THIMAGE'S SUNDAY SERMON

N ELOQUENT DISCOURSE

es on the Wonderful Personal Magnetiam of the Saviour—The Sorafalte Sympathy for All Mankind. "His name shall be called wonder-

The prophet lived in a dark time. For 2000 years the world had been getting sess. Kingdoms had arisen and perished, at the captain of a vessel in distress sees see coming across the water, so the cohet, amid the stormy times in which he will put the telescope of prophecy to his and saw, 750 years ahead, one Jesus administration of the rescue. I want to show that the leain called Christ the Wonderful works wisely.

spoke wisely.

In most houses there is a picture of this. Sometimes it represents Him with the effeminate, sometimes with a face described. I have seen West's grand sketch the rejection of Christ. I have seen the eof Christ as cut on an emerald, said to by command of Tiberius Casar, and yet an convinced that I shall never know Jesus looked until, on that sweet Sab-morning, I shall wash the last sleep both morning, I shall wash the last sleep from my eyes in the cool river of heaven, lake up this book of divine photographs, at I look at Luke's sketch, at Mark's stech, and John's sketch and at Paul's stech, and I say, with Isalah, "Wonder-

Think that you are all interested in the car of Christ. You feel that He is the car one who can help you. You have ununded admiration for the commander sended admiration for the commander the helped his passengers ashore while he sized perished, but have you no admira-tion for Him who rescued our souls, Him-ef falling back into the waters from which

Christ was wonderful in the magnetism of fils person.

After the battle of Antietam, when a gen-

After the battle of Antietam, when a general rode along the lines, although the soldiers were lying down exhausted, they resewith great enthusiasm and huzzaed. It is applied from his captivity is first step on the wharf shook all the hisdoms, and 250,000 men joined his standard. It took 3000 troops to watch him this exile. So there have been men of makerin magnatism of persons. while I tell you of a poor young man by came up from Nazareth to produce a irill such as has never been excited by my other. Napoleon had around him the pemories of Austerlitz and Jena and Bada-is, but here was a man who had fought no attles, who wore no epaulets, who bran-ished no sword. He is no titled man of the ghools, for He never went to school. He had probably never went to school. He had probably never seen a prince or shaken hads with a nobleman. The only extraor-dinary person we know of as being in His company was His own mother, and she was to poor that in the most delicate and solemn bour that ever comes to a woman's soul she was obliged to lie down amid camel drivers oming the beasts of burden.

I imagine Christ one day standing in the treets of Jerusalem. A man descended from high lineage is standing beside Him nom night indeage is standing beside Him and says: "My father was a merchant prince. He had a castle on the beach at Gallice. Who was your father?" Christ answers, "Joseph, the carpenter." A man from Athens is standing there unrolling his parchment of graduation and says to Christ, "Where did you go to school?" Christ, "Where did you go to school?" Christ, and the same standing the same says to Christ, "Where did you go to school?" Christ, "Where did you go to school?" Christ, "The same says to the same says t parchment of graduation and says to Christ ans-"Where did you go to school?" Christ ans-yes, "I never graduated." Aha! The idea of such an unheralded young man attempt-ing to command the attention of the world! Is well some little fishing village on Long the school attempt to arraign New York. hand shore attempt to arraign New York.

Yet no sooner does He set His foot in the
towns or cities of Judean than everything is
seemmented. The records heommotion. The people go out on a pic-ale, taking only food enough for the day, ale, taking only food enough for the day, water so fascinated with Christ that, at the risk of starving, they follow Him out into the wilderness. A nobleman fails down fat before Him and says, "My daughter is dad." A beggartries to rub the dimness from his eyes and says, "Lord, that my eyes may be oponed." A poor, sick, panting woman pressing through the crowd says, "I must touch the hem of His garment." Children, who love their mother better than any one else, struggle to get into His than any one else, struggle to get into His arms, and to kiss His cheek, and to run their fagers through His hair, and for all time putting Jesus so in love with the little ones that there is hardly a nursery in Christendom from which He does not take one, saylag: "I must have them. I will fill heaven
with these. For every cedar that I plant in
heaven I will have fifty white lilies. In the
hour when I was a poor man in Judœa they
were not ashamed of Me, and now that I
have come to a throne I do not despise
them. Hold it not back, oh, weeping
mother; lay it on my warm heart! Of such
is the kingdom of heaven."
What is this coming down the road? A a nursery in Christen

