to shut up!" Push them all out into the night air. Now they are going home. Going home! Let

Push them all out into the night air. Now they are going home. Going nome! Let the wife erouch in the corner and the children hide under the bed. What was the history of that young man? He began his dissipations in the barroom of a Fifth avenue hotel and completed his damnation in the lowest gregshop.

Sometimes sin does not hait in that way. Sometimes sin does not hait in that way. Sometimes all of the figure in the drawing roam. There are leprous hearts sometimes admitted in the highest circles of society. He is so elegant, he is so bewitching in his manner, he is so reduced, he is so educated, no one suspects the sinful design, but after a while the talons of death come forth. What is the matter with that come forth. What is the matter with that house? The front windows have not been open for six months or a year. A shadow has come down on that domestic hearth, a has come down on that domestic hearth, a shadow thicker than one woven of miduight and burricane. The ageny of that parent makes him say. "Oh, I wish I had buried my children when they were small!" doss of property? No. Death in the family? No. Madness? No. Some villain, kid gloved and diamonded, lifted that cup of domestic biss until the sunlight struck it, and all the rainbows played around the rim and then dashed it into desolation and wee, until the harples of darkness clapped their hands and all the voices of the pit uttered a lond "Ha, ba!"

The statistic has never been made up in

The statistic has never been made up in these great cities of how many have been destroyed and how many beautiful homes have been overthrown. If the statistic could be presented, it would freeze your blood in a solid cake at your heart. Our great cities are full of temptations, and to vast mutitudes of parents these temptations become a mutter of great solicitude.

Begin early with your children. You stand on the banks of a river and you try to change its course. It has been rolling now for 100 indies. You cannot change it. But just go to the source of that river, go to where the water just drips down on the rock. Then with your kalfe make a channel this way and a channel that way, and it will take it. Come out and stand ou the nel this way and a channel that way, and it will take it. Come out and stand on the banks of your child's life when it is thirty or forty years of age, or even twenty, and try to change the course of that life. It is too late! It is too late! Go farther up at the source of life and nearest to the mother's beart, where the character starts, and try to take it in the right direction. But, oh, my friend, be careful to make a line, a distinct line between innocent bilarity on the ona hand and vicious bilarity on the other. Do not think your children are going to ruin because they make a racket. But do not laune at your child's sin because it is smart. If at your child's sin because it is smart. If you do, you will cry after awhile because it is malicious. Hemember it is what you it is malicious. Hemember it is what you do more than what you say that is going to affect your children. Do you suppose Noah would have got his family to go into the ark if he staid out? No. His sons would have said, "I am not going into the boat; there's something wrong; father won't go in; if father stays out, 'lli stay out."

Are all your children safe? I know it is a Are all your children safe? I know it is a stupendous question to ask, but I must ask it. Are all your children safe? A mother, when the house was on lire, got out the household goods, many articles of beautiful furniture, but forgot to ask till too late, "Are the children safe?" When the elements are melting with forvent heat and God shall burn the world up and the cry of "Fire! Fire!" shall resound amil the mountains and the valleys, will your children be safe?

I wonder if the subject strikes a chord to

children be safe?
I wonder if the subject strikes a chord in the heart of any man who had Caristian parentage, but has not lived as he ought? God brought you here this morning to have your memory revived. Did you have a Christian ancestry? "On yes!" says one man. "If there ever was a good woman, my mother was good." How she watched you when you were sick! Others wearied, If she yot wearr, she nevertheless was you when you were sick! Others wearled, if she got weary, she nevertheless was wakeful, and the medicine was given at the right time, and when the pillow was hot she turned it. And, ob, then, when you began to go astray, what a grief it was to

her beart! All the scene comes back. You remember the chairs, you remember the doorslif where you played, you remember the too. of her voice. She seems calling you now, not by the formal title with which we address you, saying, "Mr." this or "Mr." that, or "Honorable" that. It is just the first name, your first name, she calls you by this morating. She bids you to a better life. She says: "Forget not nil the counsel I gave you, my wandering boy. Turn into paths of righteousness. I am waiting for you at the gate." Ge, yes, God brought you here this morning to have that memory revived, and I shout upward the tidings. Angola of field sent forward the news. Ringl Ringl The doud is alive again, and the lost is found! All the scene comes back, You remem-

Front Flowers.

The phenomenon called "frost flow ers" was discussed before the Biological society in Washington recently by Dr. L. H. Dewey. The so-called flowers are composed of tee which forms on frosty mounings in autumn and early winter on certain plants. The peculiar thing to be explained is that frost flowers do not form on all plants but only on about 26 species, as far as yet known. Among these are frostweed, dittany, marsh fleabanes and cultivated heliotrope. The phenomenon is apparently due to capillarymovement of water in the plant, but a wholly satisfactory explanation is lacking.

