THE TABERNACLE.

The Brooklyn Ship Has Buffeted Many a Storm,

But Is Now Sailing Upon a Glassy Sea—Hosannas the Feature of an Interesting Sermon by Rev. T. DeWitt Talmage, D. D.

Dr. Talmage's subject Sunday was: "The Three Tabernacles: A Story of Trials and Triumphs," and the text Luke ix., 33: "Let us make three tabernacles."

Our Arab ponies were almost dead with fatigue as in December, 1889, we rode near the foot of Mt. Hermon in the Holy Land, the mountain called by one "a mountain of ice;" by another "a glittering breast-plate of ice;" by another "the Mont Blanc of Palestine." Its top has an almost unearthly brilliance. But what must it have been in the time to which my text refers? Peter and James and John were on that mountain top with Jesus, when, suddenly, Christ's face took on the glow of the noonday sun, and Moses and Elijah, who had been dead for centuries, came out from the heavenly world and talked with our Saviour. What an overwhelming three! Moses, representing the law; Elijah, representing the prophets, and Christ, representing all worlds. Impetuous Peter was so wrought upon by the presence of this wondrous three, that, without waiting for time to consider how preposterous was the proposition, cried out: "Let us make three tabernacles: one for Thee, one for Moses, and one for Elijah." Where would they get the material for building one tabernacle, much less material enough to build two tabernacles, and, still less, how would they get the material for building three? Where would they get the hammers? Where the gold? Where the silver? Where the curtains? Where the costly adornments? Hermon is a barren peak, and to build one tabernacle in such a place would have been an undertaking beyond human achievement, and Peter was propounding the impossible when he cried out in enthusiasm: "Let us build three tabernacles." And yet, that is what this congregation has been called upon to do and has done. The first Brooklyn tabernacle was dedicated in 1874 and destroyed by fire in 1872. The second Brooklyn tabernacle was dedicated in 1874 and destroyed by fire in 1889. The third Brooklyn tabernacle was dedicated in April, 1891, and in that we are worshiping to-day. What sounded absurd for Peter to propose, when he said on Mt. Hermon, in the language of my text, "Let us build three tabernacles," we have not only done, but, in the mysterious providence of God, were compelled to do.

We have been unjustly criticised by people who did not know the facts, sometimes for putting so much money in church buildings, and sometimes for not giving as much as we ought to this or that denominational project, and no explanation has yet been made. Before I get through with the delivery of this sermon and its publication and distribution, I shall show that no church on earth has ever done more magnificently, and that no church ever conquered more trials, and that no membership ever had in it more heroes and heroines than this Brooklyn tabernacle, and I mean to have it known that any individual or religious newspaper or secular newspaper that hereafter casts any reflection on this church's fidelity and generosity is guilty of a wickedness for for which God will hold him or it responsible. One year it was sent out through a syndicate of newspapers that this church was doing nothing in the way of liberality, when we had that year raised $94,000 in hard cash for religious uses. There has been persistent and hemispheric lying against this church. We have raised during my pastorate for church building and religious purposes, $998,000, or practically $1,000,000. Not an Irish famine, or a Charleston earthquake, or an Ohio freshet, or a Chicago conflagration, but our church was among the first to help. We have given free seats in the morning and evening services to 240,000 strangers a year, and that in twenty years would amount to 4,800,000 auditors. We have received into our membership 5,857 members, and that is only a small portion of the number of those who have here been converted to God from all parts of this land and from other lands. Under the blessing of God, and through the kindness of the printing press, my sermons now go every week into every neighborhood in Christendom, and are regularly translated into nearly all the great languages of Europe and Asia.

The syndicates having charge of this sermonic publication informed me a few days ago that my printed sermons every week, in this and other lands, go into the hands of 250,000,000 people. During the last year, I am authoritatively informed, over 2,000 different periodicals were added to the list of those which make this publication. And yet there are ministers of the Gospel and religious newspapers that systematically and industriously and continuously charge this church with idleness and selfishness and parsimony. I call the attention of the whole earth to this outrage that has been heaped upon the Brooklyn tabernacle, though a more consecrated, benevolent and splendid convocation of men and women were never gathered together outside of Heaven. I have never before responded to these injustices, and probably will never refer to them again, but I wish the people of this country and other countries to know that what they read concerning the selfishness and indolence, and lack of benevolence and lack of missionary spirit on the part of this church, is, from top to bottom and from stem to stern, falsehood—dastardly falsehood—diabolical falsehood. What is said against myself has no effect, except, like that of a coarse Turkish towel, the rubbing down by which it proves circulation and produces good health. But this continuous misrepresentation of my beloved church, in the name of Almighty God, I denounce, while I appeal to the fair-minded men and women to see that justice is done this people, who within a few years have gone through a struggle that no other church in my land or any age has been called to endure, and I pray God that no other church may ever be called to endure, viz.: the building of three tabernacles. I ask the friends of the Brooklyn tabernacle to cut out this sermon from the newspapers and put it in their pocketbooks, so that they can intelligently answer our falsifiers, whether clerical or lay. And with these you may put that other statement, which recently went through the country and which I saw in Detroit, which said that the Brooklyn tabernacle had a hard financial struggle, because it had all along been paying such enormous salaries to its pastor, Dr Talmage, when the fact is that, after our last disaster and for two years, I gave all my salary to the church building fund, and I received $6,000 less than nothing; in other words, in addition to serving this church gratuitously for two years, I let it have $6,000 for building purposes. Why is it that people could not do us justice and say that all our financial struggle as a church came from doing what Peter, in my text, absurdly tried to do, but which, in the inscrutable providence of God, we were compelled to do—build three tabernacles.

