200,000 adults who started from Egypt man, how many do you suppose got Five hundred thousand? Oh, no. 1,000, not 100,000, nor 50, nor 20, nor only 2 men. Oh, it was a ruinous that God's people made, but their n were living, and they were on the and now that they had come up to ders of the promised land they were rious to know what kind of a place it d whether it would be safe to go over, secuting party is sent out to reconand they examine the land, and they sak bringing specimens of its growth. as you came back from California, ag to your family a basket of pears or or apples to show what monstrous hey have there, so this scouting party the biggest bunch of grapes they could twas so large that one man could not t, and they thrust a pole through the , and there was one man at either end

s some time ago in a luxuriant vine-The vine dresser had done his work, ine had clambered up and spread its all over the arbor. The sun and had mixed a cup which the vine until with flushed check it lay slumin the light, cluster against the check ter. The rinds of the grapes seemed bursting with the juice in the warm the autumnal day, and it seemed as if had to do was to lift a chalice toward ister and its lifeblood would begin to way. But, my friends, in these rigorwe know nothing about large

oo states that in Bible times and in ands there were grapevines so large took two men with outstretched arms h round them, and he says there were is two cubits in length, or twice the from the elbow to the tip of the long Achaicus, dweiling in those lands, that during the time he was smitten ever one grape would sinke his thirst be whole day. No wonder, then, in Bible times two men thought it worth while to put their strength together to down one cluster of grapes from the

t this merning I bring you a larger clus-rom the heavenly Eschol—a cluster of s, a cluster of prespects, a cluster of tian consolations, and I am expecting one taste of it will rouse up your appe-for the heavenly Canaan. During the winter some of this congregation have away never to return. The aged have lown their staff and taken up the scepter. in midlife came home from office or and did not go back again and r will go back again. And the dear iren, some of them have been gathered hrist's arms. He found this world too the place for them, and so He has gath-them in. And, oh, how many wounded there are wounde for which the most el of our Lord Jesus Christ there shall e a consolation there will be no consola-at all. Oh, that the God of all comfort ld help me while I preach and that the of all comfort would help you while you

st. I console you with the divinely sane-id idea that your departed friends are as h yours now as they ever were. I know sometimes get the idea in your mind a you have this kind of trouble that your ds are cut off from you and they are no er yours, but the desire to have all our d ones in the same lot in the cemetery is tural desire, a universal desire and there-a God impianted desire and is mighty stive of the fact that death has no rio break up the family relations.

our loved ones go away from our posses-why put a fence around our lot in the Why the gathering of four or five iting of one cypress vine so that it covers the cluster of graves? Why put the huswife and the children at their and grave? Oh, it is because they are

that child, O stricken mother ! is as much that shild, O stricken mother are this morning as in the solemn hour are this morning as in the solemn hour en God put it against your heart and said of old, "Take this child and nurse it for old, "Take this child are wages." It is of old, "Take this child and nurse it for , and I will give thee thy wages." It is mere whim. It is a divinely planted neiple in the soul, and God certainly said not plant a lie, and He would not ture a lie! Abraham would not allow rah to be buried in a stranger's grounds, hough some very hearning. hough some very beautiful ground was leved him a free gift, but he pays 400 ekels for Machpelah, the cave, and the essovershadowing it. The grave has been ill kept and to-day the Christian traveler nds in thoughtful and admiring mood sing upon Machpelah, where Abraham I Sarah are taking their long sleep of

ur father may be slumbering under the Your lather may be slumbering under the isking of the bell of the Scotch kirk. Your other may have gone down in the ship that undered off Cape Hatteras. Your little ild may be sleeping on the verge of the owering western prairie. Yet God will ther them all up, however widely the dust ay be scattered. Nevertheless it is pleasant think that we will think that we will be buried together, hen my father died and we took him out d put him down in the graveyard at Somerle, it did not seem so sad to leave him ere, because right beside him was my dear, od, old, beautiful Christian mother, and it emed as if she said: "I was tired, and I me to bed a little early. I am glad you we come; it seems as of old."

