Gentlemen Robbers.

The police of Paris have recently discovered a very extraordinary organization in that city. It is a band of robbers, of which all the members stood well in society. The proceeds of their rascality were all turned into a common treasury, from which each member of the gang was allowed $50 a month. It appers that two of the members of the gang got into a quarrel at their headquarters, which grew so violent that the neighbors called in the police, who arrested the men. One of them, named Charton, was so angry and excited that he made a confession, and revealed the names of his accomplices, who were all taken into custody. The leader of the gang was one Corbeau, the son of a prominent official of the government. He was arrested just as he was about to step in his carriage for a ride. He said that it was well he was arrested as he was just going to kill Charton, whom he considered to dull to be useful in the business.

A Brave Girl.

Miss Eva Thompson, cashier in a large establishment in Fort Scott, Kan., refused at the muzzle of a revolver to open the safe of her employer so that a robber could help himself to the cash. The door of the safe was closed, but not locked, and the young woman stepped toward it and grasped the combination. He thought she was in the act of opening the safe, but in fact she was locking it. She turned the combination while he stood over her, pistol in hand, and then, standing erect and undaunted by him, she exclaimed: "Now shoot!" The man pocketed his pistol, uttered an oath and fled. It is not stated just what profane words he used, but he doubtless joined emphatically in the condemnation of the "sweating system," and of the employment of female cashiers to take the places and stand in the way of gentlemen who are in need of funds.

Bitten by a Spider.

Mr. J. W. Culpepper of East Macon, Ga., had recently a very narrow escape from death from a cause which, at the time, he considered very trivial. He was at work in his garden, when a large black spider, one of the biggest he ever saw, sprang upon his hand and bit him. He paid little attention to the bite and went on with his work as usual. Presently his hand began to swell and give him pain, and he went to the druggist with it, who put arnica on it. This gave him little relief, and soon he had to be sent home in a carriage, while a doctor was summoned. The patient presently became unconscious and for several days his life was in doubt, but it is now said that he is recovering.

Occasionally we meet a drunken man who claims to have sense, but a sober man soon gets over the notion.

Manners make the man and then give him away.

Hall's Catarrh Cure
Is taken internally. Price, 75c.

People who dodge the bill collector will never evade the devil.

"Hanson's Magic Corn Salve."
Warranted to cure or money refunded. Ask your druggist for it. Price 15 cents.

The devil never chases people he can't catch.

Karl's Clover Root Tea.
The great Blood purifier, gives freshness and clearness to the Complexion and cures Constipation. 25c., 50c., $1.

Our earthly troubles are twin evils: they never come singly.

If the Baby is Cutting Teeth.
Be sure and use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup for Children Teething.

No one can serve God and please the devil at the same time.

Many persons are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. A splendid tonic for women and children.

No one can tell what turn a crank is going to take.

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 laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists 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 accept any subetitute if offered.

TABERNACLE PULPIT

DR. TALMAGE TALKS ABOUT THE PLUTOCRATS.

The Conversion of Zaccheus and Its Relation to the History That Is Now Being Made in This Country—The Weak Are of God.

BROOKLYN, Sept. 23, 1894.—Rev. Dr. Talmage, who is now preparing to leave Australia for India, on his round-the-world tour, has selected as the subject for to-day's sermon through the press: "The Tax Collector's Conversion," the text being taken from Luke XIX: 9, "This day is salvation come to this house."

Zaccheus was a politician and a tax-gatherer. He had an honest calling, but the opportunity for "stealings" was so large, the temptation was too much for him. The Bible says he "was a sinner"—that is, in the public sense. How many fine men have been ruined by official position! It is an awful thing for any man to seek office under government unless his principles of integrity are deeply fixed. Many a man, upright in an insignificant position, has made shipwreck in a great one. As far as I can tell, in the city of Jerico this Zaccheus belonged to what might be called the "Ring." They had things their own way, successfully avoiding exposure—If by no other way, perhaps by hiring somebody to break in and steal the vouchers. Notwithstanding his bad reputation, there were streaks of good about him, as there is about almost every man. Gold is found in quartz, and sometimes in a very small percentage.

Jesus was coming to town. The people turned out en masse to see him. Here he comes—the Lord of Glory—on foot, dust-covered and road-weary, limping along the way, carrying the griefs and woes of the world. He looks to be sixty years of age when he is only about thirty. Zaccheus was a short man, and could not see over the people's heads while standing on the ground; so he got up into a sycamore tree that swung its arm clear over the road. Jesus advanced amid the wild excitement of the surging crowd. The most honourable and popular men of the city are looking on, and trying to gain his attention. Jesus, instead of regarding them, looks up at the little man in the tree, and says, "Zaccheus, come down. I am going home with you." Everybody was disgusted to think that Christ would go home with so dishonorable a man.