what is this coming down the road? A triumphal procession. He is seated, not in a chariot, but on an ass, and yet the people take off their coats and throw them in the way. Oh, what a time Jesus made among the children, among the bergars. he way. Oh, what a time Jesus made among the children, among the beggars, shong the children, among the beggars, shong the fishermen, among the philosophers! You may boast of self control, but I you had seen Him you would have put you arms around His neck and said, "Thou art altogether lovely."

Jesus was wonderful in the opposites and seming antagorisms of His nature. You

eeming antagonisms of His nature. You want things logical and consistent, and you ay, "How could Christ be God and man at be same time?" John says Christ was the "All things were made by Him, ad without Him was not anything made. latthews says that He was not anything made."
Where two or three are met together in
y name there am I in the midst of them."
Earist declares His away. ly name there am I in the midst of them."

Barist declares His own eternity, "I am Albha and Omega." How can He be a lion,
ander His foot crushing kingdoms, and yet
lamb licking the hand that slays Him? At
shat point do the throne and the manger
ouch? If (hrist was God, why fice into
gypt? Why not stand His ground?
Why, instead of bearing the cross, not lift
p His right hand and crush His assassins?
Why stand and be spat upon? Why sleep by stand and be spat upon? Why sleep a the mountain, when He owned the salaces of elernity? Why catch fish or His breaklast on the beach in the chili torning, when all the pomegranates are its and all the vineyards His and all the attle His and all the partridges His? Why walk when weary and His feet stone ruised, when He plendors of the si might have taken the the sunset for His equipage th horses and chariots of fire? trink from the wayside, when yetal chalices of eternity He Euphrates, the Mississippi and and dipping His hands in the heaven and shaking that hand he Amazon untains of wer the word, from the tips of His fingers ripping the groat lakes and the ocean? The let the Roman regiment put Him to eath, when He might have ridden down he sky followed by all the cavalry of saven mounted on white horses of eternal leaven. en, mounted on white horses of eternal

You cannot inderstand. Who can? Ou try to confound me. I am confounded clore you speak. Parl said it was unsarchable. He went climbing up from syment to argument and from antithesis and from playing playing the same playing playing the same playing playi

have preached on the side of Olivet fifty years and never got an audience. The philosophers sneered at His ministrations and said. "This will never do." The lawyers caricatured, but the common people heard Him gladly. Suppose you that there were any sleepy people in His audiences? Suppose you that any woman who ever mixed bread was ignorant of what He meant when He compared the kingdom of heaven with leaven or yeast? Suppose you that the sunburnt fishermen, with fish scales upon their hands, were listless when He spoke of the kingdom of heaven as a net? We spend three years in college studying ancient mythology, and three years in the theological seminary learning how to make a sermon, and then we go out to save the world, and if we cannot do it according to Claude's "Sermonizing," or Blair's "Rhetoric," or Kames' "Criticism," we will let the world go to perdition. If we save nothing else, we will save Claude and Blair. We see a wreck in sight. We must go out and save the crew and passengers. We wait until we get on our fine cap and coat and find our shining cars, and then we push out methodically and scientifically, while some plain shoresman, in rough fishing smack and with broken oar lock goes out and gets the crew and passengers and brings them ashore in safety. We throw down our delicate cars and say: "What a ridiculous thing to save men in that way! You ought to have done it scientifically and beautifully." "Ah," says the shoresman, "if those sufferers had waited until you got out your fine boat they would have gone to the bottom."

waited until you got out your fine boat they would have gone to the bottom."

The work of a religious teacher is to save men, and though every law of gram-mar should be snapped in thoundertaking, and there be nothing but awkwardness and

and there be nothing but awkwardness and blundering in the mode, all hail to the man who saves a soul.