Oh, it is a consolation to feel that when

to your resting place they will open the to through which some of your friends we already gone and through which many your friends will follow. Sleeping under a same roof, at last sleeping under the me sod. The autumnal leaves that drift goes so. The autumnal leaves that drift goes your grave will drift across theirs, the rd songs that drop on their mound will op on yours, and then in starless winter ghts, when the wind comes howling rough the gorge, you will be company for ch other. The child close up to the bosom its mother. The husband and wife remarked on their lies the saveness of their lies the saveness of on their lips the sacrament of the dust, rothers and sisters who used in sport to ig themselves on the grass, now again re-ning side by side in the grave, in flecks of ming side by side in the grave, in flecks of nlight sifting through the long, lithe wilw. Then at the trumpet of the archangel rise side by side, shaking themselves from a dust of ages. The faces that were ghastly in fixed when you saw them last all affush the light of incorruption. The father oking around on his children and saying. Come, come, my darlings; this is the morns of the resurrection. Mrs. Sigourney the resurrection. Mrs. Sigourney to beautifully with the tears and blood of own broken heart:

There was a shaded chamber,
A silent watching band,
On a low couch a suffering child
Grasping her mother's hand,
But 'mid the gasp and struggle
With shuddering tips she cried!
Mother, oh, dearest mother,
Bury me by your side."
Only one wish she uttered
As life was cibing fast:
Skep by my side, thear mother,
And rise with me at last."

Ob., yes, we want to be buried together, test antetype of everlasting residence in the other's companionship.

When the wrecker went down into the

That friend of yours who died last month—do you not suppose he told all the family news about you in the good land to the friends who are gone? Do you not suppose that when there are hundreds of opportunities every day for them in heaven to hear from you that they ask about you—that they know your tears, your temptations, your struggles, your victories? Aye, they do.

Perhaps during the last war you had a hoy in the army, and you got a pass, and you

in the army, and you got a pass, and you went through the lines, and you found him, and the regiment coming from your neignor-hood and you knew most of the boys there. One day you started for home. You said: One day you started for home. You said:
"Well, now, have you any letters to send?"
Any messages to send?" And they filled your pockets with letters, and you started for home. Arriving home, the neighbors came in, and one said, "Did you see my John?" and others, "Did you see George?" "Do you know anything about my Frank?" And then you brought out the letters and gave them the messages of which you had been the bearer. Do you suppose that angels of God, coming down to this awful battlefield of sin and sorrow and death and meeting us and seeing us and flading out all about us. and seeing us and finding out all about us carry back no message to the skies? Oh, there is consolation in it! You are in

Oh, there is consolation in it! You are in present communication with that land. They are in synipathy with you now more than they ever were, and they are waiting for the moment when the hammerstroke shall shatter the last chain of your earthly bondage, and your soul shall spring upward, and they will stand on the heights of heaven and see you come, and when you are within hailing dis-tance your other friends will be called out. and as you fiash through the pearl hung gate their shout will make the hills tremble. "Hail! ransomed spirit, to the city of the

I console you still further with the idea of a resurrection. I know there are a great many people who do not accept this because they cannot understand it; but, my friends, there are two stout passages—I could bring a hundred, but two swarthy passages are enough—and one David will strike down the largest Goliah. "Marvel not at this, for the hour is coming when all who are in their graves shall come forth." The otherswarthy passage is this: "The Lord shall descend from heaven with a shout, and the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." Oh, there will be such a thing as a resurrection.

will be such a thing as a resurrection.
You ask me a great many questions (cannot answer about this resurrection. You say, for irstance, "If a man's body a constantly changing, and every seventh year he has an entirely new body, and he lives on to seventy years of age and so has had ten dif-ferent bodies, and at the hour of his death there is not a particle of flesh on him that was there in the days of his childhood, in the resurrestion which of the ten bodies will

bles, and cannibals slav these men and eat Why the boit on the gate of our lot, them, and cannibals fight with cannibals unthe charge to the keepers of the ground til at last there shall be a hundred men who se that the grass is cut and the vine atded to and the flowers planted? Why not our departed friends in one common coming up through the vacately started from the dead body first named, and grave? Oh, it is become coming up through the vegetable, through the first man who ate it and through the cannibals who afterward ate him, and there be more than a hundred men who have rights in the particles of that body-in the resur-

