LABORING MEN! TAKE CARE!
LOSS OF TIME IS COSTLY!

ST. JACOBS OIL,
THE GREAT REMEDY FOR PAIN,
CURES
RHEUMATISM,
Sprains, Bruises, Cuts, Wounds, Soreness, Stiffness, Swellings, Backache, Neuralgia, Sciatica, Burns.

ART OF FORGETTING.

DR. TALMAGE SHOWS THAT FORGETFULNESS HAS ITS USES.

The Value of a Retentive Memory Every One Knows, but There Are Some Things That Are Best Forgotten—A Scriptural Example for Its Exercise.

BROOKLYN, June 5.—The enormous audience which thronged the Tabernacle this morning had fresh evidence of Dr. Talmage's originality. The value of a retentive memory every one knew by experience and had heard extolled from their school days up, but they learned from Dr. Talmage's sermon that the art of forgetting is worth cultivating, and that there is the highest possible example for its exercise. His text was Hebrews viii, 12, "Their sins and their iniquities will I remember no more."

The national flower of the Egyptians is the heliotrope, of the Assyrians is the water lily, of the Hindoos is the marigold, of the Chinese is the chrysanthemum. We have no national flower, but there is hardly any flower more suggestive to many of us than the forgetmenot. We all like to be remembered, and one of our misfortunes is that there are so many things we cannot remember. Mnemonics, or the art of assisting memory, is an important art. It was first suggested by Simonides of Cos five hundred years before Christ.

Persons who had but little power to recall events, or put facts and names and dates in proper processions have, through this art, had their memory reenforced to an almost incredible extent. A good memory is an invaluable possession. By all means cultivate it. I had an aged friend who, detained all night at a miserable depot in waiting for a rail train fast in the snow banks, entertained a group of some ten or fifteen clergymen, likewise detained on their way home from a meeting of presbytery, first, with a piece of chalk, drawing out on the black and sooty walls of the depot the characters of Walter Scott's "Marmion," and then reciting from memory the whole of that poem of some eighty pages in fine print.

My old friend, through great age, lost his memory, and when I asked him if this story of the railroad depot was true, he said, "I do not remember now, but it was just like me. Let me see," said he to me, "have I ever seen you before?" "Yes," I said, "you were my guest last night and I was with you an hour ago." What an awful contrast in that man between the greatest memory I ever knew and no memory at all.

CULTIVATE FORGETFULNESS.

But right along with this art of recollection, which I cannot too highly eulogize, is one quite as important and yet I never heard it applauded. I mean the art of forgetting. There is a splendid faculty in that direction that we all need to cultivate. We might, through that process, be ten times happier and more useful than we now are. We have been told that forgetfulness is a weakness and ought to be avoided by all possible means. So far from weakness, my text ascribes it to God. It is the very top of omnipotence that God is able to obliterate a part of his own memory. If we repent of sin and rightly seek the divine forgiveness, the record of the misbehavior is not only crossed off the books, but God actually lets it pass out of memory.

"Their sins and their iniquities will I remember no more." To remember no more is to forget, and you cannot make anything else out of it. God's power of forgetting is so great that if two men appeal to him, and the one man, after a life all right, gets the sins of his heart pardoned, and the other man, after a life of abomination, gets pardoned, God remembers no more against one than against the other. The entire past of both the moralist, with his imperfections, and the profligate, with his debaucheries, is as much obliterated in the one case as in the other. Forgotten, forever and forever. "Their sins and their iniquities will I remember no more."

This sublime attribute of forgetfulness on the part of God you and I need in our finite way to imitate. You will do well to cast out of your recollection all wrongs done you. During the course of one's life he is sure to be misrepresented, to be lied about, to be injured. There are those who keep these things fresh by frequent rehearsal. If things have appeared in print they keep them in their scrapbook, for they cut these precious paragraphs out of newspapers or books and at leisure times look them over, or they have them tied up in bundles or thrust in pigeonholes, and they frequently regale themselves and their friends by an inspection of these flings, these sarcasms, these falsehoods, these cruelties.

I have know gentlemen who carried them in their pocketbooks, so that they could easily get at these irritations, and they put their right hand in the inside of the coat pocket over the heart and say: "Look here! Let me show you something." Scientists catch wasps and hornets and poisonous insects and transfix them in curiosity bureaus for study, and that is well. But these of whom I speak catch the wasps, and the hornets, and the poisonous insects and play with them and put them on themselves and on their friends, and see how far the noxious insects can jump and show how deep they can sting. Have no such scrapbook. Keep nothing in your possession that is disagreeable. Tear up the falsehoods, and the slanders, and the hypercriticisms.

