LY PRACTICAL SERMON.

the Christian Spirit Put Into It.

BROOKLYN, Jan. 24. -Dr. Talmage's written. sermon this morning was on the topic on which he is never tired of insist-

have their importance. They give snap of a world's conflagration, opportunity for especial performance | When you have anything to do in exercise of faith and prayer.

the flesh, and toward the devil, he with a hundred thousand hard dol will never ride up into the peaceful lars. harbor of heaven.

religious abstinence the other six put the principles of Christ's religion days. Heroism and princely be into practice. They are the most in havior on great occasions are no exorable of creditors. They are the in life, and that what we do we in a general engagement." apology for lack of right demeanor most grasping of dealers. They are ought to do well, since there is as And I have to tell you. O Chrisapplogy for lack of right demeanor most grasping of dealers. They are in circumstances insignificant and in- known as sharpers on the street. In the construction in the construction in the construction tian men. if you cannot apply the hiss of everlasting scorn, while conspicuous. The genuine Christian life is not spasmodic; does not go by life is not spasmodic; does not go by life is not spasmodic; to buy spring or fall goods, and he life is not spasmodic; does not go by life is not spasmodic; life is not spasmodic; does not go by life is not spasmodic; life is not spa along dangerous declivities, its eye professed Christian men who have something like this: He said spirits these small sorrows that come down on the everlasting hills crowned with | really no grace in their hearts and the castles of the blessed.

I propose this morning to plead for a religion for today.

CHRIST IN OUR DAILY CONVERSATION. He stays in town over Sunday, goes two or three villages are overthat they are engaged in positively may talk about these things and have no grace of God at all in your heart. We ought every day to be talking religion. If there is any thing glad about it, anything beautiful about it, anything important about it, we ought to be continuous ly discussing it.

proportion as their Christian exper religion in the same bucket. You and graveyards and tombstones and attend to ours." They do not know tian man talks chiefly about this life practiced in the last six years; that not so much about the insignificant their fireproof safe; that he has pass between these two residences, counted every dishonest dollar they where the religion of Jesus Christ is of judgment will come. These incom-Christian people, where they are full Eabbath night in the house of God, of joy and hilarity, and talk of singing, at the close of the service, Christ and heaven, and everything is "Rock of Ages, cleft for me," and immediately silenced.

rup and carol-a mighty chorus of I'll be back next Sunday. bird harmony, every tree branch an THE CHURCH IS THE CHRISTIAN'S AR orchestra if a hawk appear in the yes; that's so, that's so!"

ron ought to be singing it or talking it with us behind the plow and the often it is that we find men whose less if it insteady twenty four hours. it. If a man is cranky and cross and and it seems so insiple and monoto and then begins to talk about Christ if we had lived in the time of Luther,

pressions, which mean nothing but practical age. A STATE OF THE PERSON OF THE P

OUR DAILY RELIGION. form of hypogrisy. If we have really are fires to brave; but they are all Catherine de Medicis got her death from smelling a poisoneus rose. Cohearts let us talk if and talk it with kind of martyrdom to hear. OR TALMAGE DELIVERS AN EXTREME- an illuminated countenance, remein Ly PRACTICAL SERMON.

It task grace to lend Latimer and a piece of bread and a drink of water Ridley through the fire triumphantly at a Franciscan convent, was led to He Who halls Heavenward but One Day Mainchi Hi, 16, Then they that feared quires more grace now to bring men in the Wesk Will Never Get There-No the Lord spake often one to another; through persecution, when nobody is Rarthly Work is Too Small to Have and the Lord harkened and heard it, looking on. I could show you in this and a book of remembrance was city a woman who has had rheuma

CHRIST IN OUR DAILY LABORS. constitutes his message to this gen | meuts. "Oh," you say, "that is very or whatsoever ye do, do all to the in the humble work in life that I am endure the breath of a basilish? called to, the sphere is too small for gop is GLORIFIED IN ALL GOOD WORK. glory of God."