Now, I feel better that this is off my mind. The rest of my sermon will be span out of hosannahs. I announce to you this day that we are at last, as a church, in smooth waters. Arrangements have been made by which our financial difficulties are now fully and satisfactorily adjusted. Our income will exceed our out-go, and Brooklyn tabernacle will be yours and belong to you and your children after you, and anything you see contrary to this you may put down to the confirmed habit which some people have got of misrepresenting this church and they can not stop. When I came to Brooklyn I came to a small church and a big indebtedness. We are now the largest protestant church in America, and financially as a congregation are worth, over and beyond all indebtedness, considerably more than $150,000.

I have preached here twenty-three years, and I expect, if my life and health are continued, to preach here twenty-three years longer, although we will all do well to remember that our breath is in our nostrils, and any hour we may be called to give an account of our stewardship. All we ask for the future is that you do your best, contributing all you can to the support of our institutions. Our best days are yet to come; our greatest revivals of religion and our mightiest outpouring of the Holy Ghost. We have got through Red sea and stand to-day on the other bank, clapping the cymbals of victory. Do you wonder that last Sabbath I asked you in the midst of the service to rise and sing with jubilant voice the long meter Doxology:

Praise God from Whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

Yes, twenty-three years have passed since I came to live in Brooklyn, and they have been to me eventful years. It was a prostrated church to which I came, a church so flat down it could drop no further. Through controversies which it would be useless to rehearse it was well nigh extinct, and for a long while it had been without a pastor. But nineteen members could be mustered to sign a call for my coming. As a committee was putting that call before me in an upper room in my house in Philadelphia, there were two other committees on similar errands from other churches in other rooms, whom my wife was entertaining and keeping apart from unhappy collision. The auditorium of the Brooklyn church to which I came defied all the laws of acoustics; the church had a steeple that was the derision of the town, and a high box pulpit which shut in the preacher as though he were dangerous to be let loose, or it acted as a barricade that was unnecessary to keep back the people, for they were so few that a minister of ordinary muscle could have kept back all who were there. My first Sabbath in Brooklyn, was a sad day, for I did not realize how far the church was down until then, on the evening of that day my own brother, through whose pocket I entered the ministry, died, and the tidings of his decease reached me at 6 o'clock in the evening, as I was to preach at 7:30. But from that day the blessing of God was on us, and in three months we began the enlargement of the building. Before the close of that year we resolved to construct the first tabernacle.

It was to be a temporary structure, and therefore we called it a tabernacle instead of a temple. What should be the style of architecture was the immediate question. I had always thought the amphitheatrical shape would be appropriate for a church. Two distinguished architects were employed, and after much hovering over designs, they announced to us that such a building was impossible for religious purposes, as it would not be churchly, and would subject themselves and us to ruinous criticism; in other words, they were not ready for a revolution in church architecture. Utterly disheartened as to my favorite style of architecture, I said to the trustees: "Build any thing you please, and I must be satisfied." But one morning a young architect appeared at my house and asked if we had yet selected a plan for our church. I said: "No, and what we want we can not get." "What style of a building do you want?" he asked. And taking out a lead pencil and a letter envelope from my pocket, in less than a minute, by a few curved lines, I indicated in the rough what we wanted. "But," I said, "old architects tell us it can't be done, and there is no use in your trying." He said, "I can do it. How long can I have to make out the plans?" I said, "This evening at 8 o'clock every thing is to be decided."