Imitate the Lord in my text and forget, actually forget, sublimely forget. There is no happiness for you in any other plan or procedure. You see all around you, in the church and out of the church, dispositions acerb, malign, cynical, pessimistic. Do you know how these men and women got that disposition? It was by the embalmment of things pantherine and viperous. They have spent much of their time in calling the roll of all the rats that have nibbled at their reputation. Their soul is a cage of vultures. Everything in them is sour or imbittered. The milk of human kindness has been curdled. They do not believe in anybody or anything.

If they see two people whispering they think it is about themselves. If they see two people laughing they think it is about themselves. Where there is one sweet pippin in their orchard there are fifty crab apples. They have never been able to forget. They do not want to forget. They never will forget. Their wretchedness is supreme, for no one can be happy if he carries perpetually in mind the mean things that have been done him.

On the other hand, you can find here and there a man or woman (for there are not many of them) whose disposition is genial and summery. Why? Have they always been treated well? Oh, no. Hard things have been said against them. They have been charged with officiousness; and their generosities have been set down to a desire for display, and they have many a time been the subject of tittle-tattle, and they have had enough small assaults like gnats and enough great attacks like lions to have made them perpetually miserable, if they would have consented to be miserable.

But they have had enough divine philosophy to cast off the annoyances, and they have kept themselves in the sunlight of God's favor, and have realized that these oppositions and hindrances are a part of a mighty discipline, by which they are to be prepared for usefulness and heaven. The secret of it all is, they have by the help of the eternal God learned how to forget.

FORGIVE AND FORGET.

Another practical thought—when our faults are repented of let them go out of mind. If God forgets them, we have a right to forget them. Having once repented of our infelicities and misdemeanors, there is no need of our repenting of them again. Suppose I owe you a large sum of money, and you are persuaded I am incapacitated to pay, and you give me acquittal from that obligation. You say: "I cancel that debt. All is right now. Start again." And the next day I come in and say: "You know about that big debt I owed you. I have come in to get you to let me off. I feel so bad about it I cannot rest. Do let me off." You reply with a little impatience: "I did let you off. Don't bother yourself and bother me with any more of that discussion."

The following day I come in and say: "My dear sir, about that debt. I can never get over the fact that I owed you that money. It is something that weighs on my mind like a millstone. Do forgive me that debt." This time you clear lose your patience and say: "You are a nuisance. What do you mean by this reiteration of that affair? I am almost sorry I forgave you that debt. Do you doubt my veracity, or do you not understand the plain language in which I told you that debt was canceled?"

Well, my friends, there are many Christians guilty of worse folly than that. While it is right that they repent of new sins and of recent sins, what is the use of bothering yourself and insulting God by asking him to forgive sins that long ago were forgiven? God has forgotten them. Why do you not forget them? No, you drag the load on with you and 365 times a year, if you pray every day, you ask God to recall occurences which he has not only forgiven but forgotten. Quit this folly. I do not ask you less to realize the turpitude of sin, but I ask you to a higher faith in the promise of God and the full deliverance of his mercy. He does not give a receipt for part payment, or so much received on account, but receipt in full, God having for Christ's sake decreed, "your sins and your iniquities will I remember no more."

As far as possible, let the disagreeables of life drop. We have enough things in the present and there will be enough in the future to disturb us without running a special train into the great gone-by to fetch us as special freight things left behind. Some ten years ago, when there was a great railroad strike, I remember seeing all along the route from Omaha to Chicago and from Chicago to New York hundreds and thousands of freight cars switched on the side tracks, those cars loaded with all kinds of perishable material, decaying and wasting.

After the strike was over did the railroad companies bring all that perished material down to the markets? No, they threw it off where it was destroyed, and loaded up with something else. Let the long train of your thoughts throw off the worse than useless freight of a corrupt and destroyed past, and load up with gratitude and faith and holy determination. We do not please God by the cultivation of the miserable. He would rather see us happy than to see us depressed. You would rather see your children laugh than to see them cry, and your heavenly Father has no fondness for hysterics.

GLORYING IN WICKEDNESS.

Not only forget your pardoned transgressions, but allow others to forget them. The chief stock on hand of many people is to recount in prayer meetings and pulpits what big scoundrels they once were. They not only will not forget their forgiven deficits, but they seem to be determined that the church and the world shall not forget them. If you want to declare that you have been the chief of sinners and extol the grace that could save such a wretch as you were, do so, but do not go into particulars. Do not tell how many times you got drunk, or to what bad places you went, or how many free rides you had in the prison van before you were converted. Lump it, brother; give it to us in bulk.