rection how can they be assorted when these particles belong to them all? You say, "There is a missionary buried in Greenwood, and when he was in China he had his arm amputated—in the resurrection will that fragment of the body fly 16,000 miles to join the rest of the body? You say, "Will it not be a very difficult thing for a spirit coming back in that day to

find the myriad particles of its own body, when they have been scattered by the winds or overlaid by whole generations of the dead, looking for the myriad particles of its own body, while there are a thousand million. other spirits doing the same thing, and all the assortment to be made within one day?" You say, "If 150 men go into a place of evening entertainment and leave their hats and overcoats in the hall, when they come

and overcoats in the hall, when they come back it is almost impossible for them to get the right ones, or to get them without a great deal of perplexity, and yet you tell me that myriads of spirits in the last day will come and find myriads of bodies."

Have you any more questions to ask? Any more difficulties to suggest? Any more mysteries? Bring them on! Against a whole regiment of skepticism I will march these two champions: "Marvel not at this, for the hour is coming when all who are in their graves shall come forth." "The Lord shall descend from heaven with a shout, and the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." You see I stick to these two passages, art thou, O fool, that thou repliest a against God? Hath He promised, and shall He not do it? Hath He commanded, and shall He not bring it to pass? Have you not confidence in His omnipotence? If He could in the first place build my body, after it is torn down can He not build it again?

"Oh," you say, "I would believe that if you would explain it. I am not disposed to be would explain it and now it can be done."

My brother, you believe a great many things
you cannot explain. You believe your mind
acts on your body. Explainthe process. This seed planted comes up a blue flower. Another seed planted comes up a yellow flower. Another seed planted comes up a white flower. other seed planted comes up a white flower. Why? Why that wart on your finger? Tell me why some cows have horns and other cows have no horns. Why, when two obstacles strike each other in the air, do you hear the percussion? What is the subtle energy that dissolves a solid in a crudble? What makes the notches on an oak leaf different from any other kind of leaf? What makes the orange blossom different from that of the rose? How can the almightness which rides on the circle of the beaven find your to turn rose? How can the almightiness which rides on the circle of the heaven find foom to turn its chariot on a heliotrope? Explain these. Can you not do it? Then I will not explain the resurrection. You explain one-half of the common mysteries of everyday life, and I will explain all the mysteries of the resurrection. You cannot answer me very plain questions in regard to ordinary affairs. I am not ashamed to say that I cannot explain God. not ashamed to say that I cannot explain God, and the judgment, and the restrection. I simply accept them as facts, trenchdous and

Before the resurrection takes place everything will be silent. The mansoleums and the labyrinths silent. The graveyards silent, the cemetery silent, save from the clashing of hoofs and the grinding of wheels as the

PES OF ESCHOL

DR. TALMAGE'S SERMON.

minent Brooklyn Divine Takes Use Old Bible Story and Disws

Prom II Many Lessons.

"And they come wanto the brookly Extended the Comment of the Comm one moving mass of life—all generations, all ages with upturned countenances—some kindled with rapture and others blanched with despair, but gazing in one direction, upon one object, and that the throne of

On that day you will get back your Chris-tian dead. There is where the comfort comes in. They will come up with the same hand, the same foot and the same entire body, but with a perfect hand, and a perfect foot, and a perfect body, corruption, mortality having become immortality. And, oh, the reunion! Oh, the embrace after so long an absence! Comfort one another with these words.

While I present these thoughts this morning does it not seem that heaven comes very ing does it not seem that heaven comes very near to us, as though our friends, whom we thought a great way off, are not in the distance, but close by? You have sometimes come down to a river at nightfall, and you have been surprised how easily you could hear voices across that river. You shouted over to the other side of the river, and they shouted back. It is said that when George Whitefleld preached in Third street, Philadelphia, one evening time his voice was heard clear across to the New Jersey shore.