Called to, the sphere is too small for When the apostle, in this text, sets the action of such grand heavenly forth the idea that so common an action of such grand heavenly gives you to do in the world is on too pins, and a tax on pins, and a t religion in the ordinary affairs of our blazing sun! And the moss that life. In all ages of the world there creeps up the side of the rock makes tain days, places and occasions for as the waving tops of Oregon pine worship, and to think those were the and Lebanon cider; and the alder. chief realms in which religion was to crackling under the cow's boof net. Now, holy days and holy places sounds as loud in God's ear as the

of Christian duty, and for regaling life, however humble it may seem to of the religious appetite; but they be, God is always there to help you to do it. If your work is that of a fish erman, then God will help you, as he In other words, a man cannot be so | helped Simon when he dragged Gen much of a Christian on Sunday that pesaret. If your work is drawing he can ufford to be a worldling all the water, then he will help you, as when rest of the week. If a steamer put he talked at the well curb to the Sa out for Southampton, and go one day maritan woman. If you are engaged in that direction and the other six in the custom house he will lead you. days in other directions, how long be as be led Matthew sitting at the refore the steamer will get to South ceipt of customs. A religion that is ampton! It will never get there, not good in one place is not worth And though a man may seem to be anything in another place. The man And though a man may seem to be anything in another place. The man voyaging heavenward during the who has only a day's wages in his holy Sabbath day, if, during the fol pocket as certainly needs the guid lowing six days of the week, he is ance of religion as he who rattles going toward the world, and toward the keys of a bank and could abscond little flower." Oh, when I see the ing. "I am not going to expend my

You cannot eat so much at the churches who seem to be, on public or any snowflake of the winter, I will do?" The general would say to fits and starts. It toils on through in to buy spring or fall goods, and he heat and cold, up steep mountains and gets into the store of one of these now nearly forgotten, but it ran cannot successfully contend a minst he is completely swindled.

He is so overcome that he cannot get out of town during the week. lu the first place we want to bring into some church to get Christian the religion of Christ into our con- consolation, when what is his amazeversation. When a dam breaks and ment to find that the very man who hands him the poor box in the church whelmed, or an earthquake in South is the one who relieved him of his America swallows a whole city, then money! But never mind; the deacon people begin to talk about the un has his black coat on now. He looks certainty of life, and they imagine solemn, and goes home talking about "the blessed sermon." If the wheat religious conversation. No. You in the churches should be put into a hopper, the first turn of the crank would make the chaff fly, I tell you.

Some of these men are great sticklers for Gospel preaching. They say "You stand there in bands and surplice and gown, and preach-preach like an angel, and we will stand out here and attend to business. Don't I have noticed that men, just in mix things. Don't get business and ce is shallow, talk about funerals attend to your matters and we will deathbods. The real, genuine Chris | that God sees every cheat they have and the great etarnity beyond, and he can look through the iron wall of And yet how few circles there are have in their pocket, and that a day welcome. Go into a circle, even of sistent Christian men will sit on the then, when the benediction is pro-As on a summerday, when the for | nounced, shut the pew door and say, ests are full of life, chatter and chir as they go out, "Goodby, religion.

MORY. sky every vaice stops, and the for I think that the church of God and auts are still; just so I have seen a the Sabbath are only an armory lively religious circle silenced on the where we are to get weapons. When appearance of anything like religious war comes, if a man wants to fight conversation. No one had anything for his country he does not go to to say, save perhaps some old patri Troy or Springfield to do battling, arch in the corner of the room, who but he goes there for swords and really thinks that something ought to muskets. I look upon the church of tions of life that are chiseling out tion." The cow that stands under be said under the circumstances; so Christ and the Sabbath day as only he puts one foot over the other, and the place and time where and when heaves a long sigh and says, "Oh, we are to get armed for Christian conflict; but the battlefield is on My friends, the religion of Jesus Monday, Tuesday, Wednesday, Thurst is something to talk about day. Friday and Saturday. "St. with a glad heart. It is brighter than Martin's and "Lenox" and "Old the waters; it is more cheerful than Hundred" do not amount to anything the sunshine. Do not go around unless they sing all the week. A groaning about your religion when sermon is useless unless we can take

lives are utterly inconsistent, who at There are many Christians who tennet to talk religion, and always say: "We are willing to serve that, make a failure of it! My friends, we but we do not want to do it in these memogenial and hard in bisdeclings, nous. If we had some great occasion, and heaven, everybody is repelled if we had been Paul's traveling companion, if we could serve God on a Yet I have heard such men say in great scale, we would do it; but we itning tones. "We are miserable can't in this everyday life." I admit mers." "The Lord bless you." "The that a great deal of the romance and Lord have mercy on you," their con- knight errantry of life have disap-versation interlarded with such ex- peared before the advance of this