If you have any scars got in honorable warfare, show them, but if you have scars got in ignoble warfare, do not display them. I know you will quote the Bible reference to the horrible pit from which you were digged. Yes, be thankful for that rescue, but do not make displays of the mud of that horrible pit or splash it over other people. Sometimes I have felt in Christian meetings discomfited and unfit for Christian service because I had done none of those things which seemed to be in the estimation of many necessary for Christian usefulness, for I never swore a word, or ever got drunk, or went to compromising places, or was guilty of assault and battery, or ever uttered a slanderous word, or ever did any one a hurt, although I knew my heart was sinful enough; and I said to myself, "There is no use of my trying to do any good, for I never went through those depraved experiences;" but afterward I saw consolation in the thought that no one gained any ordination by the laying on of the hands of dissoluteness and infamy. And though an ordinary moral life, ending in a Christian life, may not be as dramatic a story to tell about, let us be grateful to God rather than worry about it, if we have never plunged into outward abominations.

It may be appropriate in a meeting of reformed drunkards or reformed debauchees to quote for those not reformed how desperate and nasty you once were, but do not drive a scavenger's cart into assemblages of people, the most of whom have always been decent and respectable. But I have been sometimes in great evangelistic meetings where people went into particulars about the sins that they once committed, so much so that I felt like putting my hand on my pocketbook or calling for the police lest these reformed men might fall from grace and go at their old business of theft or drunkenness or cutthroatery. If your sins have been forgiven and your life purified, forget the waywardness of the past and allow others to forget it.

But what I most want in the light of this text to impress upon my hearers and readers is that we have a sin forgetting God. Suppose that on the last day—called the last day because the sun will never again rise upon our earth, the earth itself being flung into fiery demolition—supposing that on that last day a group of infernal spirits should somehow get near enough the gate of heaven and challenge our entrance, and say: "How canst thou, the just Lord, let those souls into the realm of supernal gladness? Why, they said a great many things they never ought to have said, and they did a great many things they ought never to have done. Sinners are they; sinners all."

And suppose God should deign to answer, he might say: "Yes, but did not my only Son die for their ransom? Did he not pay the price? Not one drop of blood was retained in his arteries, not one nerve of his that was not wrung in the torture. He took in his own body and soul all the suffering that those sinners deserve. They pleaded that sacrifice. They took the full pardon that I promised to all who, through my Son, earnestly applied for it, and it passed out of my mind that they were offenders. I forgot all about it. Yes, I forgot all about it. 'Their sins and their iniquities do I remember no more.'" A sin-forgetting God! That is clear beyond and far above a sin pardoning God.

How often we hear it said, "I can forgive, but I cannot forget." That is equal to saying, "I verbally admit it is all right, but I will keep the old grudge good." Human forgiveness is often a flimsy affair. It does not go deep down. It does not reach far up. It does not fix things up. The contestants may shake hands, or passing each other on the highway they may speak the "Good morning" or the "Good night," but the old cordiality never returns. The relations always remain strained.

There is something in the demeanor ever after that seems to say, "I would not do you harm; indeed, I wish you well, but that unfortunate affair can never pass out of my mind." There may no hard words pass between them, but until death breaks in the same coolness remains. But God lets our pardoned offenses go into oblivion. He never throws them up to us again. He feels as kindly toward us as though we had been spotless and positively angelic all along.

AN ANECDOTE.

Many years ago a family, consisting of the husband and wife and little girl of two years, lived far out in a cabin on a western prairie. The husband took a few cattle to market. Before he started his little child asked him to buy for her a doll and he promised. He could after the sale of the cattle purchase household necessities, and certainly would not forget the doll he had promised. In the village to which he went he sold the cattle and obtained the groceries for his household and the doll for his little darling. He started home along the dismal road at nightfall.

As he went along on horseback a thunderstorm broke, and in the most lonely part of the road, and in the heaviest part of the storm, he heard a child cry. Robbers had been known to do some bad work along that road, and it was known that this herdsman had money with him, the price of the cattle sold. The herdsman first thought it was a stratagem to have him halt and be despoiled of his treasures, but the child's cry became more keen and rending, and so he dismounted and felt around in the darkness and all in vain, until he thought of a hollow that he remembered near the road where the child might be, and for that he started, and sure enough found a little one fagged out and drenched of the storm and almost dead.