I see Christ entering the front door of the house of Zaccheus. The king of heaven and earth sits down; and as he looks around on the place and the family, he pronounces the benediction of the text: "This day is salvation come to this house."

Zaccheus had mounted the sycamore tree out of mere inquisitiveness. He wanted to see how this stranger looked—the color of his eyes, the length of his hair, the contour of his features, the height of his stature. "Come down," said Christ.

And so, many people, in this day, get up into the tree of curiosity or speculation to see Christ. They ask a thousand queer questions about his divinity, about God's sovereignty, and the eternal decrees. They speculate, and criticize, and hang on to the outside limb of a great sycamore. But they must come down from that if they want to be saved. We can not be saved as philosophers, but as little children. You can not go to heaven by way of Athens, but by way of Bethlehem. Why be perplexed about the way □sin came into the world, when the great question is how we shall get sin driven out of our hearts? How many spend their time in criticism and religious speculation! They take the Rose of Sharon, or the lily of the valley, pull out the anther, scatter the corolla, and say, "Is that the beautiful flower of religion that you are talking about?" No flower is beautiful after you have torn it all to pieces. The path to heaven is so plain that a fool need not make a mistake about it, and yet men stop and cavil. Suppose that, going toward the Pacific slope, I had resolved that I would stop until I could kill all the grizzly bears and the panthers on either side of the way. I would never have got to the Pacific coast. When I went out to hunt the grizzly bear, the grizzly bear would have come out to hunt me. Here is a plain road to heaven. Men say they will not take a step on until they can make game of all the theories that bark and growl at them from the thickets. They forget the fact that as they go out to hunt the theory, the theory comes out to hunt them, and so they perish. We must receive the kingdom of heaven in simplicity. William Pennington was one of the wisest men of this country—a governor of his own state, and afterward speaker of the house of representatives. Yet, when God called him to be a Christian, he went in, and sat down among some children who were applying for church membership, and he said to his pastor, "talk to me as you do to these children, for I know nothing about it." There is no need of bothering ourselves about mysteries when there are so many things that are plain. Dr. Ludlow, my professor in the theological seminary, taught me a lesson I have never forgotten. While putting a variety of questions to him that were perplexing he turned upon me somewhat in sternness, but more in love, and said, "Mr. Talmage, you will have to let God know some things that you don't." We tear our hands on the spines of the cactus instead of feasting our eye on its tropical bloom. A great company of people now sit swinging themselves on the sycamore tree of their pride, and I cry to you, "Zaccheus, come down!" Come down out of your pride, out of your inquisitiveness, out of your speculation. You can not ride into the gate of heaven with coach and four, postilion ahead and lackey behind. 'Except ye become as little children ye can not enter the kingdom of God.' God has chosen the weak things of the world to confound the mighty. Zaccheus, come down! come down!"

I notice that this tax-gatherer accompanied his surrender to Christ with the restoration of property that did not belong to him. He says: "If I have taken anything by false accusation, I restore four-fold." That is, if I have taxed any man for $10,000 when he had only five thousand dollar's worth of property, and put in my own pocket the tax for the last five thousand, I will restore to him four-fold. If I took from him $10 I will give him $40. If I took from him $40 I will give him $160.

Hundreds of thousands of dollars have been sent to Washington during the past few years as "conscience money." I suppose that money was sent by men who wanted to be Christians, but found they could not until they made restitution. There is no need of our trying to come to Christ as long as we keep fraudulently a dollar or a farthing in our possession that belongs to another. Suppose you have not money enough to pay your debts, and for the sake of defrauding your creditors you put your property in your wife's name. You might cry until the day of judgment for pardon, but you would not get it without first making restitution. In times of prosperity it is right, against a rainy day, to assign property to your wife; but if, in time of perplexity and for the sake of defrauding your creditor you make such assignment, you become a culpirt before God, and you may as well stop praying until you have made restitution. Or suppose one man loans another money on bond or mortgage, with the understanding that the mortgage can lie quiet for several years, but as soon as the mortgage is given, commences forclosure—the sheriff mounts the auction-block, and the property is struck down to at half price, and the mortgagee buys it in. The mortgagee started to get the property at half price, and is a thief and a robber. Until he makes restitution, there is no mercy for him. Suppose you sell goods by a sample, and then afterward send to your customer an inferior quality of goods. You have committed a fraud and there is no mercy for you until you have made restitution. Suppose you sell a man a handkerchief for silk, telling him it is all silk and it is part cotton. No mercy for you until you have made restitution. Suppose you sell a man a horse, saying he is sound, and he afterward turns out to be spavined and balky. No mercy for you until you have made restitution.