At 8 o'clock of that evening the architect presented his plans, and the bid of builder and mason were presented, and in five minutes after the plans were presented they were unanimously adopted. So that I would not be in the way of the trustees during the work, I went to Europe, and when I got back the church was well-nigh done. But here came in a staggering hindrance. We expected to pay for the new church by the sale of the old building. The old one had been sold, but just at the time we must have the money the purchasers backed out and we had two churches and no money. By the help of God and the indomitable and unparalleled energy of our trustees there and there one of them present to-day, but the most in a better world, we got the building ready for consecration, and on September 25, 1870, morning and evening dedicatory services were held, and in the afternoon the children, with sweet and multitudinous voices, consecrated the place to God. Twenty thousand dollars were raised that day to pay a floating debt. In the morning old Dr. Stephen H. Tyng, the glory of the Episcopal church and the Chrysostom of the American pulpit, reached a sermon, which lingered in its gracious effects as long as the building stood. He read enough of the Episcopal prayer-book to keep himself from being reprimanded by his bishop for preaching a non-Episcopal service; and we, although belonging to another denomination, responded with heartiness, as though we were used to the Liturgy: "Good Lord, deliver us!" During the short time we occupied that building, we had a constant downpour of religious awakening. Hosannah! Ten million years in Heaven will have no power to dim my memory of the glorious times we had in that first tabernacle, which, because of its invasion of the usual style of church architecture, was called by some "Talmage's hippodrome," by others, "Church of the Holy Circus," and by other mirthful nomenclature. But it was a building perfect for accoustics, and stood long enough to have its imitation in all the large cities of America, and to completely revolutionize church architecture. People saw that it was the common-sense way of seating an audience. Instead of putting them in an angular church, where each one chiefly saw the back part of somebody else's head, the audience were arranged in semi-circle, so that they could see each other's faces, and the auditorium was a great family circle seated around a fire-place, which was the pulpit. It was an iron structure, and, we supposed, fire-proof, but the insurance companies looked at it and, after we had gone too far to stop in its construction, they declined to insure it except for a mere nothing, declaring that, being of iron, if the inflammable material between the sheets of iron took fire, no engine hose could play upon it. And they were right. During those days we educated and sent out from a lay college under our charge some 1,200 young men and women, many of them becoming evangelists and many of them becoming regularly ordained preachers, and I meet them in all parts of the land toiling mightily for God.

One Sunday morning in December, 1872, the thermometer nearly down to zero, I was on my way to church. There was an excitement in the street and much smoke in the air. Fire engines dashed past. But my mind was on my sermon I was about to preach, until someone rushed up and told me that our church was going up in the same kind of chariot that Elijah took from the banks of Jordon. That Sunday morning tragedy, with its wringing of hands, and frozen tears on the cheek of many thousands standing in the street, and the crash that shook the earth, is as vivid as though it were yesterday. But it was not a perfect loss. All were anxious to do something, and, as, on such occasions sensible people are apt to do unusual things, one of the members, at the risk of his life, rushed in among the fallen walls, mounted the pulpit and took a glass of water from the table and brought it in safety to the street. So you see it was not a total loss. Within an hour from many churches came kind invitations to occupy their buildings, and hanging against a lamp-post, near the destroyed building, before 12 o'clock that morning, was a board with the inscription: "The congregation of Brooklyn Tabernacle will worship to-night in Plymouth Church."

Mr. Beecher made the opening prayer, which was full of commiseration for me and my homeless flock, and I preached that night the sermon that I intended to preach that morning in my own church, the text concerning the precious alabaster box broken at the feet of Christ, and sure enough we had one very precious broken that day. We were, as a church, obliterated. "But, arise and build," said many voices. Another architect took the amphitheatrical plan of a church, which, in the first instance, was necessarily somewhat rude, and developed it into an elaborate plan that was immediately adopted. But how to raise the money for such an expensive undertaking was the question—expensive not because of any senseless adornment proposed, but expensive because of the immense size of the building needed to hold our congregation. It was at that time when for years our country was suffering, not from a financial panic, but from that long-continued financial depression which all business men remember, as the cloud hung heavy year after year, and commercial establishments without number went down. Through what struggles we passed, the eternal God and some brave souls to-day remember. Many a time would I have gladly accepted calls to some other field, but I could not leave the flock in the wilderness. At last, after, in the interregnum, having worshiped in our beautiful Academy of Music on the morning of February 22, 1877, the anniversary of the Washington who conquered impossibilities and on the Sabbath that always celebrates the resurrection, Dr. Byron Sunderland, chaplain of the United States senate, thrilled us through and through with a dedicatory sermon from Haggai ii., 9: "The glory of this house shall be greater than that of the former, saith the Lord of Hosts." The corner stone of that building had been laid by the illustrious and now enthroned Dr. Irenæus Prime. On the platform on dedication day sat, among others, Dr. Dowling of the Baptist church, Dr. Crook of the Methodist church, Mr. Beecher of the Congregational church, and Dr. French of the Presbyterian church. Hosannah! Another $85,000 was raised on that day. The following Sunday 328 souls were received into our communion, mostly on confession of faith. At two other communions over 500 souls joined at each one. At another in-gathering 628 souls entered this communion, and so many of those gathered throngs have already entered Heaven that we expect to feel at home when we get there. My! My! Won't we be glad to see them—the men and women who stood by us in days that were dark and days that were jubilant. Hosannah! The work done in that church on Schermerhorn street can never be undone. What sacrifices on the part of many, who gave almost till the blood came! What hallelujahs! What victories! What wedding marches played with full organ! What baptisms! What sacraments! What obsequies! One of them on a snowy Sabbath afternoon, when all Brooklyn seemed to sympathize, and my eldest son, bearing my own name, lay beneath the pulpit in the last sleep, and Florence Rice Knox sang, and a score of ministers on and around the platform tried to interpret how it was best that one who had just come to manhood, and with brightest worldly prospects, should be taken, and we left with a heart that will not cease to ache until we meet where tears never fall.