appeared before the embrant's az inenthere are Hellesponts to swim, there

and writes down what they say, friends were looking on; but it re there is an intimate connection betism for twenty years, who has en dured more suffering and exhausted Again I remark, we must being the more grace than would have made ister to your spiritual wealth. The ing, and which, more than any other, religion of Christ into our employ twenty martyrs pass triumphantly through the fire. If you are not produces lockjaw, and the clip of eration—the application of religion well if a man bandle large sums of faithful in an insignificant position in a most infinitesimal annovance may to the affairs of daily life. His text money, or if he have an extensive life you would not be faithful in a damage you forever. Do not let any was taken from I Corinthians x, 31. traffic: but in my thread and needle grand mission. If you cannot stand annoyance or perplexity come across "Whether, therefore, yo eat or drink, store, in my trimming establishment, the bite of a midge, how could you

tion as the taking of food and drink you not know that God watches the small a scale for you to do. The is to be conducted to the glory of faded leaf on the brook's surface as whole universe is not ashamed to not amount to much, but in the ag God, he proclaims the importance of certainly as he does the path of a take care of one little flower. I say gregate to millions and millions of the grass, you poor little flower? Are Christian man, put a high parist on has been a tendency to set apart cer as much impression upon God's mind you not afraid nights? You will be every annoyance and vexation that neglected, you will die of thirst, you comes through your soul. Thi : might will not be fed. Poor little flower!" "No," says a star, "I'll watch over it but in the aggregate it would be tonight." "No," says a cloud. Till great revenue of spiritual scrength give it drink." "No," says the sun. and satisfaction. A bee can suck see the pulleys going and the clouds you have the grace of God in your are drawing water, and I say, "What heart you can get sweetness out of

> that flower." ing its psalm through the forest, by flies that infest that region at cerand I cry, "Whither away on tain seasons. I have seen the earth such swift wing, O wind?" And it strewed with the carcuss of men replies. "We are going to cool the slain by insect annoyaness. The cheek of that flower." And then I only way to got prepared for the flower at my foot responds, "Yes; he you say of a soldier who refused to clothes the lilies of the field, and load his gun or to go into a conflict never yet has forgotten me, a poor because it was only a skirmish, say great heavens bending themselves to ammunition on a skirmish; wait un-There are those prominent in the tion, when I find out that God does ment, and then you will see how

the body of a king, and did his work. lery rolling over your soul? Another spirit came and took the body of a poet, and did his work. Again, we must bring the religion of Christ into our commonest bless After awhile Ulysses came, and he ings. When the autumn comes, and said, "Why, all the fine bodies are the harvests are in, and the gover taken, and all the grand work is nors make proclamation, we assem me." And some one replied, "Ah! thankful. But every day ought to be the best one has been left for you," a thanksgiving day. We do not rec the reply was, "The body of a common man, doing a common work, fable for the world, and just as good a fable for the church. Whether we one afflicted with St. Vitus' dance eat or drink, or whatsoever we do,

let us do it to the glory of God. Again, we need to bring the religion of Christ into our commonest storm we prescribe religious consolation; but, business man, for the small brother, they are shaping your char acter, they are souring your temper, less of a man.

other, and he gives a very gentle stroke-click, click! I say, heart. "Oh!" he replies, "that would shatnot the way.

little annoyances, little sorrows, little sacrifice. Oh, that we were as revexations, until at last you shall be a sponsive! glad spectacle for angels and for men. Yet who thanks God for the water that gushes up in the well, and that be spent in small change, and a vast foams in the cascades, and that laughs

been changed into storehouses and amount of moral character may go over the rocks, and that patters in the smithies. The residences of poets away in small depletion. It is the showers, and that claps its hands in and princes have been turned into little troubles of life that are having the seal Who thanks God for the brokers shops. The classic mansion more effect upon you than great brokers' shops. The classic mansion more effect upon you than great air, the fountain of life, the bridge of air, the path of sound, the great ing sticks. The groves where the grain field sooner than the incursion poets said the gods dwelt have been of three or four cattle. You say. carted out for fire wood. The muses | "Since I lost my child, since I lost my that we used to read about have dis property. I have been a different

and the trapper's gun, and that man | But you do not recognize the archiwho is waiting for a life bewitched of | tecture of little annoyances that are wonders will never find it. There is, howing, digging, cutting, shaping, however, a field for endurance and splitting and interjoining your moral great achievement, but it is in every | qualities. Rats may sink a ship. One day life. There are Alps to scale, lacifer match may send de teuction through a block of storehouses. lumbus, by stopping and asking for It took grace to lead Latimer and a piece of bread and a drink of water ple talk God gives especial attention when their armed enemies and their the discovery of the new world. And tween trides and immensities, between nothings and everythings.