He wrapped it up as well as he could and mounted his horse and resumed his journey home. Coming in sight of his cabin he saw it all lighted up and supposed his wife had kindled all these lights so as to guide her husband through the darkness. But, no. The house was full of excitement and the neighbors were gathered and stood around the wife of the house, who was insensible as from some great calamity. On inquiry the returned husband found that the little child of that cabin was gone. She had wandered out to meet her father and get the present he had promised, and the child was lost. Then the father unrolled from the blanket the child he had found in the fields, and lo! it was his own child and the lost one of the prairie home, and the cabin quaked with the shout over the lost one found.

How suggestive of the fact that once we were lost in the open fields or among the mountain crags, God's wandering children, and he found us dying in the temptest and wrapped us in the mantle of his love and fetched us home, gladness and congratulation bidding us welcome. The fact is that the world does not know God, or they would all flock to him. Through their own blindness or the fault of some rough preaching that has got abroad in the centuries, many men and women have an idea that God is a tyrant, an oppressor, an autocrat, a Nana Sahib, an omnipotent Herod Antipas. It is a libel against the Almighty; it is a slander against the heavens; it is a defamation of the infinities.

I counted in my Bible 304 times the word "mercy," single or compounded with other words. I counted in my Bible 473 times the word "love," single or compounded with other words. Then I got tired counting. Perhaps you might count more, being better at figures. But the Hebrew, and the Greek, and the English languages have been taxed till they cannot pay any more tribute to the love and mercy and kindness and grace and charity and tenderness and friendship and benevolence and sympathy and bounteousness and fatherliness and motherliness and patience and pardon of our God.

A STORY OF GARIBALDI.

There are certain names so magnetic that their pronunciation thrills all who hear it. Such is the name of the Italian soldier and liberator, Garibaldi. Marching with his troops, he met a shepherd who was in great distress because he had lost a lamb. Garibaldi said to his troops, "Let us help this poor shepherd find his lamb." And so, with lanterns and torches, they explored the mountains, but did not find the lamb, and after an unsuccessful search late at night they went to their encampment.

The next morning Garibaldi was found asleep far on into the day, and they wakened him for some purpose and found that he had not given up the search when the soldiers did, but had kept on still farther into the night and had found it, and he pulled down the blankets from his couch and there lay the lamb, which Garibaldi ordered immediately taken to its owner. So the Commander of all the hosts of heaven turned aside from his glorious and victorious march through the centuries of heaven and said, "I will go and recover that lost world, and that race of whom Adam was the progenitor, and let all who will accompany me."

And through the night they came, but I do not see that the angelic escort came any farther than the clouds, but their most illustrious leader came all the way down, and by the time his errand is done our little world, our wandering and lost world, our world fleecy with the light, will be found in the bosom of the Great Shepherd, and then all heaven will take up the cantata and sing, "The lost sheep found." So I set open the wide gate of my text, inviting you all to come into the mercy and pardon of God; yea, still further, into the ruins of the place where once was kept the knowledge of your iniquities.

The place has been torn down and the records destroyed, and you will find the ruins more dilapidated and broken and prostrate than the ruins of Melrose or Kenilworth, for from these last ruins you can pick up some fragment of a sculptured stone, or you can see the curve of some broken arch, but after your repentance and your forgiveness you cannot find in all the memory of God a fragment of all your pardoned sins so large as a needle's point. "Their sins and their iniquities will I remember no more."

And none of that will surprise you if you will climb to the top of a bluff back of Jerusalem (it took us only five or ten minutes to climb it), and see what went on when the plateau of limestone was shaken by a paroxysm that set the rocks, which had been upright, aslant, and on the trembling crosspieces of the split lumber hung the quivering form of him whose life was thrust out by metallic points of cruelty that sickened the noonday sun till it fainted and fell back on the black lounge of the Judean midnight.

Six different kinds of sounds were heard on that night which was interjected into the daylight of Christ's assassination. The neighing of the war horses—for some of the soldiers were in the saddle—was one sound; the bang of the hammers was a second sound; the jeer of malignants was a third sound; the weeping of friends and coadjutors was a fourth sound; the plash of blood on the rocks was a fifth sound; the groan of the expiring Lord was a sixth sound. And they all commingled into one sadness.

Over a place in Russia where wolves were pursuing a load of travelers, and to save them a servant sprang from the sled into the mouths of the wild beasts and was devoured, and thereby the other lives were saved, are inscribed the words, "Greater love hath no man than this, that a man lay down his life for his friend."

Many a surgeon in our own time has in tracheotomy with his own lips drawn from the windpipe of a diphtheric patient that which cured the patient and slew the surgeon, and all have honored the self sacrifice. But all other scenes of sacrifice pale before this most illustrious martyr of all time and all eternity. After that agonizing spectacle in behalf of our fallen race nothing about the sin forgetting God is too stupendous for my faith, and I accept the promise, and will you not all accept it? "Their sins and their iniquities will I remember no more."