The way being clear, Christ walked into the house of Zaccheus. He becomes a different man: his wife a different woman; the children are different. Oh! it makes a great change in any house when Christ comes into it. How many beautiful homes are represented among you! There are pictures on the wall, there is music in the drawing room; and luxuries in the wardrobe; and a full supply in the pantry. Even if you were half asleep, there is one word with which I could wake you, and thrill you through and through, and that word is "home!" There are also houses of suffering represented, in which there are neither pictures nor wardrobe, nor adornment—only one room, and a plain cot or a bunk in a corner; yet it is the place where your loved ones dwell, and your whole nature tingles with satisfaction when you think of it and call it home. Though the world may scoff at us, and pursue us, and all the day we be tossed about, at eventide we sail into the harbor at home. Though there be no rest for us in the busy world, and we go trudging about, bearing burdens that well-night crush us, there is a refuge, and it hath an easy chair in which we may sit, and a lounge where we may lie, and a serenity of peace in which we may repose, and that refuge is home.

* * * * * *

Up to forty years men work for themselves; after that, for their children. Now, what do you propose to leave them. Nothing but dollars! Alas! what an inheritance! It is more likely to be a curse than a blessing. Your own common sense and observation tell you that money, without the divine blessing, is a curse. You must soon leave your children. Your shoulders are not so strong as they were, and you know that they will soon have to carry their own burdens. Your eyesight is not so clear at once; they will soon have to pick out their own way. Your arm is not so mighty as once; they will soon have to fight their own battles. Oh! let it not be told on judgment day that you let your family start without the only safeguard—the religion of Christ. Give yourself no rest until your children are the sons and daughters of the Lord Almighty. Your son does just as you do. He tries to walk like you, and to talk like you. The daughter imitates the mother. Alas! if father and mother miss heaven the children will.

□Build your altar to-night. Take the family bible lying on the parlor-table. Call together as many of your family as may be awake. Read a chapter, and then, if you can think of nothing else besides the Lord's Prayer, say that. That will do. Heaven will have begun in your house. You can put your head on your pillow feeling that, whether you wake up in this world or the next, all is well. In that great ponderous Book of the Judgment, where is recorded all the important events of the earth, you will read at last the statement that this was the day when salvation came into your house. Oh, Zaccheus, come down! Come down! Jesus is passing by.

THE SUNDAY SCHOOL.

LESSON I—OCT. 7—JESUS AT NAZARETH.

Golden Text: See That Ye Refuse Not Him That Speaketh—Heb. XII: 25—Luke IV: 15-30.

Introductory. The second year of Jesus' ministry was spent almost entirely in Galilee, except a brief visit to Jerusalem at the Passover. The first year ended with the healing of the nobleman's son (John iv: 43-54). After this, according to Andrews, the disciples depart to their homes in Galilee, and he lives in retirement until March, when he goes to the feast of the Passover. Here he heals the impotent man at Bethesda: learns of the imprisonment of John the Baptist, returns to Galilee and preaches in Nazareth as in to-day's lesson.

I. Jesus in the Synagogue.—verse 16. "And he came to Nazareth." From some other part of Galilee. "Where he had been brought up." He had lived among them for twenty-eight years and had worked with and for them. "And as his custom was." From his youth up. "And stood up for to read." The readers always stood up.

II. Jesus First Sermon in Nazareth.—vers. 17-22. 17. "And there was delivered unto him the book." In the form of a roll, or double roll. "Of the prophet Esaias." The Greek for Isaiah. "And found the place." Not necessarily an appointed lesson, but the passage he wanted.

18. "The spirit of the Lord is upon me." Jesus spoke the truth of God with the authority of God, in the way God directed. "Because he hath anointed me." Divinely appointed me. "To preach the gospel." Make known the good news. "To the poor." Including the literally poor in this world's goods, the afflicted, those who are sinners, and those who are subject to calamities from which they cannot save themselves. "He hath sent me to heal the broken hearted." To give comfort to those who are overwhelmed with sorrow. "To preach." To sound as with a trumpet. "Deliverance to the captives." Deliverance to all captives whether in material or spiritual bondage. "Recovering of sight to the blind." Blindness of the body; mental blindness, ignorance; moral blindness, ignorance of righteousness. "To set at liberty them that are bruised." To deliver the oppressed, those crushed under sin, the wounded in spirit.