Hope a Cardinal Virtue.

An old English writer sets hope at the head of all the virtues, and says that despair is the unpardonable sin. He defines hope as "that vigorous principle who sets the head and heart at work, animates the man to do his utmost, puts difficulty out of countenance and makes even impossibility give way."

In recent discussions of Christianity in contrast with pagan beliefs, remarks an eminent preacher, the chief superiority of Christianity has been overlooked—it is its far-reaching and glorious hope. Hoping for nothing, paralyzed by fatalism, the Buddhist, the Brahman, the Moslem change nothing. Hence heathendom is stagnation. Hoping everything for the world and for man, Christianity supplies the basis and motive of modern thought and life.

When hope is lost, all is lost. While hope survives hell itself may be converted into Heaven.—St. Louis Republic.

—The most ancient sacred fire now existing in India was consecrated twelve centuries ago, in commemoration of the voyage made by the Parsees when they emigrated from Persia to India. The fire is fed five times every twenty-four hours with sandalwood and other fragrant materials combined with very dry fuel. This fire, in the village of Oodwada, near Bulsar, is visited by the Parsees in large numbers during the months allotted to the presiding genius of fire.

—They that make the glory of God their end, the word of God their rule, the spirit of God the guide of their affections, and the Providence of God the guide of their affairs, may be confident that the Lord goes before them as truly as He went before Israel in the wilderness, though not so sensibly.—Matthew Henry.

—Do not retail slanders and whisperings. Do not make yourself an inspector of warts, a supervisor of cat muscles, the commissioner of street gossipers, and the holder of stakes for a dog fight.—Talmage.

—When you set out to promote your own interests you must remember that many of them are in the hands of your fellow men.

FIFTY-SECOND CONGRESS.

First Session.

WASHINGTON, March 29.—SENATE.—Bills introduced: Granting an increase of pension to Isaac C. Ross, and paying him forty dollars per month; granting an increase of pension to Jas. F. Singer, Company F, Sixth regiment, I. V. L.; for the relief of Seaton Normas, appointing him assistant surgeon in the U. S. Marine service; pensioning Wm. Condell, Company F, U. S. Infantry; granting an increase of pension to Robert Hammond, late a private in Company A, Fifteenth O. V. I., and paying fifty dollars per month; granting an increase of pension to Sarah A. Woodbridge, dependent mother of Capt. Charles Brewer, late of the Nineteenth O. V. I., and paying her fifty dollars per month; paying Indiana Poling, widow of Lewis J. Tull, of Company E, Third I. V. L., a pension of twelve dollars per month. Senator Voorhees bill to purchase a painting of Abraham Lincoln has been favorable reported by the committee on library.

HOUSE—The tariff occupied the attention of the House to-day, the debate on the free wool bill being continued. Mr. Harter (Ohio) made a speech, which was a good free-trade argument. Gov. McCreary, (Ky.) also made a speech, in which he showed forth the democratic view on the subject. The other democratic speaker was DeForest (Ct.). The only republican who spoke was Dolliver (Ia.).

WASHINGTON, March 30.—SENATE—Roger Q. Mills was sworn in as senator to-day. Senator Voorhees favorably reported from the committee on library his bill authorizing the purchase of Lawrie's picture of Gen. George H. Thomas. Senator Hiscock introduced a bill appropriating $3,000 for expenses incident to dedicatory ceremonies over the statue of Gen. Lafayette, proposed to be held in Washington during the G. A. R. encampment in September, 1892. Senator Sherman presented sixty-eight petitions, with 1,859 signatures, urging that oleomargarine be made subject to the laws of the several states.

