MBER SEVEN.

NUMBER OF PERFECTION

Dr. Talmage Teaches an Instretive and Entertaining Christian Lesson from It.

axt.-"God Blessed the Seventh Day.". is ii. 23

mathematics of the Bible is noticeable cometry and the arithmetic; the square exist; the circle spoken of in Isaiah; the e alluded to in Job; the rule of fractions tioned in Daniel; the rule of loss and in Mark, where Christ asks the people te ar out by that rule what it would "profit er out by that rule what it would "prom an if he gain the whole world and lose way soul," But there is one mathematical that is crowned above all others in e that is crowned above all others in gible, it is the numeral soven, which rebians got from India, and all follow. ges have taken from the Arabians. It is between the figure six and the figure In the Bible, all the other numerals

three hundred times is it mentioned er three numered times is it mentioned to Scriptures, either alone or compounded other words. In Genesis the week is ided into seven days, and I use my text me there this numeral is for the first squeed in a journey which halts not un-the close of the Book of Revelations its numer is built into the wall of heaven in site, which in the strate of measure in iment is built into the wall of heaven in dite, which in the strata of precious a is the seventh. In the Bible we find faceb had to serve seven years to get as, but she was well worth it; and elling the years of prosperity and fam-enten up of the seven lean exen; and am is suid to be built on seven pillars; he ark was left with the Phillistines years; and Namman for the cure of his sy cleared in the Jordan seven times; each hid, when Elisha breathed into couth, signaled its arrival back into ionanes by smearing seven times; to the that Ezskiel saw in vision there were steps; the walls of Jericho before they teps; the walls of Jericha before they own were compassed seven days; inh des ribes a stone with seven eves; nie a leprous house the door must be at with pigeon's blood seven times; aan were overthrown seven nations scasion Christ cast out seven devils antain he fell a multitude of people even loaves, the fragments left filling baskets: and the closing passages of ble are magnificent and overwhelming imagery made up of seven churches he imagery natio up of seven churches, stars, seven candicaticks, seven seals, ange's, and seven heads, and seven s, and seven horns, and seven spirits, even vials, and seven plagues, and seven

this numeral seven seems a favorth the Divine mind outside as well as the libble, for are there not seven prisrs! And when God with the rain-the conforting thought that the would never have another delugs, he it on the scroll of the sky in ink of colors. He grouped into the Pleiades stars. Home, the capital of the sat on seven hills, When God make the most intelligent thing on the homen count manes. He fach the human count nance. He fashwith seven features—the two ears, the yes, the two nostrils and the mouth-our lody lasts only seven years, and ir body insta only seven years, and ually shed it for another body after seven years, and so on, for we are, bodies, septennial animals. So the at lowers, september a normals. So the diseven ranges through mature and h revelation. It is the number of lon, and so luse it while I speak of an cardiesticks, the seven stars, the eats and the seven thunders.

even go'den candlesticks were and are arches. Mark you, the churches never ind never can be, caudies. They are indicaticks. They are not the light, ware to hold the light. A room in hit might have in it five hundred can-It might have in it five hundred can-its, and yet you could not see your effore your face. The only use of a tick, and the only use of a church, is up the light. You see it is a dark the night of sin, the night of trouble, ht of superstition, the night of perse-the night of poverty, the night of a the night of death; aye, about lifty bave interlocked their shalows. The area goes stumbling over presented ave gees stumbling over prostrated and fallen fortunes, and empty arrels, and desolated cradles, and death Oh, how much we have use for all the Ch. how much we have use for all the andiesticks, with lights blazing from of each one of them? Light of par-r all sin! Light of counfort for all 'Light of encouragement for all dency! Light of eternal riches for