Value of Sosp as a Disinfectant, Soap is an important health factor. White almond soap and potash soap are claimed to destroy cholera germa In all germ diseases copious use of soap in washing is recommended by physicians. It is not only the removal of dirt and effete matter by the use of soap, but the destruction of microbes, parasites and germs of disease.

HOUSEHOLD MATTERS.

Biscuit Work Cushlons. Biscuit-work cushions are among the latest things out in the way of fancy work. They are made of little balls of cotton covered with brightcolored silks or ribbon. The balls are all stitched together and sewed on to the silk or woolen foundation, which is made into a case, which buttons over a square pillow of down or feathers. The effect is very handsome. The sending of a biscuit pillow or cushion is understood to mean that the recipient "takes the cake." Some of the little silk-covered balls are delicately tufted to resemble a bis-

Arranging the Table For a Formal Dinner. The plates, which should be placed at even distances apart, usually two and one-half feet, should be as handsome as one can afford, and the silver is arranged with two dinner forks, a fish and an oyster fork at the left of each plate. At the right are two din-ner knives and a soup spoon. Fish knives are no longer used, the fork being considered sufficient to out the A cut-glass or Bohemian glass goblet for water should be placed at the right. The goblet is now deemed more elegant than the tumbler. ice-water is not placed upon the table nowadays, but is left on the sideboard in glass pitchers, from which it is served by the servant when needed. The floral decorations vary according to individual taste. A centre-piece should never be too large, and should never extend within a foot of the plates. nor be so high that the guests cannot look over it .-- Woman's Home Com-

Beauties of "Blue Booms."

There is no color so valuable in decoration as blue, nor one from which so many schemes may be evolved. For a sunny room blue may be used entirely, as far as wall-papers, carpets or draperies are concerned, or blue and green. A blue and green room looks best with green stained furniture, and is more appropriate for a library or bed-room, but as this furni-ture is found sometimes in diningrooms and halls it may be used there

An artistic though inexpensive dining-room for a small house can be well carried out in blue and green. As there will be but little space the walls may be painted in pale blue, and the wood-work should be in a deeper shade. A square of blue carpet should cover the floor, and the window curtains should be of a bright shade of green. A nice suit of green-stained and redseated furniture, consisting of sideboard, table, two armchairs and four small chairs can be bought at a moderate price, and these with some blue and white ornaments will look effec-

Convenient Book Weights.

Nothing harms a handsomely bound book more quickly than to "stand on a strain." When placed in this un-gainly position on the book shelves— intended to stand upright, but leaning crookedly to one side because of extra space-the binding soon becomes loosened, and the volume takes on a look of want of care. Extra volumes to fill in the space and keep each book in a firm, upright position, cannot always be had, and it is then we realize the advantage of the book weight.

These book weights are among the latest ideas in library conveniences. They are intended to stand on the shelves or desks at the ends of rows of books. They come in various forms and styles—triangular, cube, octagon and wedge shape.

Everyone who has ever attempted to set a row of books upon a shelf or table will realize the convenience of articles of this sort. Square blocks of granite, marble or agate are always useful. Blocks of onyx framed in silver are very handsome, and the plain blocks of onyx are also used, but these prove rather expensive, and no more convenient than the cheaper weights.

With so many conveniences for book marking and binding and holding in proper positions when stered upon the shelves there is no reason why the book-lover should not own a fine collection of the works of favorite authors and keep them in attractive form at very slight expense.

Recipes. Apples Fried in Batter-Beat three eggs well, add a tablespoonful of sugar and three of flour; slice the apples; dip them in the batter and fry in butter; take them up, sprinkle with powdered sugar and serve hot.

Drawn Butter-Cook together s tablespoonfal each of butter and flour, and when they reach the bubbling point pour upon them a half pint of boiling water, and cook, ways stirring, until the sauce thickens. Season to taste.

Tripe in Batter-An excellent batter for tripe is made as follows: Mix gra-lually one cupful of flour with one of sweet milk, then add an egg well beaten and a little salt; drain the tripe and wipe as dry as possible, dip in the batter and fry in hot lard or drippings. The same batter may be used in cooking pigs' feet or salt pork.

Fruit Jelly-Dissolve one-half box of gelatine in twice the quantity of water (it will require about one hour to do this); add the jnice of two lemons and strain; when it begins to thicken add two cranges, cut up, two bauanas, one-quarter of a pound of figs and one-quarter of a pound of English walnuts and set away to

Cheese Canapes-Cut bread into slices one-third of an inch thick. Cut these into rounds with a biscuit outter or rumove the crusts with a knife and serve in squares. Season with some grated cream cheese with cavenae peoper and mustard. Fry the bread in butter. As the bread browns remove to a pan. Sprinkle with the grat-d cheese and place in a hot oven until the sheers has melted.