HOUSE—Bills introduced: By Mr. Martin, of Indiana—Paying $1,000 to the lawful heirs of Daniel Henner, deceased, late of Pennsylvania, for property destroyed during the war by Mr. Stone, of Kentucky—removing charge of desertion from the record of Robert M. Young, late of Company K, Thirty-fifth Kentucky V. I.; paying Mrs. Margaret Martin, widow of Thomas Martin, late of Livingston county, Ky., $100 for one mule furnished the U. S. army during the war. The wool bill debate continued.

WASHINGTON, March 31.—SENATE—Little business of general interest was transacted. The senate to-day voted to retain in the Indian appropriation bill the house provision for the assignment of army officers, instead of civilians to the duties of Indian agents.

HOUSE—The following private bill was introduced to-day by Gen. Enochs: Removing the charge of desertion from the military record of Andrew J. Sayre, Company K, Eleventh West Virginia V. I. Mr. Stover introduced the following private bills: To place the name of Capt. and Brev.-Brig.-Gen. Anderson on the retired list, and late of the Fifth infantry; pensioning Mrs. Lucy Ord Mason, widow of Lieut. John L. Mason, of the U. S. army.

WASHINGTON, April 1.—SENATE.—Senator Mills, of Texas, fairly entered upon his senatorial duties to-day, and accepted as his committee assignments the places vacated by the retirement of his predecessor, Senator Chilton. He will thus be a member of the committees on coast defenses, mines and mining, patents and post offices and post roads. Senator Mills also appointed as his private secretary Obrien Moore. There was little business transacted to-day.

HOUSE—Mr. Lodge introduced a bill providing for international ratio between gold and silver, and to suspend the purchase of silver bullion and the issue of treasury notes thereon, as provided by the act of July 14, 1890. Representative Sayers, of Texas, reported the urgency deficiency appropriation bill to the house. It aggregates $92,630, of which $40,000 is to supply deficiencies in the appropriation for the collection of customs revenues. The most interesting item, however, is one of $11,690 to supply with artificial limbs soldiers who lost limbs in the war. For the eleventh census an appropriation of $100,000 is made.

WASHINGTON, April 2.—SENATE—No business of interest was transacted.

HOUSE—The general discussion on the tariff bill in the house closed to-day. If the present programme, as agreed upon by the leaders, is carried out, the consideration of the free wool bill under the five minute rule will begin Monday, and the measure will be passed by the house early in the week. Mr. Burrows, of Michigan, a member of the committee on ways and means, was the chief speaker in opposition to the bill.

WASHINGTON, April 4.—SENATE—Sherman spoke on the silver question, defending the act of 1890. Senator Blackburn presented a memorial of the legislature of the state of Kentucky asking that the franking privilege be extended to the commissioners of agriculture of the several states. Senator Sherman presented petitions of the citizens of Zanesville asking that the World's fair be closed on Sunday, and of the Woman's Christian Temperance union, of Defiance, and of 856 citizens of Wellington, O., urging that the World's fair be closed on Sunday, and protesting against the sale of intoxicating liquors on the fair grounds. A large number of private bills were introduced.

HOUSE—The Chinese exclusion bill was passed by the house by a vote of 179 yeas to 43 nays. The bill absolutely prohibits any Chinese, whether or not subjects of China (excepting diplomatic and consular officers and servants) from entering the United States, and Chinese who may hereafter leave the United States are prohibited from returning to this country. It makes liable to arrest upon warrants issued by any justice, judge or U. S. commissioners, Chinese or persons of Chinese descent entering the United States by crossing its boundary lines or found unlawfully in the United States, and provides for the punishment of the Chinese by imprisonment not exceeding five years and subsequent removal from the United States to the country whence they came, provided that when they come to the United States from China by way of contiguous foreign territory, they shall be returned to China.

Indians Chase a Biker.

LOS ANGELES, April 3.—C. A. Boyle, the plucky Pittsburgh bicycle rider who is riding across the country, left this city for San Francisco. He was given a reception by local wheelmen before his departure. Boyle rode from Albuquerque to Los Angeles in twenty-four days. He suffered a great deal from exposure and the want of food. His safety is badly wrecked. The wheels were more worn in the 1,000 miles on the desert than the 2,000 miles traveled in the eastern states. Boyle was compelled to sleep several nights on the sand. He was entertained and welcomed by the bicycle clubs of the towns he passed through, but was very much annoyed by Navajo Indians, who chased after him and persisted in their attempts to ride the safety. They kept popping out of the sand hills and grass and would make all sorts of demonstrations. Boyle's canteen gave way and he stopped a train and asked the engineer for a drink. The engineer was angry, but he gave the water asked for. He expects to be in Pittsburgh about July 15, and has word that the Keystone club will meet him as an escort.