Last night some grandmother in the eighties put on her spectacles and read the Paulms of David in large type. Up with the churches, by all means! Hundreds of them, thousandi of them, and the more the better. But let each one be a biaze of beavenly light making the world brighter and brighter till the last shadow has disappeared, and the last shadow has disappeared, and the last shadow has disappeared, and the last of the suffering children of God shall have reached the land where they have no need of candlestick or "of candle, neither light of the sun for the Lord God giveth them light and they shall mice forease and

lisht of the sum for the Lord God civeth them light and they shall reign forever and ever." Seven candlesticks, the complete number of lights! "Let your light so shine before men that they seeing your good works may glorify your Father which is in heaven." Turn now in your Bible to the seven stars. We are distinctly told that they are the min-isters of religion. Some of them are large stars, some of them small stars, some of them sweep a wide circuit and some of them a smal circuit, but so far as they are genuine they get their light from the great central sun around whom they make revolution. Let each one keep his own sphere. The solar system would soon be wrecked if the stars instead of keeping their own orbit should go to hunting down other stars. Ministers of religion should never clash. But in all the centuries of the Christian Lauren some of these stars have been hunt-

But in all the centuries of the Christian Church some of these stars have been hunt-ing an Edward Irving or a Horace Bush-nell or an Albert Burnes; and the stars that were in pursuit of the other stars lost their own orbit and some of them could never again find it. Also for the heresy hunters! The best way to de-stroy error is to preach the truth. The best way to scatter darkness is to strike a light. There is in immensity room enough for all the stars, and in the church room enough for the stars, and in the church room enough for all the ministers. The ministers who up righteousness and the truth will giv 12(12 punisionent enough anyhow, for they are "the wandering stars for whom is reserved the blackness of darkness forever." But I should like as a minister when I am dving to be able truthfully to say what a capitain of the English army, failen at the head of his colthe English army, fallen at the head of his col-umn, and dying on the Egyptian battlefield, said to Gen. Wolesley, who came to condor with him: "I led them straight, didn't I lead them straight. General?" God has put us ministers as captains in this battlefield of truth against error. Great at lead will be our chagrin if we fall leading the people the wrong way; but great will be our gladness if when the tattle is over we can hand our sword back to our great Commander saying: "Lord Jesus! We led the people straight: didn't we lead them straight?" Those ministers who go off at a tangent and preach some other general are not stars but

proach some other goapsi are not stars but comets, and they flash across the heavens a little while and make people stars, and there we down a few metaoric stones, and then go out of sight if not out of existence, Oh, breitaren in the ministry, let us remember that God calls us stars, and our business is to shine and to keep our own sphere, and then when we get done trying to light up the darkness of this world, we will wheel into hicker spheres done trying to light up the darkness of this world, we will wheel into higher spheres, and in us shall be fulfilled the promise "they that turn many to righteomass shall shine as the stars forever and ever." Ah the ministers are not all Peck smifts and canting hyperities, as some would have you think. Forgive me if, hav-ing in your presence at other times glorified the medical profession and the legal profes-sion and the literary profession—I glorify my own. Thave seen them in their homes and heard them in their pulpits, and a grander array of men never breathed, and the Bible figure is not strained when it calls them stars; and whole constellations of them stars; and whole constellations of

glorious ministers have already taken their giorious ministers have already taken their places on high where they shine even brighter than they shone on earth; Edward N. Kirk, of the Congregational Church; Stephen H. Tyng, of the Episcopal Church; Matthew Simpson, of the Methodist Church; John Dowling, of the Baptist Church; Samuel K. Talmage, of the Presbyterian Church; Dr. DeWitt, of the Reformed Church; John Chambers, of the Independent Church; and there Istop, for it so happens that I have

there I stop, for it so happens that I have mentioned the seven stars of the seven