Difference Between Boas and Pythons.

The difference in structure between boas and pythons is a minute one, depending on the absence of teeth in the very front of the mouth in the latter group. Pythons may also attain a length of thirty feet, and such will swallow a half grown sheep quite easily. They are fierce animals, save, of course, when in a torpid condition after food, but they are never spontaneously aggressive as regards man.—Quarterly Review.

CLEAN!

If you would be clean and have your clothes done up in the neatest and dressiest manner, take them to the

SALEM STEAM LAUNDRY

where all work is done by white labor and in the most prompt manner. COLONEL J. OLMSTED,
Liberty Street

PROPOSALS FOR SUPPLIES.

The Board of Trustees of the Oregon State Insane asylum hereby invite sealed proposals for furnishing at the asylum near Salem, Oregon, the following supplies for the six months ending January 1, 1893.

DRY GOODS.

1000 yds Cotton flannel (Nashua or as good.)
500 " Amoskeag, Mariner's stripes, blue and white.
600 " Lonsdale bleached sheeting 36 in. wide.
300 " Pequot A " " 36 in. "
400 " " unbleached " 45 " "
300 " American shirting prints, light colors assorted.
600 " Century cloth, dark colors assorted.
150 " Continental checked flannel, black and white.
300 " Red and blue checked glass crash, 18 in. wide.
900 " Bleached linen and French crash 18 in. wide.
300 " Amoskeag blue Denims 9 oz
300 " Pequot 9x4 bleached sheeting.
50 " Superior satin damask, 58 in. wide.
5 doz. No. 16, white [Clark's Mile End] Thread.
40 " " 36 " " " "
20 " " 36 black " " " "
5 " " 50 white " " " "
3 " " 60 " " " "
16 gross Pantaloon buttons [metal].
15 doz. suspenders (Rockford.)
6 gross Shoe Laces 5-4.

GROCERIES.

6000 lbs Liverpool salt.
400 " Cheese, (Cranston's or as good.)
3,500 " Cracked wheat, fresh ground, in barrels.
3000 " Rolled oats " " "
250 " Dried currants " (good stock.)
200 " C. & Co's A. & H. Brand carb. Soda.
2,500 " Choice Island Rice.
300 " Cream tartor, J. A. Folger's Prime, or as good.
20 Gross Matches, Vulcan Superior Safety.
15 Doz. Scrubbing brushes.
6 " Clamp mop sticks
6 " Bath bricks.
3 " Dust brushes.
12 " Brooms.
2 " Whisk brooms.
25 " Cans oysters (Field's, Farren's or as good.)
30 " " corn (Windslov's or as good.)
30 boxes maccaroni (15 lbs each.)
32 doz. Concentrated lye (American.)
25 lbs. Elastic starch.
1 gross Clay pipes with 2 gross stems.
10 lbs. Stearic wax candles, or as good.
2 doz. Worcestershire sauce (quarts) Lea & Perrins.
100 lbs. Tapioca.
400 lbs. Corn starch, Oswego, or as good.
6000 lbs. Granulated sugar.
6000 lbs. Golden C " "
250 gal. Cider vinegar.
1500 lbs. Gold Dust corn meal (or as good, fresh in bbls.
300 lbs. Buckwheat flour, fresh, improved roller, Orgon.

SPICES.

300 lbs black pepper, ground.

BUTTER.

200 lbs. Fresh dairy butter, weekly, more or less.

TEA.

1000 lbs. Japan, Columbia brand, or as good)

COFFEE.

3000 lbs. Costa Rica, first grade.
200 lbs. Chicory.
200 lbs. Gov't. Java.
100 lbs. Real Mocha.

TOBACCO.

1500 lbs. Sledge Hammer brand, or as good.

MEATS.

500 lbs. per day, more or less, of beef and mutton, as required in equal parts of fore and hind quarter.

LEATHER.

½ roll sole, heavy Stocton, extra 25 to 27 lbs. each side.
1 buckskin
1 domestic calf skin.
1 side harness leather.

FLOUR.

500 bbls. more or less, best roller process, delivered as wanted.

SOAPS.

2500 lbs Kirk's Savon or as good.
10 boxes Ivory soap, 100 cakes each.
10 lbs. shaving soap, [Palmer's barber or as good.]

CROCKERY.

2 doz. 12-inch platters.
1 doz. 10-inch platters.
1 doz. Shaker salts.
3 doz. 7-inch plates.
2 doz. 1-pint cream pitchers.
4 doz. 1-gallon water pitchers.
3 doz. 12-inch vegetable dishes.
6 doz. 1-quart soup bowls.
6 wash bowls.
6 ewers.
15 doz. cups.
10 doz. saucers.
10 doz. tumblers.
12 9-inch dinner plates.
2 doz. 9-inch soup plates.
1 doz. 8-inch vegetable dishes.