NO SIN TOO SMALL TO BE AVOIDED. Now, be careful to let none of those inoyaness go through your soul unarraigned. Compel them to adminscratch of a sixpeany nail sometimes your soul without its making you better.

Our national government does not on shoes. The individual taxes do "What are you doing down here in dollars. And I would have you, O not amount to much in single cases, 'Til warm it in my bosom." Then I honey even out of a nettle, and if are you doing there, O clouds?" And that which would otherwise irritate they reply. "We are giving drink to and annoy.

A returned missionary told me that Then the wind rises, and comes a company of adventurers rowing bending down the wheat and sound | up the Ganges were stung to death what seems insignificant ministra til there comes a general engage-

of the other world came back to this single handed, what will you do world to find a body and find a sphere when the greater disasters of life of work. One spirit came and took come down with thundering artil-

taken. There is nothing left for ble in caurches, and we are very Ulysses said, "What's that?" And ognize the common mercies of life. We have to see a blind man led by his dog before we begin to think our and for a common reward." A good selves of what a grand thing it is to before we are ready to thank God for the control of our physical energies. We have to see some wounded man hobbling on his crutch, or with his trials. For severe losses, for bereave- empty coat sleeve pinned up, before ment, for trouble that shocks like an we learn to think what a grand thing earthquake and that blasts like a God did for us when he gave us healthy use of our limbs.

We are so stupid that nothing but annoyances of last week how much the misfortunes of others can rouse of the grace of God did you apply? us up to our blessings. As the ox "Oh," you say, "these trials are too grazes in the pasture up to its eyes small for such application." My in the clover, yet never thinking who makes the clover, and as the bird picks up the worm from the fur they are wearing out your patience row, not knowing that it is God who and they are making you less and makes everything, from the ani malcula in the soil to the scraph on I go into a sculptor's studio and the throne, so we go on eating. see him shaping a statue. He has a drinking and enjoying, but never chisel in one hand and a mallet in the thanking or seldom thanking; or, if

Why don't you strike harder?" DO BRUTES AND PLANTS PRAISE GOD! I compared our indifference to the ter the statue. I can't do it that brute; but perhaps I wronged the way. I must do it this way." So he brute. I do not know but that, works on, and after awhile the fea- among its other instincts, it may tures come out and everybody that have an instinct by which it recog enters the studio is charmed and fas- nizes the divine hand that feeds it cinated. Well, God has your soul I do not know but that God is under process of development, and it through it, holding communication is the little annoyances and vexa with what we call "irrational creayour immortal nature. It is click, the willow by the water course click, click! I wonder why some chewing its cud looks very thankgreat providence does not come and ful; and who can tell how much a with one stroke prepare you for bird means by its song! The aroma heaven. Ah, no. God says that is of the flowers smells like incense, and the mist arising from the river And so he keeps on by strokes of looks like the smoke of a morning

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sunbeams, the path of sound, the great fan on a hot summer's day? Who thanks God for this wonderful physical organism - this sweep of the vision - this chime of harmony struck into the ear titis soft tread of a myriad delights over the nervous tissues this relling of the crimson tide through artery and vein-this drumming of the heart on our merch

to immortality? We take all these things as a matter of course. But suppose God with irew these common blessings! Your body would become an inquisition of torture, the cloud would refuse rain, every green thing would crumple up and the earth would crack open under your feet. The air would cease its healthy circulation, pestilence would swoop and every house would become a place of skulls. Streams would first swim with vermim and then dry up, and thirst and hunger and anguish and despair would lift their scepters.

Oh, compare such a life as that with the life you live this morning with your families about you! Is it not time that, with every word of our lips and with every action of our life, we began to acknowledge these everyday mercies? "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Do I address a man or a woman this morning who has not rendered to God one single offering of thanks?