I pass on to another mighty Bible seven, and I pass on to another mighty Bible soven, and they are the seven scals. St. John in vision eaw a scroll with soven seals, and he heard an angel cry. "Who is worthy to loose the scals thereof!" Take eight or ten sheets of foolscap paper, paste them together and roll them into a stroll, and have the scroll at seven different places sealed with scaling wax. You unroll the scroll till you come to one of these scals, and then you can go no further until you break that seal; then unroll again until you come to another seal roll again until you come to another seal and you can go no further until you break that seal; then you go on until all the seven seals are broken, and the contents

the sixtles, nor the sixtles into the seventics. From the way the years have got the habit of racing along. I guess you will not have to wait a great while before all the seals of the future are iroken. I would not give two cents to know how long I am going to live, or in what day of what year the world is going to be de-molished. I would rather give a thousand dolars not to know. Suppose some one could break the next scal in the scrol of your per-sonal history, and should tell you that on the it of July, 1890, you we're to die, the sum-mer after the next; how much would you be good for between this and that? It would from now until then be a prolonged funeral. You would be counting the months and the days, and your family and friends would be would rub your hands together and whine— "One year from to day I am to go. Pear me? I wish no one had tolt me so long before. I wish that necromancer had not broken the seal of the future." And meeting some undertaker you would say: "I hope you will be fourth of July, 1800. That day you will be some take my measure now, five fret, elseven inches." I am glad that Christ dropped a thick veil over the hour of our demise and be hour of the world's destruction when ho man; no, not the angels, but my Father said: "Of that day and hour knoweth no man; no, not the angels, but my Father only." Keep your hands off the seven

seals. There is another mighty seven of the Bible, There is another mighty seven of the Bible, viz., the seven thunders. What those thunders mean we are not told, and there has been much guessing about them; but they are to come, we are told, before the end of all things, and the world cannot get along without them. Thunder is the speech of lightning. There are evils in our world which must be thundered down, and which will resure at heart seven colleys to preswill require at least seven volleys to pro-trate them. We are all doing nice, delicate, soft-handed work in churches and reformatory institutions against the evils of the world, and much of it amounts to a tenspoon dipping out the Atlantic Ocean, or a clam shell digging away at a mountain, or a tack hammer smiting the Girminar. What is needed is thunderbolts, and at least seven of bem. There is the long line of fran ulent commercial establishments; every scone in them. the foundation, and every brick in the wall, and every null in the rafter made out of disionesty; skeletons of poorly paid sowing girls' arms in every beam of that establish-ment; human nerves worked into every figure of that embroidery; blood in the die of that proffer d uphe billions of dollars of accumulated fraud entrenched in massive storehouses and stock companies manipulated by un un ernoulous men until the monopely scriptions men until the monopoly is definit of all earth and all heaven. How shall the ovil be overcome: By treatises on the maximi: Honesty is the best policy: Or by soft repetition of the golden rule that we by sort repetition of the golden rule that we must 'do to others as we would have them do to us?' No, it will not be done that way. What is needed, and what will come, is the seven thun lers. There is drankenness backed up by a capital mighter than in any other lusiness. Intox-cating liquors enough in this country to float a navy. Good grain to the amount of 57,550,000 bushels annually destroyed to make the deadly liquid. Broweries, distillaties, in choose may find gin shops, rum palaces, liquor associations our nation spending annually seven hundred and forty millions of dollars for rum, resulting in bankruptcy, disease, pauperism, fith, assassination, death, limitable woe. What will stop them? High hearse? No. Thunder-bolts will do it: nothing else will. Seven Counters'. thumbers: Yonder are intrenched infidelity and athe-

Yonder are intrenched infidolity and athe-ism with the r magazines of literature scoff-ing at our Christianity: their fice print-ing presested usy day and night. There are their blaspheming apostles, their drunken Tom Fames and libertime Voltaires of the present as well as of the past, reinforced by all the powers of darkness from highest dermon belowers into Whot and estimate demon to lowest imp. What will extirpate those monsters of infidelity and athelent John Brown's shorter catechism about "Who made you?" or Westminster catechism about "What is the chief end of man?" No, Thunderbolts! The seven thunders!

For the importance in seven transfers: For the importance is not be world empalaced as well as celiared, epauletted as well as rag-ged, enthroned as well as ditched: for cor-runt legislation which at times makes our state and National capitals a huispheric steach: for super-titions that keep whole na-tions in squalor, century after century, their Juggernauts crushing, their knives lacerating, their wate's drowning, their funeral pyres burning, the seven thunders: Ob, men and women, disheartened at the

bal way things often go, hear you not a runbling down the sky of heavy artillery,

Mining for Valuable Timber.