Royal Betrothal.

LONDON, April 4.—It is officially announced that Prince Ferdinand of Hohenzollern-Sigmaringen, the heir to the throne of Roumania, and the Princess Marie, of Edinburgh, are betrothed, and that the celebration of the event will be observed in Coburg at Easter. The match has the approval of King Charles, of Roumania; Emperor William and Queen Victoria, but is opposed by the czar, who is jealous of the growing influence of Germany and England in the Balkan, and was anxious that the crown prince should not marry an English or German princess.

Grateful Russians.

PHILADELPHIA, April 4.—Mayor Stuart has received the following telegram:

"KOSTROMA, Russia, March 31.

"Hon. Edwin S. Stuart, mayor of Philadelphia:

"May Almighty God bless your country for the good you have done our suffering people. The memory of kindness shall always fill our hearts with gratitude.

"CITIZENS OF KOSTROMA

"By the mayor of the town of Thernof."

Trouble in Dahomey.

PARIS, April 5.—The government has received an official dispatch from Porto Novo stating that the Dahomeyans continue to advance towards the coast, and that they are gaining large reinforcements to their ranks. The dispatch adds it is expected that they will attack Porto Novo Monday.

Burglars at Eau Claire, Wis.

EAU CLAIRE, Wis., April 5.—The store of [illegible] Owsley was robbed of $5,000 in [illegible] and watches and diamond [illegible]. The burglars were expert, and [illegible] the same gang who [illegible] last Thursday night.

Indian Tradition of the Flood.

There was not, if early historians, missionaries and theologians are to be believed, a single tribe of American Indians who had, at the time of the white man's advent in the western hemisphere, the least smattering of tradition concerning the life, ministry and sufferings of Jesus. But this does not hold good in relation to the story of Creation, the Tower of Babel and the Flood, many of them having traditionary history which almost exactly corresponds with the stories of these great events as related in the Bible.

One day Maj. Davenport, the government agent for the Musquakies, was telling some chiefs about Noah, the flood and the ark, when one of them interrupted him with: "Hump! We know that long time. We was in canoes all tied together. We float on heap water. We send muskrat down one, two—many times. He dive, come up. Last he go down and come up with mud in his claw. We know water going down." This was all the information Mr. Davenport could elicit from the dusky seer.—St. Louis Republic.

Funerals in Capri.

The manners and customs of the peoples of southern Europe are infinitely more picturesque than those of the races of the north, so that all public functions and ceremonies are invested with statelliness and a glow of color quite wanting among the latter. This holds good more especially among the inhabitants of the old kingdom of Naples, where even the funerals are not the gloomy ceremonials they are with us, the robes of the officiating priests, and the curious hoods of the mourning monks who head the procession bearing lighted tapers, adding a peculiar interest to the scene. Hardly a man remains uncovered, and many of the lookers-on fall on their knees and repeat their prayers as the procession passes by through the flagged streets of the island town.—Harper's Bazar.

—A good story of Henry Ward Beecher is told by Whitelaw Reid: "When Mr. Beecher had avowed his faith in the advantages of having women speak in church, and at the next prayer meeting a prosy sister had taken up all the time to no purpose, and at the next had done the same, and at the next the same, and at the fourth had been, if possible more tedious and oppressive than ever before, Mr. Beecher rose, with solemn air, as she took her seat, and observed, in argumentive tone: Nevertheless, brethren and sisters, I believe in women speaking in prayer meeting."

—For preserving wire ropes carried under water or under the earth's surface, a mixture of thirty-five parts of slaked lime, and from fifty to sixty parts of tar is recommended. The compound is boiled and applied to the article hot. For dry-lying cables a thick mixture of graphite boiled in tallow and one of crude linseed oil and vegetable tar have both been tried with success.

—When the Ferndale was wrecked on the Washington coast recently the entire crew went down with her, except three sailors, who owe their lives to the great bravery of a Mrs. Edward White. Mrs. White lives on the beach near where the wreck occurred, and with surprising heroism she waded out alone into the breakers and pulled the exhausted and almost lifeless men ashore.

—Miss Amy Toore—I had no idea, Mr. Slymwytt, that you were so fond of the piano. Mr. Slymwytt—As a musical instwumentit is a boah. But as a means of flirtation and of the isolation of two—ah—young people, it is—ah—the most remarkable—er—quadruped in the world.—Pittsburgh Bulletin.

THE MARKETS.