I was preaching one Thanksgiving day and announced my text, "Oh, give thanks unto the Lord, for he is good; for his mercy endureth for ever." I do not know whether there was any blessing on the sermon or not, but the text went straight to a young man's heart. He said to himself, as I read the text: " 'Oh, give thanks unto the Lord, for he is good'- Why, I have never rendered him any thanks. Oh, what an ingrate I have been!" Can it be, my brother, that you have been fed by the good hand of God all these days -that you have had clothing and shelter and all beneficent surroundings, and yet have never offered your

heart to God? Oh, let a sense of the divine goodness shown you in the everyday blessings melt your heart; and if you have never before uttered one earnest note of thanksgiving. let this be the day which shall hear your song. What I say to one, I say to all of this audience. Take this practical religion I have recommended into your every day life. Make every day a Sabbath, and every meal' a sacrament, and every room you enter a holy of holies. We all have work to do; let gold by D. J. Fry, druggist, Salem. us be willing to do it. We all have sorrows to bear; let us cheerfully bear them. We all have battles to fight; let us courageously fight them. If you want to die right you must live right.

Negligence and indolence will win faithfulness will gather its garlands and wave its scenter and sit upon its and wave its scepter and sit upon its
throne long after this earth has put
on ashes and eternal ages have begun
their march. You go home today

The second was suffering from Vitus
Second was their march. "You go home today and attend to your little sphere of duties. I will go home and attend to my little sphere of duties. Every one in his own place. So our every step in life shall be a triumphal march, and the humblest footstool on which we are called to sit will be a conqueror's throne.

sonage. "My acquaintance with your remedy, Boschee's German his troubles begin. There was one of Syrup, was made about fourteen years ago, when I contracted a Cold which resulted in a Hoarseness and not. a Cough which disabled me from filling my pulpit for a number of Sabbaths. After trying a Physician, without obtaining relief-I cannot say now what remedy he prescribed -I saw the advertisement of your remedy and obtained a bottle. I received such quick and permanent help from it that whenever we have a hen." had Throat or Bronchial troubles since in our family, Boschee's German Syrup has been our favorite remedy and always with favorable results. I have never hesitated to report my experience of its use to others when I have found them troubled in like manner." REV. W. H. HAGGARTY, of the Newark, New A Safe

Jersey, M.E. Conference, April 25, '90. Remedy, G. G. GREEN, Sole Man'fr, Woodbury, N.J.

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Canaan Centre, N. H.

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St. Francis Wis. Oct 24, 1888

A member of my congregation used PastorKoenig's Nerre Tonic with good results. The
patient was so nervous that he comit not find
sleep for weeks. He suffered from the most intense anxiety which bordered on insanity. I gave
the person some of Koenig's Nerre Tonic and he
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Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

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Price \$1 per Bottle. 6 Bottles for \$5. Troubles of a Cockney Schoolmaster.

When a cockney emigrates to America and gets a job at teaching school, then the genus tried it on near Gambier, O., so the story runs, whether it be true or

"Arry Hadams, you spell saloon," he dictated to the spelling class. "I don't know how," whined little Harry, frightened by the strange use of aspirates and "aitches." "Don't know 'ow? Why, young

hignoramus; saloon is spelled with a 'hess' and a 'hay,' a 'hell' two 'hoes' and Harry was worse at sea than ever

then; so one of the boys was sent to the board to write it plainly for the class to see. The lad could make his letters, but he did not know how to join them in regular running writing style, and left them unfolned, thus, s-a-1-o-o-n. The teacher looked at it a moment

and then asked, with some asperity: "Why don't you put it together right? Why don't you fasten your letters together? Why don't you put that 'hay' nearer that 'hell?' "

The boy's eyes snapped, and he answered like a flash, "Cause I was afraid it would burn up!"

The class was dismissed for the day. But the geography class proved another pitfall. One of the boys while writing names of European cities spelled Venice "V-e-n-n-i-e-e." "What?" eried the teacher on his

rounds. "His that the way you spell Venice F "Yes, sir," said the lad,

"Suppose Hi was to tell you that there was honly one hen' in Venice. what would you say?" "I should say that the price of eggs would be pretty high, sir."

Then there was an explosion.—Cin-cinnati Commercial Gazette. A Rasphorey Without Thurus.