Dennisville, Cape May County, N. J., is reached by stage. The village is hidden away in the pines. Around it are a number of small but good farms. Twelve hundred souls endure its seclusion and quiet. No one can tell how long the town has existed; the old inhabitants say it was always old.

It was a prosperous towa during the Revolutionary war and after. Hun-dreds of American ships were built on Dennis Creek, which flows through it. Its thriftiness is now a reminiscence, and the people just "make shift." keep up the appearance of respectability by a liberal use of whitewash. Nearly every house in the place has been incrusted with lime, while the barns and fences do not relieve the monotony. Mining out logs has been the occasional industry of the place ever since Dennisville existed. Several thousand acres of swamp land follows the course of Dennis Creek, beneath whose vegetable deposit are buried millions of feet of lumber. Giant ce-dar trees, laid low by winds a thousand years ago, are mined out, and the aromatic wood is valuable for shingles and cooper's staves.

The manner in which these logs are secured has not its parallel in mining operations. A long spear is used to locate the locs, which are generally several feet under the surface. After the trunk has been probed the miner an tell how much of it is sound. The deposit is removed and the solid part is separated by sawing. The excava-tion is gradually filled with water, and the moment the log is released from the buried part it floats to the top with the lightness of cork. In coming up the log will turn over, always coming bottom up. Frequently logs have been exhumed that have been fifty fect long and four in diameter, giants that were fit to keep company with the holy brotherhood of Lebanon. The average log is twenty feet, with a diameter of two. Some of the miners immediately tear of the outer bark and smell the dry and aromatic log. The odor indicates its possible age, and few can tell whether it was blown down by the wind or fell from age.

The only wood buried here is the white cedar, Thuja Spacrasdalis. It is the most valuable timber found in America. It is fine grained, easily split and strongly aroma. It is used for frames of buildings and cepecially for shingles. Its charcoal is valuable for gunpowder, and fine lampbfack can The years be made from its smoke. that it has lain underground have inproved its weight and aroma. When exposed to the air the fibers become tough and the wood hard. The venerable looking proprietor of the tistigmer House will tell you his shingles have been on the old inn for fifty years. and they are harder to-day than when they were tacked on the raf ers. Fences of new cedar that were not exposed half the time, have long ago gone to

rot. The old men of D nnisville shake their heads when you ask them how many years ago it was when the buried cedars nodded to the breeze. The old deacon will tell you it was when Solomon was praising the cedars of Lebanon to the Queen of Sheba. The age of these buried trees has caused much speculation, and it is given by several author ities of national repute that the trees must have grown many thousand years ago. In the forestry report for 1877 many authorities are quoted, and they agree is the matter of time.-Cape Mau letter.

Diet and Long Life.

Where Log Cabins Flourish.

A party of American gentlemen, who had been camping out on an island in the great Lake Nipesing, Canada, last Summer, were returning in a sail boat and were yet seven

A discouraging stimution, truly, "Nover mind, i can row you there inside of two hours," said the guide who had charge of the party, as their numbers areas, "Why man, it is server under the same

of the party, as their mirrours arose, "Why, man, it is seven miles, toero are four of us in this heavy boat—its a big job you undertake," sain one. "No matter, I have done the likes before and can do it again," cheerfully replied the bread shoulderest Irishman, as he stowed away the sail and bent to the cars. He was a splendid carsman, and the boat was soon under headway again. "What would 1 not give to enloy your health and strongth," remarked the Pro-ressor.

fessor.

Yes, I am pretty healthy, and though I "Yes, I am pretty healthy, and though I am past sixty I feel as strong as ever," re-plied the guide. "But only three years ago I stood at death's door and never thought to pull an our again. You see, I was in the woods all winter, logging, and I got into the water one day and caught cold. It setted on my lungs and I hid a bad cough, which hung on till I ran down almost to a skele ton." ton

'Call in a physician?'