19. "To preach the acceptable year of the Lord." God's chosen opportunity had come. This was the great year of the Jews, full of unnumbered blessings. The great year of jubilee, every fiftieth year (Lev. 25:8-17.) Tradition says that every Jew blew nine blasts as the year was ushered in. It was a year of rest for the people and the land. The Jewish captives were all set free.

20. "And he closed the book." Rolled up the roll. "And gave it to the minister." The attendant who would put it away. "And sat down." It was a custom to sit while preaching. "The eyes of all were fastened on him."

21. "This day is this scripture fulfilled in your ears." Then followed the application of the passage from Isaiah, in a discourse of some length which is not given here.

22. "And all bare him, witness." By the expression of the countenance, by the listening attitude, perhaps by favoring words. "And wondered at the gracious words." His words were full of "grace and truth."

III. The Effects—verses 22-30. 22. "Is not this Joseph's son?" How can it be possible that the son of an obscure carpenter, who has made furniture for our houses, a man brought up without education, without rank, wealth, or office, should be the great Messiah.

23. "And he said unto them, Ye will surely say." Rather, "ye will say nothing less than." "Physician, heal thyself." The application which follows shows this to mean, Do for your own town what ye have done for others. "Whatsoever we have heard done in Capernaum." Jesus had only the preceding December healed a nobleman's son in Capernaum. Jesus never worked miracles merely to show his power.

24. "No prophet is accepted in his own country." It is difficult for a community to believe in the greatness of one who has grown up among them.

25. "But I tell you of a truth." Jesus now brings two examples from their own history of prophets whom they all revered, acting in the very way they had blamed him for doing. "Elias." Greek for Elijah. They worked miracles for others, but not for their own country.

28. "And all were filled with wrath." Implies a sudden outburst. What then! were they in his estimation no better than Gentiles and lepers? This was the climax of all that was intolerable.—Farrar.

16. "And rose up." Broke up the service. "And thrust him . . . unto the brow of the hill." Nazareth spreads itself upon the eastern face of a mountain where there is a wall of rock 40 to 50 feet high.—Godet. Might cast him down headlong."

30. "But he passing through the midst of them." He passed through the group of infuriated people with a majesty that overawed them.—Godet. "Went his way." He returned several months later to give them one more opportunity to repent, but with the same result.

NATURE'S HANDIWORK.

Electricity is used in 300 American mines.

Flax dates back 2,000 years before the Christian era.

A West Chester, Pa., merchant uses a rat to catch flies.

Australia harbors one species of kangaroo no larger than a rat.

Owls without tufts are day owls; those with tufts are night owls.

The average height of clouds above the earth is between one and two miles.

Killing Elephants.

A writer in a paper in Central Africa from Tete says that at the rate at which elephants of all sizes are at present being killed off in south and central Africa there is little doubt that in a few years they will be practically exterminated in those regions. From Tete and Zumbo alone the traders annually send 3000 hunters to the countries north of the Zambesi, who shoot indiscriminately, regardless of an elephant's age or the size of his tusks. The writer recommends all the powers having territories in Africa to form a union and prohibit the exportation of tusks under ten pounds in weight.

First Time in Forty Years.

The shutting down of the Central copper mine in Kewaunee county, Michigan, closes a forty-year term of continuous operation. During this time the mine has returned to its stockholders $27,000,000 in dividends on an investment of $100,000. The vein had been worked by some prehistoric race, and it was the traces they left of their work that led to the discovery of the mine in 1854. The shutdown is due to the utter exhaustion of the vein. Four hundred men are thrown out of employment.

Hardly True.

A physician who died lately in Glasgow, Scotland, left his entire fortune to his wife, who had endeared herself to him three months after their marriage "to a peaceful and quiet life." A peculiar and eminently Scotch manifestation of gratitude.

There is no mortgage over the home of the blessed.

"Hail to the Chief!"

This is half the title of an old song. The balance is, "Who in triumph advances." The public, the press and the medical profession chant this refrain as especially applicable to Hostetter's Stomach Bitters, chief among American remedies and preventatives for malaria, constipation, dyspepsia, liver complaint, nervousness, unquiet sleep, rheumatic twinges, and the troubles incident to advanced age. It is also universally recognized as a reliable tonic and appetizer. As a family medicine particularly suitable to emergencies it has no equal. The nervous, the feeble seek its aid, and the happiest results follow. The convalescent, the aged and the infirm derive infinite benefit from its use. Against the influences of impure air, bad water, unaccustomed fatigue, overwork and exposure it is a genuine preventative.

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