Chick n Cutlets-Cook half a ful of floor in one-third of a cupful of butter, add one cupful of stock, onethird of a cupful of milk, a beaten egg and a pint of chopped chicken. Seas n with level teaspoonful salt, saltspoonful popper. When cold form into catlets, dip in egg and bread crumbs. Press a duchess potato mixture ar and the edge of each. Bake until brown. Fill the spaces with pens. Only one-unit can of pens is nesded.

THE SABBATH SCHOOL:

INTERNATIONAL LESSON COMMENTS FOR APRIL I.

Subject: The Reatitudes, Matt. iv., 25 to v., 12-Golden Text. Matt. v., 8-Memory Verses, 3-9-Commentary on the Day's Lesson.

the Day's Lesson.

25. "Great multitudes." Attracted by His great mirrelee. This even according to the Jews was one proof of the days of the Messiab. "Decapolis." A country east of the sea of Gaillee, containing ten cities. Thus we see that His fame had sprend, and the people were coming to Him from all directions.

1. "Seeing the multitude." He was impressed with their great need. "Into a mountain." Near the center of the west coust of the sea of Gaillee, a few miles back from the scashore, now called the "Horns of Hattin." He could be heard much better in the mountain. "When He was set." The usual position for teaching among the Jews. They stood to read the Scriptures but sat to teach. "His disciples came unto Him. They occupied a position near to Him and the multitude was farther away.

2. "Occused His mouth." The

was farther away.

2. "Opened His mouth," The expression marks the solemnity and importance of the discourse. The Lord has given us a mouth, and we must open it and confess the truth without fear. "And taught them."

"he moment has come when the principles The moment has come when the principles of the new covenant are to be enunciated.

3. 'Blessed.' Happy. The dispositions here recommended are not only the way to future blessedness, but they also immediately confer the truest and most noble future blessedness, but they also immediately confer the truest and most noble happiness. "Poor in spirit." All the beatitudes are affixed to unlikely conditions, to show that the judgment of Christ and of the world are different. One who is deeply sensible of his spiritual poverty and wretchedness. The general opinion is, happy is the person who is rich, and great, and honorable in the world. The philosophers did not reckon humility among their moral victues, but Christ puts its first. "Theirs ia." Now, at this present time, "The kingdom of heaven." The kingdom of heaven." The kingdom of heaven and the kingdom of God mean the same thing, and have reference to that spiritual kingdom which Christs sets up in the hearts of of God as being, "flighteousness, peace and joy in the Holy Ghost." Rom. 14:17. But why called a kingdom? I. Because it has its laws—the procepts of the Gospel. 2. Its subjects—all who believe in Jesus Christ. 3. Its King—the Sovereign of heaven and earth. It is called the kingdom of heaven because God designs His kingdom of grace here to resemble the kingdom of flory above.

dom of heaven because God designs His kingdom of grace here to resemble the kingdom of giory above.

4. "They that mourn." That is, those who, consolous of their spiritual poverty, mourn. 1. On account of sin and it consequences. 2. Because of having offended a holy and righteous God. "They shall be comforted." The Lord comforts by speaking the words of pardon and peace to their hearts. True joy is frequently the fruit of sorrow. This promise is positive, "shall be" comforted. Our Lord in pronouncing "the poor" and "the mourners" happy does not say that a state of poverty and mourning is to be desired; but they are pronounced happy because, sooing their spiritual poverty and mourning on account of their shas and barrenness of soul, they have the promise of the "kingdom of heaven" and "the confort of the Holy Ghost."

5. "The meek." They who suffer in

Holy Ghost."

5. "The meek." They who suffer in love, or love in patience; they who, in the strength of love, boldly yet meekly, meekly yet boldly, bear injustice, and thereby conquer. When this due composure of mind has reference to God, it is termed "resignation;" when it is exerted towards men, it is "mildness and gentleness;" when we consider it with regard to ourselves, we style it "patience." The meek can be could

men, it is "mildness and gentleness", when we consider it with regard to ourselves, we style it "patience." The meek can be cool when others are hot, and have the rule of their own spirits. "Inhorit the earth." The land; an expression frequently used by the prophets to signify the had of Canaan Under this figure our Lord promises the abundance of spiritual good provided for in the Gospel. The Canaan of perfect rest and joy and peace is the inheritance of those who are truly meek.

6. "Hunger and thirst." A figurative expression. Hunger and thirst are the strongest of bodily appetites. "After right councess." The state, or quality, of being right with God: exact rectitude; holiness, comprehending holy principles, and affections of heart, and conformity of life to the divine law. Bighteousness here is taken for all the blessings of the New Covenant; a full restoration to the image of God. "Shall be filled." With righteousness. Everything else fails to satisfy. God has Himselt created the desire and He will satisfy the sout. Spiritual hungering will satisfy the soul. Spiritual hungering and thirsting is an evidence of spiritual

health.