"Yes, I want twenty miles through the bush tosee a do tor, he gave no some medi-cine, but it didn't help me much."

"How was the care effected?" "An old Scotch lady, who had come over from the States, gave me a preparation of balvants and herbs, which she such the early settlers in America used, and it score to ped my cough and put me on my feet ments. ALCIA: 54

One has but to travel along the frontier to the has but to travel along the frontier to learn how even it is to get along without doctors, and how effective are the natural remains which the old gravitacturers know how to prepare. They often cure which the best physicians fall. Every in ther of a family knows how even the and each one a family knows how

courses and code are priority and reducibly out i with symps and teas made from bu-same and here which "gran mother tanging W TO HIDLE

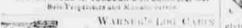
us how to make." Watner's Log Callin cough and consump-tion remode was after long investigation into the more and comparison with other old times preparations selected from the barroose prevent to be the vary last of them all. It has brought back the roses to early a public check there is no known remody (apartic check).

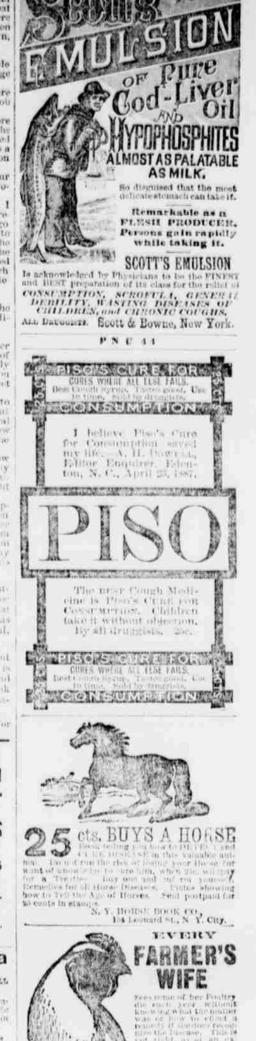
Dis. ELLIOT CONES, the cumment ormdogist of Washington and the firm for of the spirice everywhere, associa that after scientific study of the subject he has discovered the actual existence of the soul, which here to fore he has doubted.

THERE appears to be an appended among recent medical writers that water paralleling, or at least favors a fullness and coundness of the body. It should be draid it its natural temperature and in considers. ble quantities.



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Souther K P.



densy! Light of eternal reduct for erty! Light of rescue for all persecu-light of reunion for all the boreft' of heaven for all the dving! And that Christ, who is the the Light that ret irradiate the hemispheres. But fou, when I say clurches are not can-te and the light that the it candlesticks, I cast no slur on can-

eve in beautiful candlesticks. The cks that God ordered for the ancient the were something exquisite. They ream of beauty carved out of loveli-They were made of hammered gold, n a foot of gold and had six branches blooming a l along in six lilies of gold and line of gold from which the candles heir hely fire. And the best houses in ty ought to be the churches—the best ty ought to be the churches - the the he best ventiliated, the best swept, the ndowed and the best chandeliered. abins may do in neighborhoods most of the people live in log but let there be palatial churches in where many of the peo-in palaces. Do not have a better r yourself than for your Lord and o in onlaises Do not live in a parlor and put your in a kitchen. These seven candlesticks h I speak were not made out of pewout they were golden candlest.chs.