STATIONERY.

12 doz. Payson's indelible ink.
3 qts. Sanford's premium fluid.
3 qts. Stafford's copying "
3 " " commercial ink.
4 reams letter paper Wedgewood half sheet or as good.
6 doz. lead pencils, Dixon's graphite No. 556 rub tip M S.
1 box incandescent pens, No. 7 Falcon.
2 " incandescent " " 4 London.
2 " Gillot's " " 404.

BOOTS AND SHOES.

10 doz. boxes shoe blacking, patent wood boxes.
20 prs No. 6 ladies' fine shoes.
10 " No. 5 " "
75 " No. 8 men's slippers.
75 " " 9 " "
24 " " 8 " boots.
36 " " 9 " "
12 " " 10 " "

OILS, ETC.

200 gallons coal oil, Pearl brand, in tanks.
200 " linseed oil, boiled, in cases.
100 " turpentine, in cases.
100 lbs paraffine
600 " sal soda.
50 " bees wax.

HARDWARE.

2 doz. dust pans,
50 ft. ½ inch round iron, Norway.
25 ft. 5-16 inch round iron, Norway.
50 ft. 3-8 inch round iron, Norway.
30 ft. ½ inch round iron, Norway.
50 ft. 1 in. x ½ flat iron, Norway
50 ft. 1¼ x 3/8 " ", Norway
50 ft. 1 x ¼ " ", Norway
50 ft. 1½ x ¼ " ", Norway
50 ft. 1½ x 5-16 " ", Norway
25 ft. 1 in. x 3-8 " ", Norway
10 ft. 5-8 in Octagon tool steel,
10 ft. ¾ in " " "
2 pieces 8 ft. each, 1 inch Octagon tool steel.
2 " 8 ft. each 1¼ " " " "
½ keg No. 5 front shoes (light) Burden's.
½ " No. 5 hind " " "
5 lbs. No. 8 Putnam horseshoes nails.
10 lbs. No. 2 toe calks.
500 lbs. best blacksmith coal.
1 14 in. horse rasp, (Hillier,s.)
3 doz. L. H. cast steel, round point polished stiff shovels.
1 doz. picks, Hunts' cast steel, ax finish 5 to 6 lbs.
1 doz. pick handles.
3-4 doz. R. R. barrows, dressed material, iron wheels.
¼ doz. barrows, iron wheels.
½ " patent German handled hoes, width 6 inches.
½ doz. No. 1 solid socket cast steel hoes 6 in.
2 stone sledge hammers, one 25 lbs. and one 28 lbs.
1 double-faced striking hammer 9 lbs.
800 lbs. No. 20 galvanized sheet iron.
800 " " 22 " " "
400 " " 18 " " "
100 " 4d finishing nails, Iron.
200 " 6d " ", Iron.
200 " 8d " ", Iron.
100 " 10d " ", Iron.
200 " 8d nails, Iron.
100 " 10d ", Iron.
200 " 20d ", Iron.
100 " 40d ", Iron.
100 " 60d ", Iron.

PLUMBING.

200 ft. 3-4 in. galvanized iron pipe.
200 ft. 1 in. " " "
100 ft. ½ in. " " "
100 ft. 3-8 in. black " "
75 ft. ¼ in. " " "
½ doz. 1 in. flange unions.
1 doz. 3-4 in. Keystone unions.
½ doz. ¾ in. "
1 doz. 3-4 in. tees
2 doz. 1 in. "
1 doz. ½ in "
½ doz. 1¼ in. "
1 doz. 3-4 in. lock nuts.
1 " 1¼ in. plugs.
1 " ¾ in. "
1 " ⅜ in. "
½ " ½ in. "
1 " bushing 1 to 3-4
1 " " 3-4 to ½
1 " " ½ to 3-4
1 " " ⅜ to ¼
1 " ¾ in. sockets.
½ " 1¼ in. elbow.
1 " 1 in. "
1 " ¾ in. "
1 " ⅜ in. "
1 " ½ in. "
2 " 1 in. " strait ells.
1 " 3-4 in " "
½ " 2 in. Jenkin's valves removable disks.
½ " 1½ in. " " " "
1 " 1 in. " " " "
1 " 3-4 in. " " " "
1 " ½ in. " " " "
1 " ⅜ in. " " " "
1 " ⅜ in. removable disks for Jenkin's valves.
1 doz. 3-4 in. Fuller Bibbs plain.
1 doz. ½ in. " " "
2 Draper's steel oilers, No. 14 or as good.
1 doz. elbow burner cocks.
2 " brass pillars.
4 lava tips
1 pair 10 inch gas plyers
75 lbs solder ⅓ and ⅔
5 lbs resin
1 doz sink coupling
½ " lead S traps
25 lbs 2 ply rubber packing—cloth insertion.
4 doz. valcanized rubber washers, for 3-4 bibbs
2 " " " " " " ½ "
1 each 1 in. 1¼ in. drift plugs, for lead pipe.