Christ, in His preaching, was plain, earnest and wonderfully sympathetic. We cannot dragoon men into heaven. We cannot drive them in with the butt end of a catechism. We waste our time in trying to catch flies with acids instead of the sweet honeycomb of the gospel. We try to make crab apples do the work of pomegranates.

Again Jesus was wonderful in His sorrows. The sun smote Him and the cold chilled Him, the rain pelted Him, thirst parched Him and hunger exhausted Him. Shall I compare His sorrow to the sea? No, for that is something hushed into a calm. Shall I compare it with the night? No, for that sometimes gleams with Orion or kindles with Aurora. If one thorn should be thrust through your temple you would faint. But here is a whole crown made from the rhamnus or spina Christ—small, sharp, stinging thorns. The mob make a cross. They put down the long beam, and on it they fasten a shorter beam. Got Him at last. Those hands that have been doing kindnesses and wiping away tears—hear the hammer driving the spikes through them. Those feet that have been golds about on ministrations of mercy hattend about on ministrations of mercy—battered against the cross. Then they lift it up. Look, look, look! Who will help Him now? Look, look, look: who will help him how.

Come, men of Jerusalem—ye whose dead

He brought to life, ye whose siek He healed

—who will help Him? Who will seize the
weapons of the soldiers? None to help.

Having carried such a cross for us, shall we refuse to take our cross for Him?

Shall Jesus bear the cross alone And all the world go free? No: there's a cross for every one, And there's a cross for me.

You know the process of ingrafting. You bore a hole into a tree and put in the branch of another tree. This tree of the cross was hard and rough, but into the holes where the nails went there had been grafted branches of the tree of life that now bear fruit for all nations. The original tree was bitter, but the branches ingrafted were sweet, and now all the nations pluck the fruit and live forever.

Again, Christ was wonderful in His vic-

First, over the forces of nature. The sea rist, over the lorees of hattre. The sea is a crystal sepulcher. It swallowed the Central America, the President and the Spanish Armada as easily as any fly that ever floated on it. The inland lakes are fully as terrible in their wrath. Galilee, when aroused in a storm, is overwhelming, and yet that sea crouched in His presence and licked His feet. He knew all the waves and winds. When He beckoned, they came. When He frowned, they fled. The heel of His foot made no indentation on the solidi-fied water. Medical science has wrought great changes in rheumatic limbs and diseased blood, but when muscles are entirely withered no human power can restore them, and when a limb is once dead it is dead. But here is a paralytic—his hand lifeless. Christ says to him, "Stretch forth thy hand," and he stretches it forth.

In the eye infirmary how many diseases of that delicate organ have been cured? But Jesus says to one born blind, "Be open," and the light of heaven rushes through gates that have never before been opened. The frost or an ax may kill a tree, but Jesus smites one dead with a word. but Jesus smites one dead with a wo

Chemistry can do many wonderful things, but what chemist, at a wedding, when the refreshment gave out, could change a pail of water into a cask of wine?

Behold His victory over the grave! The binges of the family vault become very rusty because they are never opened except to take another in. There is a knob on the outside of the sepulcher, but none on the inside. Here comes the conqueror of death. He enters that realm and says, "Daughter of Jairus, sit up," and she sat up. To Laz-arus, "Come forth," and he came forth. To the widow's sen He said, "Get up from that bier," and he goes home with his mother. Then Jesus snatched up the keys mother. Then Jesus snatched up the keys of death and hung them to His girdle and cried until all the graveyards of the earth heard Him: "Oh, death, I will be thy plague! Oh, grave, I will be thy destruction!"
But Christ's victories have only just be-

gun. This world is His, and He must have it. What is the matter in this country? Why all these financial troubles? There never will be permanent prosperity in this land until Christ rules it. This land was discovered for Christ, and until our cities shall be evangelized and north, south, east and west shall acknowledge Christ as King and Redeemer we cannot have permanent prosperity. What is the matter with Spain, with France, with all of the nations? All the congresses of the nations cannot bring quiet. When governments not only quiet. When governments not only theoretically but practically acknowledge the Saviour of the world, there will be peace everywhere. In that day the sea will have more ships than now, but there will not be one "man-of-war." The foundries of the world will jar with mighter industries, but there will be no molding of bullets. Printing presses will fly their cylinders with greater speed, but there shall go forth no infquitous trash. In laws, in constitutions, on exchange, in scientific laboratory, on earth as in heaven. Christ shall be called wonderful. Let that work of the world's regeneration begin in your heart, oh, hearer! A Jesus so kind, a Jesus so good, a Jesus so loving-how can you help but love Him?