d is not only a valuable but a bright Have everything about your church your ushers with smiling faces, you dant, your hand ublinut, your hand shaking cordial, threservice attractive. Many people t in church they must look duit in b be reverential, and many whose i other kinds of assemblage show a l different phases of emotion, a church no more expression than k wheel of a hearse. Brighten up and k wheel of a hearse. shaki cordial onsive. If you feel like weeping, If you feel like smiling, smile, if a indignant at some wrong assailed pulpit, frown. Do not leave your wand resiliency home hacause it is pulpit, frown. morning. If as officers of a church people at the church door with a ook, and have the music black, and ister in black preach a black sermon, invocation to tenediction have the on black, few will come, and those come will wish they had not come at

candlesticks! Scour up the six and bright they are, the more fit they add the light. But a Christless church inge to the world rather than a good. Il stabled his cavalry horses in St of statistical has cavalry horses in St. Cathedral, and many now use the as a place in which to stable their and worldliness. A worldly church destick without the candle, and it prototype in St. Sophia, in Con-ple, built to the glory of God by Conto the goard of the goard of the by con-text transformed to base uses by med the Se and. Built out of colored a cupo'a with twenty four win-saring to the height of 180 fect; hing one great bewilderment of galleries supported by eight columns byry and sixty-seven columns of asper; nine bronze doors with slto-work fascinating to the eye of any es and vestments encrusted with her of precious stones. Four walls with indescribable splendor. Though is cheap the building cost one million ndred thousand dollars. Ecclesi-structure almost surernatural in ad majesty. But Mohammedanism own from the walls of that fail the saintly Christian images and in the doma the forms of the cross in the dome the figure of the cross had out that the crescent of the bar-furk might be substituted. A great but no Chains and the constant of the subat no candlet at no Christ! A gorgeous candle-no candle! Ten thousand such would not give the world as much as home-made tallow cand's by which

of the entire scroll are revealed. Now, that scroll with seven seals held by the ancel was the prophecy of what was to come on the earth; it meant that the knowledge of

the future was with God, and no man and no the future was with God, and no man and no angel was worthy to oper it; but the libble says Christ opened it and broke all the seven seris. He broke the first seal and un-rolled the scroll, and there was a raining of a white horse, and that meant prosperity and triumph for the Roman empire, and so it really came to pass that for innety years wirthous enumerors anceaded ninety years virtuous emperors succeeded each other, Nerva, Trajan and Antoninus, Christ in the vision broke the second scal and unrolled again and there was a painting of a red horse, and that meant bloodshed, and so it really came to pass, and the next ninety years were red with assass nations and wars. Then Christ broke the third scal and un-Then Christ broke the third scal and un-rolled it and there was a painting of a black horse, which in all literature means famhorse, which in all literature means fam-ine, oppression and taxation and so it really came to pass. Christ went on until He broke all the seven scais and opened all the scroll. Well the future of all of us is a scaled scroll, and I am glad that no one but Christ can open it. Do not let us join that class of Christians in our day who are trying to break the seven scals of the future. They are trying to peep into things they have no business with. They try to foretell what is going to come to them and what is going to come to them and what is going to come on the earth. They know nothing about it. Christ to them and what is going to come on the earth. They know nothing about it. Christ is the only one who can break the seal of the future. Bible prophecy was not written to help us to tell things in the future, but to have us, when the things actually do come to pass, compare them with prophecy and so leare God's foreknowledge and the in-epiration of the Scriptures. But you go into the study of the prophecies in order to find out what is going to happen a year from now, or twenty years from now, or one thousand years from now, and I will make a prophecy of my own, and that is that you will have your brain addled, if you do not postively get into a public or private insane asylum, where the greatest of exponders and preachers of prophecy ended his life a visitors of the nextitution by incoherent minn-bings over something from Hamei or neves

blings over something from Daniel or nevela tions about the loopard which means Greece and the hear which means Medo-Persia and the image with the great toes. What a montal wrock did the persistent attempt to forestall events make of that miracle of presciers Edward Irving, of London. It would take several mad-houses to hold the demented victims of the improper use of the Prophecies of Daniel and Revelation. What are not those books to What is are not those books to be studied? Yes. No part of the Bible is more important Neither is there any more important shelf in that apothecar 's store than the shelf on which are the bella donna and the morphine, but be more care ful in using them than is the use of secret ful in using them than in the use of pepper mint and ginger. Keep your hands off of the seven seals. Christ will break them soon mint and ginger. Keep your hands off of the seven scale. Christ will break them soon enough. Don't go to some necromancer of spiritualist or soothsayer or fortune-teller to find out what is going to happen to yourself, or your family, or your friends. Wait til Christ breaks the scal to find out whether in your own personal life or the life of the nation or the life of the world, it is going to be the white horse of prosperity or the red horse of war of the black horse of famine. You will soon enough see him paw and hear him neigh. Take care of the present and the future will take care of itself. If a man live seventy years, his blography is in a scroll having at least seven scals; and lot him not during the first ten years of life try to look into the twenties, nor the twenties into the forties, nor the forties into the fifties, nor the fifties into