7. "The merciful." The merciful are those who weep over the calamities of others, who feed the hungry and clothe the naked, admonish those in error and pardon the offending. The merciful bravely address themselves to the wants of the pardon the offending. The mounts of the ly address themselves to the wants of the

iy address themselves to the wasts of the world. "Obtain mercy." As we deal with others God will deal with us. Mercy is purchased at the price of mercy itself.

8. "Pure in heart." The heart is the seat of the affections, the dealres, the motives, the will; with the pure heart these will all be pure. The heart is purified by faith. Acts 15:9. True religion consist in heart purity. "See God." That is, possess and enjoy God. None but the pure are capable of seeing God.

9. "The peacemakers." Those who avoid contention themselves, and labor to restore peace wherever it is broken. "The children of God." God is the Father of peace, and those who promote it are said to be His children.

10. "Persecuted." Those who are pursued by an enemy, "Fined, imprisoned, banished account.

sued by an enemy, "Fined, imprisoned, banished, scourged, tortured, always delivered unto death and accounted as sheep for the shaughter." "For rightecusness sake." Because of right doing. "Kingdom of heaven." See on verse 3.

sake." Because of right doing. "Kingdom of heaven." See on verse 3.

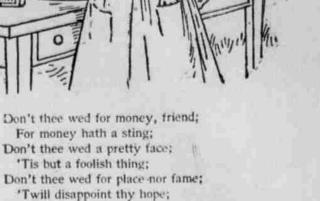
11. "Revile." To siander, "to be abusive in speech or act." "Falsely for My sake." It must not only be false, but "for His sake," because we are Christians and are bringing forth fruit unto holiness.

12. "Rejote." Even revilers contribute to our blassedness. To be persecuted for Christ's sake is to be crowned. Rev. 2:10. "He exceeding gind." Leapfor joy. There are cases on record where this has literally been done. "The prophets." We are to have an inheritance with the prophets. Persecution has been the portion and the proof of the most eminent saints in all ages.

TEACHINGS.—When Jesus opens His mouth TRACHINGS.—When Jesus opens His month we should open our hearts. Jesus Christ never saved a soul that He did not govern; nor is He precious to any person who does not feel a subjection to the Divine will. The seven Beatitudes form an ascending line, in which the new life is traced from stage to stage, from its commencement to its completion. It is impossible to feel poor in spirit without, at the same time, longing for the riches of the Spirit of God. The meek inherit the earth.

Holy Rite Depended on Toss of a Penny By the toss of a penny it was under taken a while ago to decide on the consecration of a cemetery in England. The town was Stow Market, a place of about 5,000 inhabitants, in Suffolk county. The district council of the town met to decide upon what parts of the burying ground should be consecrated and, as no agreement could be reached W. C. Ransom, one of the councilors met the chairman at the cemetery and with him flipped a penny. Ransom won and chose a strip at the left side of the ground to be consecrated. The two parties to the flip reported the result of the choice to the council, but the rest of that honorable body re fused to accept this means of arriving at a decision. In the meantime the church authorities made up their minds to apply to the courts for a mandamus to compel the rite of consecration to be carried out decently and

Daisy Medders (sentimentally)-Tell me, Abner, why do you love me so much? Abner Appledry (practically) -Darned if I know.



IT FLOATS.

But when thee marries, choose a girl

For Black Eyes.

Who uses Ivory Soap.

It is often the case that people meet with accidents and bruises that cause disfiguring' and discolorations from which they suffer not a little embarrassment and annoyance. It is worth while to know that there is a simple remedy, and one guite within the reach of everyone. Immediately after the accident, mix an equal quantity of capsicum annuum with mucilage made of gum arable. To this add a few drops of glycerine. The bruised surface should be carefully cleaned and dried, then painted all over with the capsicum preparation. Use a camel'shair brush and allow it to dry; then put on the second or third coat as soon as the first is entirely absorbed. medical journal is authority for the statement that if this course is pursued immediately after the injury, discoloration of the bruised tissue will be wholly prevented. It is also said that this remedy is unequaled as a cure for rheumatism or stiffness of the

Longevity of Animals.

It is said that the giant tortoise of the Seychelles islands is the longest lived animal in the world. The known age of one now living is 150 years, and this dates from the time the creature time of its capture no one is able to conjecture. A fine specimen has been presented to the Zoological Society of London. It weighs about a quarter of a ton and is an exceedingly lively ani-

Laura-They are going to have such a lovely feature at Mrs. Hiup's next function; a real professor of the black art. Flora-Oh, I do hope I will be invited. I just dote on those funny minstrel acts!-Indianapolis Press. free of charge.

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