It is a beautiful moment when two per sons who have pledged each other heart and hand stand in church and have the banns of care you speak. Paul said it was unsurchable. He went elimbing up from frament to argument and from antithesis and from glory to glory and hen sank down in exhaustion as he saw a above him other heights of divinity unsuled and exclaimed "that in all things is might have the pre-eminence."

Again, Christ was wonderful in His reachings. The people had been sed to formalities and technicalities. This tupset all their notions as to how reaching ought to be done. There was also peculiarity about His preaching—the cople knew what He meant. His illustrations were taken from the hen calling her likekens together. The maintenance is swere taken from the hen calling her likekens together. The maintenance is made to formalistics and technicalities. Some mishing tackle, from a hard creditor oliaring a dichtor. How they pulpits of lady would have allowed Him entance? He would have allowed Him entangled and familiar in His style of the church and have the banns of marriage proclaimed. Father and around the altar. The minister of Jesus gives the counsel, the ring is set, earth and heaven witness it, the organ sounds and amid many congratulations they start out on the path of life together. Oh, that this might be your marriage day! Stand up, immortal soul. Thy beloved comes to get His betrothed. Jesus stretches forth His hand in His; henceforth be one. No trouble shall part you, no time cool your love. Side by side on earth, side by side in heaven. Now let the blossoms of heavenly of a gardens fill the house with their redolence and all the organs of God peal forth the wedding march of eternity. Harki "The voice of my beloved. Behold He cometh hand in the church and stand in church and shand the neath and stand in church and stand in church and shand s

THE SABBATH SCHOOL LESSON.

INTERNATIONAL LESSON COMMENTS FOR AUGUST 15.

Lesson Text: "Abstaining For the Sake of Others," I Cor. vill., 1-13 (A Temperance Lesson)-Golden Text: Roman viv., 7.—Commentary by Rev. Stearn

viv., ?—Commentary by Rev. Stearns.

1. "Now as touching things offered unto idols, we know that we all have knowledge, knowledge puffeth up, but charity edifieth." The R. V. has for the last clause, "Love edifieth, or buildeth up." The words "Now as touching" introduce us to a new section of the epistle. Compare chapters vii.. 1; xii.. 1; xvi.. 1. This section seems to reach to the end of chapter xi., and might be summed up in the words of chapter x., 31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the giory of God." The great incentive to this is "Remembrance of Him till He come" (chapter xi., 24-26).

2. "And if any man think that he knoweth anything, he knoweth nothing yet as

(chapter xi., 24-26).

2. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." It is said that "to know our ignorance is the first step to know our ignorance is the first step to know look howledge." The great men. It he lible story knew nothing except as they were told by God. Noah knew nothing concerning the ark, nor even when to enter it or leave it, except as God told him. Moses knew nothing concerning the tabernacle, nor the journeyings of Israel, except as God told him. The prophets, and even our Lord Jesus Christ, were told by God what to say (Ex. iv., 12; Deut. xviil., 18; Jer. i., 7).