the forties into the fifties, nor the fifties into

rumbing down the sky of heavy artiflery, coming in on our side, the seven thunders of the Alinighty! Font let us try to wield them ourselves, they are too heavy and to kery for us to handle; but God ean and God will; and when all mercy has failed and all milder means are exhausted, then judgment will begin. Thunderbolts! Depend upon it, that what is not done under the flash of the seven candlesticks will be done by the tramp-ling of the seven thunders.

ling of the seven thunders Fut I leave this imperial and multipotent aumeral seven, where the Bible leaves it, imbedded in the first wall that was ever built, or ever will be constructed, the wall of beaven. It is the seventh strata of precious stones that make up that wall. After nam-ing six of the precious stones in that wall, the libble criss out—"the sev-suth thrysolite!" The chrysolite is an stquisite green, and in that seventh hyper of the Lowenly will shall be preserved forever the dominant color of the earth we ence allabited. I have sometimes been sad-lened at the thought that this world, tecording to science and revelation, is to be blotted out of existence, for it is such a manuful association. seautiful world. But here in this inver of the reavenly wall, where the numeral seven is to be embedded, this strata of green s to be photographed, and embalmed, and perpetuated, the color of the grass that covers the earth, the color of the foliage hat fills the forest the color of the leep sea. One glance at that green chrysolicep sea. One glance at that green chrysol-te, a million years aft r this planet has been

extinguished, will bring to mind just how it extingaished, will bring to mind just how it looked in summer and spring, and we will say to those who were born blind on earth, and never saw at all in this werld, after they have obtained full eyesight in heaven: "If you would know how the earth appeared in June and August, look at that seventh layer of the heavenly wall, the green of the chrysolite." And while we stand there and talk, spirit with spirit, that old color of the earth which had more sway than all the other colors put together, will bring back to us our earthly experience, and noticing that this green chrysolite is the seventh layer of crystalized magnificence we seventh layer of crystalized magnificence we may bethink ourselves of the domination of that numeral seven over all other numerals, and thank God that in the dark earth we left behind us we so long enjoyed the light of the seven golden candlesticks, and were all of us permitted to shine among the seven stars of more or less magnitude, and that all the seven seals of the mysterious future have the seven scals of the mysterious future have been broken wide open for us by a loving Christ, and that the seven thunders having done thar work have ceased reverberation, and that the numeral seven, which did such tremendous work in the history of nations on earth, has been given such a high place in that Niagara of colors, the wall of heaven, "the first foundation of which is jasper; the second, saphire; the third, a chalcedony; the fourth, an emerald: the fifth, sardiony; the sixth, sardius; the seventh, chrysolite."

sixth, sardius; the seventh, chrysolite. "When shall these eyes thy heaven-built walls And nearly gates behold. Thy bulwarks with salvation strong, And streets of shining gold?"

Accident in a Quarry.

A terrible accident occurre | at the stone quarries at Elliottsville, resulting in the instant death of two men. The workmen were engaged in raising a large stone from the quarry when one of the guy ropes slipped and the stone feil with tremendous force upon George Johnson and William Akin mashing them out of all resemblance of hum in beings. When the stone was removed from them they were so mutilated that recognition was impossible only by the clothes they wore.

The Corsican farmers, among whom

among his native mountains with nothing but water to drink and roasted eechnuts for food.