When I was a little while chaptain in the

When I was a little while chaplain in the army, I remember how at eventide we could easily hear the voices of the pickets across the Potomae just when they were using ordinary tones. And as we come to-day and from our friends who are gone it seems to me we stand on one bank, and they stand on the other, and it is only a narrow stream, and our voices go, and their voices come, Hark! Hush! I hear distinctly what they say, "These are they who came out of great tribulation and had their robes washed and made white in the blood of the Lamb," Still the voice comes across the water, and I hear, "We hunger no more; we thirst no more; neither shall the sun light on us nor any heat for the Lamb which is in the must of the throne, leads us to living fountains of water, and God wipeth away all tears from

Arithmetic of the Cambodians,

The arithmetic of the Cambodians, a curious people of Indo-China, is described by the St. Louis Post-Dispatch as differing vastly from that of other nations. In the first place their system of enumeration is quintecimal by counting up to 5, as: Mouille, pi, beye, boun, pram (1, 2, 3, 4, 5) then going on with pram-mouille (or 5 and 1, and so on). In adding the Cambodian does not write his numbers in columns below each other. No matter how many numbers he may have to add he places the first two beside each other, as 247,372 53,723 with a vertical line to the right. The addition is made come up or will they all rise?"
You say, "Suppose a mandles, and his body is scattered in the dust, and out of that dust vegetables grow, and men eat the vegetadrawing another vertical line at the side with the result as before stated until all the numbers have been added. While the process is a somewhat lengthy one, mistakes are discovered at a glance. Their method of subtraction is also quite complicated. Supposing that 657,869 is to be subtracted from 796,522, the operatio which the Cambodians pursue is as follows:

657,869 | 128,553 786,422

First of all it will be seen that the lesser number is written above the greater one, and the operation is begun at the left. Six from ten (says the Cambodian, employing the 10 as a fictitious number) leaves 4, and by adding 7 (the first figure in the greater number) he has 11, and 10 from 11 leaves 1, the first figure in the rest. Then he goes on to say 5 from 10 leaves 5, and is 13. 1 from 13 leaves 12. thus giving the first two figures of the rest. In this complex way the remainder is at last definitely obtained. In multiplying the multiplier is placed above the multiplicand and each figure in the multiplicand is multiplied by each one in the multiplier, thus producing an innumerable amount of small series, which must then be added in the same manner that has been shown above. The method of division is just as complicated, but enough has already been said to show that the arithmetic of the Cambodians is not particularly brilliant for its sim-

Aged Poet and Sightless Child.

One of the most touching things I ever saw was at the anniversary celobration of the Young Men's Christian Union.

Dr. Holmes and Helen Keller sat side by side on the platform. Between the two there evidently existed a bond of sympathy, sweet in itself and beautiful to see.

During some of the remarks the sightless child was observed to lean over toward the white-haired sage, and, resting her head upon his shoulder and throwing an arm about his neck, she turned her face, beaming with intelligence, up to that of the aged bard.

And he patted the full, round cheek and kissed her, with a tenderness that drew tears from many an eye.

Dr. Holmes, when he applands, does so by patting one knee lightly with his hand. Of course, this makes no noise whatever and only shows that he apppeciates what is said. Over his face there plays a sweet smile, which, during the whole proceedings of the evening in question, never left it .-- Boston | accept any substitute if effered.

The Wonderful Esquimaux Whip.

There was a contest between four Esquimaux in the village at the Fair, writes a Chicago correspondent of the New York World. The prize was a contest for a five cent piece, which some American willing to encourage sport had buried in the soil so that only a fragment of its glittering rim was visible. The men stood eight feet apart, with whips forty feet long. Such a whip would have been a terror in the hands of an Esquimaux if it had had a real handle; but of the forty feet thirtynine feet and a half were lash. The handle was a stout piece of white wood six inches long, to which the lash of rawhide was fastened. Such whips are used by the Esquimanx upon the teams of dogs which drag them over the snow. The contest this afternoon demonstrated the fact that it must be very uncomfortable to be an Esquimaux dog within forty feet of the driver. It would be no trouble at all for the Esquimaux to remove an ear or a pound of flesh, full weight, from any dog in the team. The most expert whip among the