3. "But if any man love God, the same is known of him." The Lord knoweth them that are His, and those who know His name will put their trust in Him. We love Him because He first loved us. He so loved as to give His only begotton Son, and the Son of God loved me and gave Himself for me. Unless His great love so takes hold of me and constrains me that I give myself wholly to Him to serve and please Him only I do not know His love as I should. Love seeks not its own, and is not provoked; but suffereth long, and is kind and heareth but sufferent long, and is kind and heareth but sufferent long, and is kind and heareth but sufferent long, and is kind and heareth

Love seeks not its own, and is not provoked; but suffereth long, and is kind and beareth all things (chapter xiii., 4-7). God is love, and will manufact it in. and will manifest it in us.
4. "We know that an idol is nothing in

the world, and that there is none other God but one." This is fully set forth in Ica. xii., 14; xliv., 9-20: "Ye are worse than nothing. A; Xiiv., 9-20: "Ye are worsethan nothing, and your work worse than of a viper. An abomination chooseth you." "They that make a graven image are all of them vanity, and their delectable things shall not profit, and they are their own witnesses. They see not nor know; that they may be ashamed." But the people of God are witnesses that He is the living and true God, and that there is none beside Him (Isa. xiv., 6),

6. "For though there be that are called , to us there is but one God, the Fathgods, to us there is but one God, the Father, of whom are all things and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him." All things were created by Him and for Him, and He is before all things, and by Him all things consist (Col. i., 16, 17). From Rev.iv., 11, and I Pet. iv., 11, we may learn to say, "Thou art worthy, O Lord, and I am for Thy pleasure, that God in all things may Thy pleasure, that God in all things may be glorifled through Jesus Christ."

7. "Howbeit, there is not in every man that knowledge." There are those to-day, as there were those at Corinth, who bear the name of Carist and yet offer their time and strength and money to the idols of fashion and pleasure and the vain things of this world, and think it all right so to do. of this world, and think it all right so to do.

If you ask, Are they truly Christ's people?
we can only answer that if they are they
are not truly serving him. As to this being
His, chapter iii., 14, 15, and v., 5, seem to
suggest that possibly they may be, and
they may be saved as by fire, just barely
saved.

saved. "But meat commendeth us not to God." What we eat or do not eat is a small ques-tion, except as regards the body's health. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost (Rom. xiv., 17). Our Lord Himself said, "Whatsoever thing from without entereth into the man, it cannot defile him; that which cometh out of the man, that deilleth the man" (Mark vii., 18, 20). The salvation of the soul depends wholly upon the finished work of the Lord Jesus, and we are accepted by God as His children en-tirely upon the merits of Christ. We deserve nothing but punishment for our sins. is sinners, we are

Yet, coming as sinners, we are justified freely by His grace (Rom. iii., 24). The same grace, and that alone, makes acceptable what we do unto Him.

9. "But take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak." Liberty is always out of place when it hurts others. Love seeketh not her own. Many things may be lawful for us that are weakers. lawful for us that are not expedient. The question is not, How will this or that affect me, but how will it affect Him and His cause for whom I am living here? We are on the witness stand all the day long, and we are either true or false witnesses unto Him by the books we read, the company we keep and the places we frequent. We are either pointing people to Christ and draw-ing them to Him, or we are like Naomi, sending some Orpah back to Moab and

10, 11. "Through thy knowledge shall the weak brother perish, for whom Christ died." As Christ died for all, then all who will may come to Him and be saved. But if I, a Christian, am seen in the idol's temple, the theatre, the ballroom, the card party, and there is present some poor soul enjoying these things because he knows of nothing better, yet hungering for some-thing he has not and cannot find, although possibly having heard that Christ can sat-isty, and he sees me in such a place, then he may well say or think that there is nothing in it, for, see, these Christians are just as hungry as I am for the pleasures of this

world.

12. "But when ye sin so against the brethren and wound their weak conscience ye sin against Christ." All that is done for or against a child of God is done for er against God and His Christ. The "Inasmuch" of Math. xxv., 40, 45. is always applicable. A Christian may be a stumbling block over whom some unsaved soul may stumble into eternal torment or may by instumble into eternal torment, or may by in-consistent conduct not only lose his own works, but lead others so that their works will perish too. This will be avoided if we remember that we are embassadors for Christ and that we are here in His stead to

say and do what He would if He were here (II Cor. v., 20). "13. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." One says that whatever hurts the weak ought to be avoided by the strong. Sometimes it is as important not the control of to do as to do. Daniel was a great re-frainer. He refused the dainties and seemingly essential things of the king's table for conscience's sake toward God.—Lesson

Do Not Wante American Wheels

Consul General De Kay, at Berlin, writes to the State Department at some length concerning the efforts that are being made in Germany to prevent the importation and sale of American bi-cycles in that country. Several schemes have been devised, and the probabili-ties are that increased tariff rates, to be imposed in some form, will be adopted to carry out the desires of the Germans. Mr. De Kay also suggests that some international plan should be adopted to protect American bicycle trade marks in Germany.