CINCINNATI, April 4.		
LIVESTOCK—Cattle—Common	2 00	@ 2 50
Choice Butchers	3 40	@ 3 90
HOGS—Common	3 80	@ 4 25
Good packers	4 40	@ 4 55
SHEEP—Good to choice	4 75	@ 5 50
LAMBS—Butchers	4 75	@ 6 50
FLOUR—Winter Family	3 40	@ 3 60
GRAIN—WHEAT—No. 2 red	89½	@ 90
No. 3 red	86	@ 88
Corn—No. 2 mixed		@ 41
Oats—No. 2 mixed		@ 31
Rye—No. 2	88	@ 89
HAY—Prime to choice	12 25	@12 75
TOBACCO—Medium Leaf	13 00	@14 50
Good Leaf	18 00	@20 50
PROVISIONS—Mess pork	11 75	@12 00
Lard—Prime steam	6 05	@ 6 07½
BUTTER—Choice dairy	18	@ 20
Prime to choice emery	28	@ 30
APPLES—Prime, per bbl	1 75	@ 2 25
POTATOES—Per bbl	1 25	@ 1 50
NEW YORK.		
FLOUR—Fair to fancy	3 85	@ 4 65
GRAIN—Wheat—Unrraded red	87½	90½
No. 2 red		97½
CORN—No. 3 mixed, new	49	@ 49½
Oats—mixed	31	@ 36
PORK—New mess	9 50	@10 00
LARD—Western steam		@ 6 32½
CHICAGO.		
FLOUR—Winter patents	4 20	@ 4 40
GRAIN—Wheat—No. 2 red		84
No. 2 Chicago spring		78½
Corn—No. 2		38½
Oats No. 2		28½
PORK—Mess	10 00½	10 05
LARD—Steam	6 15	@ 6 17½
BALTIMORE		
FLOUR—Famus	4 50	@ 4 85
GRAIN—Wheat—No. 2	95½	96½
Corn—Mixed	45½	45¾
Oats—Mixed	36½	@ 37
LARD—Refined		@ 7 75
PORK—Mess		@11 00
CATTLE—First quality	4 25	@ 4 38
HOGS	6 25	@ 6 75
INDIANAPOLIS.		
GRAIN—Wheat—No. 2 Red		@ 85½
Corn—No. 2		@ 38
Oats—No. 2		@ 29
LOUISVILLE.		
FLOUR—Winter patent		@ 5 25
GRAIN—Wheat—No. 2 red		85 84
Corn—Mixed	42	42½
Oats—Mixed		31½
PORK—Mess		12 25
LARD—Steam		@ 6 50

Rather risky

—the offer that's made by the proprietors of Dr. Sage's Catarrh Remedy. Risky for *them*. For *you*, if you have Catarrh, it's a certainty. You're certain to be cured of it, or to be paid $500. That's what they offer, and in good faith—they care you, or pay you, no matter how bad your case, or of how long standing.

But—*is* it so much of a risk? They have a medicine that cures Catarrh, not for a time, but for all time. They've watched it for years, curing the most hopeless cases. They know that in your case there's every chance of success, almost no chance of failure.

Wouldn't any one take such a risk with such a medicine?

The only question is—are you willing to make the test, if the makers are willing to take the risk?

If so, the rest is easy. You pay your druggist fifty cents and the trial begins.

Beware of Ointments for Catarrh That Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

☞ Sold by Druggists, price 75c. per bottle.

Most people would as soon be told that they are ill-looking as to be told they are looking ill.—Boston Transcript.

A Shining Mark for Rascals

To aim the arrow of spurious imitation at is Hostetter's Stomach Bitters. Sometimes the shaft strikes, but rebounding destroys like the fatal shot in Der Freischutz, the evil marksman. Beware of all local bitters with or without labels which are colorable imitations of that of Hostetter's Stomach Bitters, or which are represented to equal the great curative and preventive of malaria, dyspepsia, constipation, liver and kidney trouble and nervousness. Insist upon having the genuine.

If you pay as you go and are able to go as you pay you will get there.—Williamsport Sun.

The Sisseton Indian Reservation

In South Dakota will be opened to settlement on or about April 15th, 1892. This reservation comprises some of the choicest lands in Dakota for farming and stock-raising purposes. For detailed information address W. E. Powell, General Immigration Agent, Chicago, Milwaukee & St. Paul Railway, Chicago, Ill.

A coat dealer can't be a musician. He can never learn to read the sense accurately.—Binghamton Republican.

Fortify Feeble Lungs Against Winter with Hale's Honey of Horehound and Tar. Pike's Toothache Drops Cure in one minute.

If you will be truly happy keep your blood pure, your liver from growing torpid by using Beecham's Pills. 25 cents a box.