Esquimaux was a little man, not much more than four feet high with slanting eyes, and a spiky, black beard, that made him look very Japanese. A movement of his wrist sent the forty feet of lash curving back in a straight line like a long snake. Another movement and it came forward, noiselessly shooting through the air just above the surface of the ground until, with a loud report, the tip end of the lash struck the precise spot where the coin lay buried, dug it from the ground, and brought it spinning back to the Esquimaux artist. Such precision and such force are certainly unknown to any other

whips in the world. Cowboys with their vaunted cracking of bull whips are small children compared to these wonderful Esquimaux. A man standing half way between the contestants could certainly have been hacked to death with the ends of their lashes, in a very few minutes. The force with which the tip of the lash struck the ground was so great that the particles of dirt which flew about inflicted painful wounds upon the faces of the spectators.

Lavender as a Weed.

A promising industry has been started in South Australia in a somewhat curious way. The Central Agricultural Bureau of South Australia was recently notified that a weed of very pronounced odor and aggressive growth had taken possession of about three acres of soil in the southern portion of the colony. The settlers in the neighborhood of the swamp where the plant had established itself were inclined to look with distinet disfavor upon the "weed," which the horses and cattle would not eat, and which spread so rapidly. It was presently found, however, that the weed was no other than the lavender plant, which though of no use as a fodder, was otherwise a most profitable crop, as two or three tons of green stuff taken from it will yield when distilled by a very simple process \$500 worth of la-vender oil. In addition it would give 1600 pounds of lacender water worth sixteen cents per pound, after the first distillation, and thirty-six cents per pound after further distillation. The settler who was shrewd enough to make inquiries before rooting up his unknown crop has decided on the advice ditivate what lavender he has, but to plant several acres more. The soil, of a light, sandy nature with clay beneath and fairly moist, is eminently suited to the growth, not only of lavender, but of all scent-producing plants, and many of the colonists are proposing to devote part of their land to such cultivation - Courier-Journal.

They Have Large Trees There.

In the Yosemite Valley, the "Pather of the Forest," a fallen tree 300 feet ong, and several centuries old, has been hollowed out so that for a distanct of sixty yards a man can walk upright nside it.

Women dentists have achieved a marked success in London -- so marked that a scholarship has been founded for essisting women without means in the study of their profession.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxativo principles embraced in the remedy, Syrup of Figs.

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every objectionable substance. Syrup of Figs is for sale by all drug-gists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not The "Bird of Death.

But one specimen of venomous bird s known to the student of o nitholorical oddities-the "Bird of Death," feathered paradox of New Guinea. Persons bitten by the creature are seized by maddening pains, which rapidly extent to every part of the body. Loss of sight, convulsions and ockjaw are symptoms which follow in rapid succession.

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Eyes that are tired from loss o sleep, overuse or traveling can be re-freshed by being covered half an hour with a linen cloth lifted out of water as hot as can be borne and laid dripoing over the lids.

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A Bombay curio dealer labels a golder sovereign "Chr stian idol."

J. S. Parker, Fredonia, N. Y., sa, et "Shall not call on you for the \$100 reward, for I believe Hall's Catarrh ture wil cure any case of catarrh. Was very bad." Write him for particulars. Sold by Druggists, 75c.

The Pank of New York and the Bank of Massachusetts were both founded in 1784. Hatch's Universal Cough Sprup will cure that cough surprisingly quick. 25 cents.

The "salt bath" is becoming very popular in New York and other cities.

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All other baking powders are shown by the latest United States Government Report to be inferior to the Royal in both Purity and Strength.

(See Bulletin 13, Chemical Division of U. S. Agricultural Dept.)

"IF AT FIRST YOU DON'T SUC-CEED," TRY SAPOLIO

"August Flower"

One of my neighbors, Mr. John Gilbert, has been sick for a long time All thought him past recovery. He was horne, character at the inaction of his liver and kidneys. It is difficult to describe his appearance and the miserable state of his health at that time. Help from any source seemed impossible. He tried of the Agricultural Bureau, not only to your August Flower and the effect upon him was magical. It restored him to perfect health to the great astonishment of his family and friends." John Quibell, Holt, Ont. 9

PN U 25

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requisite to sound health—might, he not have
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