The State Treasurer of South Carolina receives \$1,950 a year for his services, and the Attorney General of Kentucky gets \$500 a year and fees. Kansas pays her Chief Justice \$3,000 a year, and the Superintendent of Public Instruction in the State of Nebraska gets the same salary as a New York Alderman, \$2,000.

THE NEW SURGERY.

Marvelous Results in the Saving of Human Life.

It was Jeffrey who said that "medicine had been defined to be the art or science of amusing a sick man with frivolous speculations about his disorder and of tampering ingeniously till nature either kills or cures him." He might in his time have pronounced surgery to be the profession of licensed mayhem. But medicine and surgery have made great strides not only since that day, but since the time when thousands died under the lancet in the hospitals of our civil war or came home mere fractions of their former selves. Some statistics brought forward at the fails to state, however, to what extent annual meeting of the Massachusetts Medical Society are eloquent as proof of the triumph of the new surgery over the old. The comparisons were drawn from the operations made in the Boston city hospital between the years 1864-69 and those of 1889-94. During the former period there were treated 120 cases of compound fractures. Of these 66 per cent, came to amputation. In the case of compound fractures of the upper extremity 41 per cent, died; of the lower extremity, 60 per cent. were fatal. This terrible record of mortality occurred too in a new and wellequipped hospital, an institution which would compare favorably with any of that time.

In the later period the beds had increased from 250 to 800, but in spite of that fact the number of amputations had fallen to eighty-two, and of these the mortality was exactly one-third of what it had been. In amputations at the thigh the mortality was reduced from 56 per cent. to 1214 per cent., while those of the leg from 32 to 131/2; of the arm from 38 to 161/2 per cent. In short, the mortality from compound fractures was two-thirds less than under the old methods. The physicians attribute this saving of life to asepsis. The new surgery permitted the surgeons to wait much longer than formerly before operating. They could now wait until the aseptic regime to see if the compound fracture did not beal itself, which it frequently did, and in the majority of cases amputation

was unnecessary. Under the new surgery healing is painless. The only pain now felt is that of the incisions. After that has subsided there is no pain in aseptic healing. The old and lingering fevers which so often followed surgical operations have vanished, for with perfect asepsis there is no surgical fever. The danger of suppuration and secondary hemorrhage has also gone, from the same cause.

As to visceral surgery, its triumphs bave been marvelous. Surgeons now open the visceral cavity and perform the most astonishing feats. Operations which to day are performed with impunity by young surgeons would have been deemed as preliminary to nothing short of cold-blooded murder by the last generation. Scarcely a part of the body of living man is unexplored by science, and feats of trephining almost incredible are performed daily in our hospitals. Of course with this rapid advance of surgery has come a tendency to overoperate, and conservative surgeons will agree that reckless surgery has gained some headway in late years. This is confined to the younger and ultra-enthusiastic members of the profession and is deprecated by their elder brethren.-Chicago Chronicle.

The "Palmetto State."

The Charleston News and Courier thus explains the origin of South Carolina's sobriquet, "the Palmetto State:" "On June 28, 1776, a force of less than 100 Carolinians, under command of Moultrie, protected by the rude fortification on Sullivan's Island, in Charleston harbor, made of the trunks of the palmetto, repulsed the attacks of a British fleet under command of Sir Peter Parker, and when the State of South Carolina was organized, the State seal, which was first used in May, 1777, was made to commemorate this victory. A palm tree, growing erect on the seashore, represents the strength of the fort, while at its base an oak tree, torn from the ground and deprived of its branches, recalls the British fleet, built of oak timber, overcome by the palmetto."