DRUGS.

10 lbs. aqua ammonia.
1 gross bottles, 8 oz.
10 lbs. absorbent cotton.
½ doz. spools rubber adhesive plaster 5 yds. each.
5 lbs. aether fort in ½ lb. cans.
5 gross corks, No. 4.
5 lbs. chloral hydrate, cryst.
1 lb. fl. ext. buchu, P.D. & Co. or Wyeth & Bros.
3 lbs. fl. ext. prunis virgin, or Wyeth & Bro's.
3 lbs. ' sarsaparilla comp. for syrup, ' '
1 lb. ' rhei arom, for syrup, ' '
1 lb. ' zingibevis, P. D. & Co. or Wyeth & Bros
1 lb. ' aconite, ' ' ' '
1 lb. ' cannabis ind, ' ' ' '
2 lbs. ' cascara sagrada, ' ' ' '
1 lb. ' opii ' ' ' '
1 lbs. ' sol. golutova for syrup, ' ' '
3000 empty capsules No. 1 P. D. & Co.
2000 " " " 2, " "
1000 " " " 0, " "
500 " " " 00 " "
1 lb. balsam peru.
1 lb. lig potass arsen.
5000 hypodermic tablets hyoscyami sulph. 1-60 gr. Wyeth & Bro's.
50 lbs. magnesiae sulph.
½ oz. morphiae sulph.
1 lb. pepsin sacch.
10 lbs. potass brom.
2 lbs. potass iodine.
5 lbs. potass nit. cryst.
1 lb. potass citras.
1 oz. oleum myrciae.
4 oz. oleum tiglei.
½ lb. phenacetine Bayer.
1 doz. bottles Phillips' Emulson Cod Liver Oil.
25 oz. quinine sulph.
5 lb. sodie bicarb.
1½ doz. syringes, Davidson's.
3 lbs. sponges, large carriage.
1-2 lb. sponges, surgical.
1-2 gal spts. aetheris nit.
10 lbs vaseline, XX, refined.
1 oz. argenti nit. in sticks.
1 lb. cowp. tinct. cinchonise.
2 doz. strengthening plasters. S. & J.
2 doz. Alcock's Porous plasters.
4 hyodermic syringes, Wyeth's & Bros.
50 lbs. flax seed meal.

Samples may be seen at the office of the board of trustees, goods must be in accordance therewith, and must come in original packages when possible. The board reserves the right to reject any, and all bids

Delivery of supplies will be required within ten days, notice of acceptance of bid. A copy of this advertisement must accompany each bid, and the name of the class of supplies must be written on the envelope containing bid. Each bid must include all the items of the class bid upon, and must give items and totals in full, with exception of meat and flour. Auditing officers are prohibited from confirming accounts of purchasers when the advertisement does not contain a full and complete description of the articles to be purchased.

Bids will be opened at 2 o'clock p. m. on Tuesday, July 5, 1892.

SYLVESTER PENNOYER,
GEO. W. McBRIDE,
PHIL METSCHAN,
Board of Commissioners.
WM. A. MUNLY,
Clerk of Board.

Sticky Onion Juice.

A very convenient mucilage can be made out of onion juice by any one who wishes to use it. A good sized Spanish onion, after being boiled a short time, will yield on being pressed quite a large quantity of very adhesive fluid. This is used quite extensively in various trades for pasting paper onto tin or zinc, or even glass, and the tenacity with which it holds would surprise any one on making the first attempt. It is the cheapest and best mucilage for such purposes, and answers just as well as many of the more costly and patent cements. Some of the cements sold by street fakirs at ten cents a bottle consist of nothing but onion juice and water, and the bottle and cork cost a great deal more than the contents.—St. Louis Globe-Democrat.

Found All Over.

A good illustration of the amount of change brought about by deep sea investigations in our ideas of the distribution of the fishes is to be seen in the history of the discoboli. It is now shown that the discoboles, diskbearers, lumpfishes, sucking fishes or sea snails, as they are variously called, are no longer restricted to the Atlantic and Pacific in their northern parts and to the Arctic ocean.—New York Times.