Frugality was ranked next to godii-ess by the uncient philosophers, who Foar Books Learned in One Reading. expressed their belief in the aphorism. God needs nothing, and ho is next to Him who can do with next to nothing." -"St. Louis Magazine."

A Valuable Remedy, BRANDRETR'S PILLS purify the Blood, stimfate the Liver, strengthen the Kidneys, regulate the Bowels. They were introduced in the elted States in 1835. Since that thus over fifty millions of boxes of BRANDURN's PILLS have been consumed.

This, together with thousands of convincing testimonials from all parts of the world, is postive evidence of their value.

BRANDRETH'S PRIMARE purely vegetable, abs slutely harmless, and safe to take at any

field in every drug and medicine store, either plain or sugar coated.

A little knowledge wisely used is better an all knowledge dispest

To-Night and To-Morrow Night-And each day and night during the week you an get at all druggiess' Kemp's dahaem for the broat and Lungs, acknowledged to be the most successful remedy ever sold for the cure of Coughs, Croup, Broachitis, Whiteping Cough, Asthma, and Construction. Get a basthe loading and keep it always in the house, so you can check your cold at once. Frice 500 and SL. Sample bottles free.

The ups and downs of life are teller than being down all the time.

Wonder al Popularity,

Wonder al Popularity. The fact that the sale of Dr. Flore's Pleas-ard Eugrative Fellors exceeds that of any off-st pill in the market, be it aread or small, is on account of the fact that they are tiny, little, sumar-could granulles, and that in most rakes one little "Fellor" is subreach for a dose; that they are purely vegetable and perfectly harm-less; and for constigution, bitlenanes, sick headache, and all diseases arising from de-tangement of the liver, stomach or howels, they are absolutely a specific. A gentic hara-tive or active cathartic, according to size of dose. done

A New York manutae using firm has 115 W Diams in Ps cond-y

Use the great specific for "cold in the head" and catarrh-Dr. Sage's Catarrh Remedy.

Ireland's population is increasing at the rate of 60,000 a year.

A Madman at Large!

A Madimum at Larget: He is a well-known citizen, and his nearest and dearest friends do not suspect his meanity. How do we happen to know ahout 107 Listen, his appetite is gone, he is low-stiritist, he don't sleep well, he has night-sweats, he is annoyed by a hacking cough. These symptoms are the forerunners of consumption and death, and yet he neglects them. Is it any wonder that we call him a madman? If you are his friend, tell him to get a bottle of Dr. Pierce's foulden Med-ical Discovery without delay. It will cure him if he takes it in time. It will not minaculously gone, but it will restore discassed ones to a healthy condition. Ten him about it, and warn him that the is case delay means death.

REMEDIE TANK OF A the verage of age is greater than any other people in Europe, live principally on dried fruits and polenta (chestnat meal). Shamyl, the heroic Circasian, defiel for years all the efforts of the Russian Empire to effect his capture, living smong his native mountains with noth rilla," "Cough and Confective remedies of the old Log Cabin days.

Four Books Learned in One Reading. A Year's Work Done to Ten Days. From the Chaplain of Exeter College, and Houghton Syring Prizeman, Octord. Coll Eson Orean Sect. 1988. The Sir - In Arri, 1983, while thoughton of taking o ders in September, I suddenly received in the to prepare for the Kame. 1's could recommend a gerr's transmitter of the sect in which to prepare for the Kame. 1's could recommend a gerr's transmitter of the sect in which to prepare for the Kame. 1's could recommend a gerr's transmitter of the sect in which to prepare for the Kame. 1's could recommend a gerr's transmitter of the section where so at effect to the section of ones. I therefore read Lightfoot, Proctor, Horold Dawne, Mesheim, Are, Section and Warsen researt history of Edinburg kines the facts when so us of the process the facts. The researt history of Edinburg kines Mitthers and Wernessum, M.A. To Drot, A. Kakethe, 257 's into Ave., N.Y. Periodity tanget by corres-particulations. Envy: CREAM DELM



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