Not Flattering. Jack-Imitation is the sincerest flat-

Tom-I don't believe it. I saw Bob kiss Mabel the other night, and when he saw me doing the same thing a little later be didn't seem at all flattered. I assure you.-Tid-Bits.

Washing a Fine Art.

Ever since spinning was a type of womanly industry, from age to age it has been
expected that beautiful apparel should
elothe women. To keep dainty belongings
in good order it is necessary to have them
properly laundered. This is especially true
in the laundering of pretty summer gowns,
which is now quite a fine art. To do the
work properly, fill a tub two-thirds full of
warm water, dissolve the fourth of a cake
of Ivory Soap (which will not fade the most of Ivory Soap (which will not fade the most delicate colors), add it to the water; wash the articles through it, rinse first in cleaand then in blue water; wring, dip in thin starch, shake out and hang on the line in the shade. When dry, sprinkle and fron. Gowns thus laundered will retain their freshness the entire season.

ELIZA R. PARKER,

Very few people have an idea of the dif-ferent kinds of merchandise an ocean steam-ship carries from the United States to foreign ports. The other day the Johnston Line steamer "Vedamore" loaded at the Locust Point docks of the B. & O. at Baltimore, 66 cars of lumber, 4 of starch, 19 of oil cake, 6 of provisions, 1 of organs, 1 of flour, 22 of tobacco, 2 of wire, 3 of sugar, 13 of fresh meat, 20 of sbeep or 1699 head, 45 of cattle or 888 head, 3 of lead, 1 of copper, 4 of merchandise and 161 of grain, making a total of

Try Allen's Foot-Ease,

A powder to be shaken into the shoes. At this season your feet feel swollen and hot, and get tired easily. If you have smarting feet or tight shoes, try Allen's Foot-Ease. It cools the feet and makes walking easy. Cures and prevents swollen and sweating feet, blisters and callous spots. Helieves corns and bunions or all pain and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores for 25 cent. Trial package FREE. Address. ALLEN S. OLMSTED, LEROY, N. Y.

Shaving by Machinery.

Shaving a man in twenty-five seconds is a feat deserving of the highest praise and reward by all such as value their time. The feat has been rendered easy of performance by the construction of a shaving machine of wood, reported to have been made by one Melchoir Farkas, a convict in the penitentiary of the city of Szegedin, Hungary. Farkas was put to labor in the cabinet-making shop of the prison, and, taking to his work with a will, he soon displayed great inventive ingenuity. With his machine he is said to have shaved all the inmates of the prison, nearly 150 in number, within less than an hour's time. The report the shaving by machinery did or did not succeed in giving comfort to the sufferer in the chair.

What Riled Him. "I don't think you ought to be so bitter against the president of the Busstupp bank," said the pastor. "Remember, brother, that he lost all of his own money, as well as some of yours." "That is jist what riles me," said the brother with the long upper lip and the mouth that looked as if it had been made with an ax. "To think of losin' my money to a blame fool!"-Indianapolis Journal.

The Baltimore and Ohio Southwestern is painting all of its city ticket offices "royal blue," with gold and silver trimmings. The combination has proved to be successful and attracts the attention of a great many peo-

Couldn't Help It. Deacon Blodgett (meeting Farmer Iones in market, with a load of prodnce)-Well, John, prices looking up

some this week, eh? Farmer Jones (dryly)-Lookin' up? I guess they be! Can't help it very well, seein' they're flat on their back.-Harper's Bazar.

How's This?

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. Cheney & Co., Preps., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation in de by their firm.

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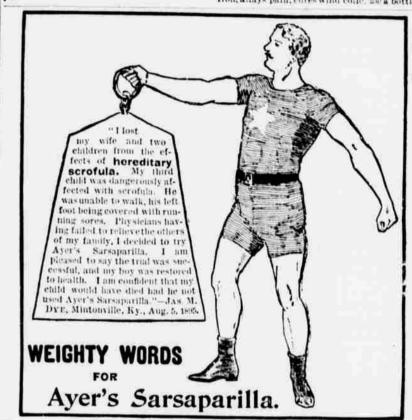
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