A thornies suplecty has been examined by Preferrer British, of New York city. It was read to him by Professor Mills magic of the West Virginia Agricultural experiment station. It grows hurndandy in Rendolph county, W. Va. and bears fruit, but no terees, a dosor Britton pronounced the heavy new inhorticulture, and named it llubus Millspaugh, after its discoverer. Philadelphia Lodger.

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Southern Pacific Route Shasta Line

CALIFORNIA EXPRESS TRAIN-RUN DAILY

BETWEEN PORTLAND AND S. P. | North. | North. | 750; p. m. | Lv. | Portland | Ar. | 7:35 a. m. | 8:15 a.m. | Ar. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | 7:00 p. m. | San Frant. | Lv. | Tu. | San Frant. | Lv. | Tu Above trains stor only at following stations north of Roseburg, East Portland Oregon City, Woodburn, Salem, Albany Fangent. Shedde, Hallery, Barrisburg Janetion City, Irving and Eugene.

ROSERURG MALL DAILY, 8:05 a. m. Lv. Portland Ar. 4:00 p. m. 10:52 a. m. Lv. Salem Lv. 1:08 p. m. 5:40 p. m. Ar. Roseburg Lv. 1:30 a. m. Athany Local, Dally (Except Sunday, 500 p. m. Lv. Portland Ar. | 8:65 a. m. 7:52 p. m. Lv: Sidem Lv. | 6:08 p. m. 9:00 p. m. Ar. Albany Lv. | 5:00 a. m.

PULLMAN EUFFET SLEEPERS. TOURIST SLEEPING CARS. For accommedation of second che passengers attached to express trains,

West Side Division, Between Portland and Corvallis: DAILY-(EXCEPT SUNDAY).

7:36 a. m. Lv. Fortland Ar. 5:30 p. m. (2:10 p. m. Ar. Corvalis Lv. 12:55 p. m. At Albany and Corvallis connect with rains of Oregon Facilic Railroad. PAPRESS TRAIN- (DAILY EXCEPT SUNDAY 120 p. m. Lv. Portiano Ar. | 5:20 a. m.

lickets Ihrough -To all points-

EAST and SOUTH For tickels and full information regarding rates maps, etc., apply to the Company's agent Salem, Oregon.
E.P. ROGERS, Asst. G. F. and Pass, Ag't R. KOEHLER.
Manager

THE YAOUINA ROUTE.

OREGON PACIFIC RAILROAD And Oregon Development company's steamship line. 225 miles shorter, 20 hours cass through passenger and height line from Portland and all points in the Wi-lamette valley to and from San Francisco TIME SCHEDULE, (Except Subanys). | Leave A(only | 1:00 P M | Leave Corvail)s | 1:40 F M | Arrive Yaquina | 5:30 P M | Leave Yaquina | 6:45 A M | Leave Corvailis | 10:35 A M | Arrive Albany | 11:10 A M |

O. & C. trains connect at Albany and Corvallis. The above trains connect at YAQUINA with the Gregon Development Co's Lin MSteamships between Yaquina and Sa Francisco.

SAILING PATES,

STRAMERS, FRON YACUINA Faradion, Friday, June 22 Williamette Valley, Tuesday, July Farallon, Sunday Williamette Valley, Thursday Farallon, Tuesday

Faralion, Tuesday 1

STEAMERS, FROM SAN FRANCISCO
Williamette Valley, Friday June 27
Faralion, Tuesday 10
Williamette Valley, Sanday 10
Faralion, Thursday 15
Faralion, Thursday 15
Faralion, Thursday 15
This company reserves the right to change sailing dates without notice.
N. B.—Passengers from Portland and all Williamette Valley points can make close connection with the trains of the YAQUINA ROUTE at Albany or Corvallis and if destined to San Francisco, should arrange to arrive at Yaquina the evening before date of sailing.
Fasseager and Freight Rates Always the Lewest. For information apply to Messis HULMAN & Co., Freight and Ticked Agents 20 and 32 Front st., Fortland, Or. O. C. HOGGDE Act. Gard Van.

C. C. HOGUE Ac't Gen'l Frt, & Pass. Agt., Oregon Pacific R. R. Co., Corvallis, Or C H. HASWELL, Jr. Gen'l Frt; & Pass. Agt., Oregon Development Co., 304 Montgomery st.;

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