If we could use our own good advice how happy we would be.—Texas Siftings

Give a man an inch and he will take an ell, but not of toothache.

SYRUP of FIGS

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

"August Flower"

"I am happy to state to you and to suffering humanity, that my wife has used your wonderful remedy, August Flower, for sick headache and palpitation of the heart, with satisfactory results. For several years she has been a great sufferer, has been under the treatment of eminent physicians in this city and Boston, and found little relief. She was induced to try August Flower, which gave immediate relief. We cannot say to much for it." L. C. Frost, Springfield, Mass.

BUNTING

When you buy Flags you want the best. Government Standard is the best; the largest flag dealers in the U. S. are G. W. SIMMONS & CO., Oak Hall, Boston, Mass. Dealers in Military Uniforms. Write for a Flag Catalogue.

FLAGS.

DR. HARTER'S WILD CHERRY BITTERS

RELIEVES all Stomach Distress.
REMOVES Nausea, Sense of Fullness, Congestion, Pain.
REVIVES Failing ENERGY.
RESTORES Normal Circulation, and Warms to Toe Tips.

DR. HARTER MEDICINE CO., St. Louis, Mo.

Ely's Cream Balm WILL CURE CATARRH

Price 50 Cents.

Apply Balm into each nostril. ELY BROS., 56 Warren St., N.Y.

BORE WELLS with our famous Well Machinery. The only perfect self-cleaning and fast-dropping tools in use. LOOMIS & NYMAN, TIFFIN, OHIO.

THE "OHIO" WELL DRILL. Catalogue FREE.

FAT FOLKS REDUCED 15 to 25 lbs. per month by harmless herbal remedies. No starving, no inconvenience and no bad effects. Strictly confidential. Send 4c. for circulars and testimonials. Address the O.W.F. SYSTEM, McVicker's Theatre Bldg., Chicago, Ill.

MEN To take orders. No delivering or collecting. No Experience. Steady Work. Best Terms. Best Specialties. Samples Free. GLEN BROS., Rochester, N.Y.

The Only One Ever Printed—Can You Find the Word?

There is a 3 inch display advertisement in this paper, this week, which has no two words alike except one word. The same is true of each new one appearing each week, from The Dr. Harter Medicine Co. This house places a "Crescent" on everything they make and publish. Look for it, send them the name of the word and they will return you book, beautiful lithographs or samples free.

THERE was a fire in a lawyer's office here the other day that was caused by a soot in the chimney.—Lowell Courier.

REV. JAMES H. CORDEN, pastor M. E. Church, Wilson, N. C., says: I have used Bradycrotine and never in a single instance failed to obtain immediate relief from headache when directions were followed. 500.

TRUST men and they will be true to you; treat them gently and they will show themselves great.—Emerson.

RISING SUN STOVE POLISH

DO NOT BE DECEIVED with Pastes, Enamels, and Paints which stain the hands, injure the iron, and burn off. The Rising Sun Stove Polish is Brilliant, Odorless, Durable, and the consumer pays for 5c tin or glass package with every purchase.

$50.00 A WEEK

A bright, energetic man or woman wanted to take the sole agency for an article that is needed in every home and indispensable in every office, shop, store, school, etc. SELLS AT SIGHT in town or country. $50 in 30 days and a steady income afterward. A "Bonanza" for the right person. Good jobs are scarce and none taken. Write if you think you want work. J. W. JONES, Manager, Springfield, Ohio.

"PROMPT AND PERMANENT!"

THE PECULIAR EFFECTS OF ST. JACOBS OIL Are Its Prompt and Permanent Cures.

RHEUMATISM.—Jan. 17, 1883, GEORGE C. OSGOOD & CO., Druggists, Lowell, Mass., wrote: "MR. LEWIS DENNIS, 136 Moody St., desires to say that ORRIN ROBINSON, a boy of Graniteville, Mass., came to his house in 1881, walking on crutches; his leg was bent at the knee for two months. Mr. Dennis gave him St. Jacobs Oil to rub it. In six days he had no use for his crutches and went home cured without them."

Lowell, Mass., July 9, '87: "The cripple boy ORRIN ROBINSON, cured by St. Jacobs Oil in 1881, has remained cured. The young man has been and is now at work every day at manual labor." DR. GEORGE C. OSGOOD.

LAMEBACK.—Aberdeen, S. Dak., Sept. 26, 1888: "Suffered several years with chronic stitch in the back; was given up by doctors. Two bottles of St. Jacobs Oil cured me." HERMAN SCHWAYGEL.

HALL'S ★ ★ ★

City of Toledo, Lucas Co., State of Ohio. } S. S.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Frank J. Cheney

Sworn to before me, and subscribed in