The End of Human Life.

An interesting calculation is made by a French geologist to the effect that, taking into consideration the wear and tear on the solid land by ocean washing, rivers, wind and weather, and leaving out of the calculation volcanic action, the world will in 4,500,000 years be completely under water and no dry land exist at all.—New York Journal.

Overdoing It.

He (fishing for loving protestations)—My angel, I do not believe I am worthy to be your husband.

She (thoughtfully)—That's just what my mother says.—New York Weekly.

ODDS AND ENDS.

Oyster white is a new tint.

Languinite is a new metal.

The ruby and the diamond are always in fashion.

Spiders are seven times stronger in proportion than lions.

As the cook said to the dough, "This is my hour of knead."

Modern pessimism is ancient Calvinism with God left out.

Of the 657 existing kinds of reptiles 400 species are harmless.

The buildings for the World's fair will occupy twenty-nine acres.

Senator Plumb subscribed to every newspaper published in Kansas.

We find happiness while we are pursuing it and lose it after we reach it.

Michelson has calculated the velocity of light to be 186,360 miles per second.

Many a woman makes a man perfectly wretched because she loves him so much.

Language of Tramps.

The tramp's name for himself and his fellows is, "hobo;" plural, "hoboes." Bread is called "punk," and policemen and other officers of the law are known as "screws." Begging is called "battering for chewing;" railway brakemen, "brakies;" poorhouses, "pogies," and prisons, "pens."—Contemporary Review.

Babies Have No Passion.

Babies don't cry for the sake of crying, or to make others uncomfortable. They know no such thing as passion, and hence cannot cry from anger. A baby cannot swear, scold, pout or vent his displeasure by boxing some one's ears, kicking the dog or indulging in any such antics which so relieve an adult's pent up feelings.—Baby.

THE NEW YORK RACKET STORE

Comes in this week with a fine line of Table Linens, from 65 cts. to $3.50 red, blue, and old gold border and plain white without fringe, also a fine line of linen, plain and bordered Napkins and Doylies and a new lot of silk fringed Cashmere Shawls and Fichues with Ribbons, Laces, Table Oil Clothes and the usual shipment of Gent's Congress and Lace, Calf Shoes and Low Cut Calf Ties and Ladies' and Misses' Oxford Ties and high cut Shoes, neat, fine and durable, all at very low prices. CALL AND EXAMINE.

E. T. BARNES,

333 Commercial Street, Cottle Block!

PRINTING.

ONE OF THE LARGEST ESTABLISHMENTS in the State. Lower rates than Portland. Largest stock Legal Blanks in the State, and biggest discount. Send for price list of job printing, and catalogue of legal blanks. E. M. WAITE, Steam Printer Salem Oregon.

EAST AND SOUTH
—VIA
Southern Pacific Route
Shasta Line

CALIFORNIA EXPRESS TRAIN—RUN DAILY BETWEEN PORTLAND AND S. F.

South.				North.
7:00 p. m.	Lv.	Portland	Ar.	7:35 a. m.
9:18 p. m.	Lv.	Salem	Lv.	5:20 a. m.
8:15 a. m.	Ar.	San Fran.	Lv.	7:00 p. m.

Above trains stop only at following stations north of Roseburg, East Portland, Oregon City, Woodburn, Salem, Albany, Tangent, Shedds, Halsey, Harrisburg, Junction City, Irving and Eugene.

ROSEBURG MAIL DAILY.

8:30 a. m.	Lv.	Portland	Ar.	4:30 p. m.
11:17 a. m.	Lv.	Salem	Lv.	1:40 p. m.
5:50 p. m.	Ar.	Roseburg	Lv.	7:00 a. m.

Albany Local, Daily Except Sunday.

5:00 p. m.	Lv.	Portland	Ar.	10:30 a. m.
7:52 p. m.	Lv.	Salem	Lv.	7:33 a. m.
9:00 p. m.	Ar.	Albany	Lv.	6:30 a. m.

PULLMAN BUFFET SLEEPERS.
Second Class Sleeping Cars.

For accommodation of passengers holding second class tickets attached to express trains.

West Side Division, Between Portland and Corvallis:

DAILY—(EXCEPT SUNDAY).

7:30 a. m.	Lv.	Portland	Ar.	5:30 p. m.
12:10 p. m.	Ar.	Corvallis	Lv.	12:55 p. m.

At Albany and Corvallis connect with trains of Oregon Pacific Railroad.

EXPRESS TRAIN—(DAILY EXCEPT SUNDAY)

4:40 p. m.	Lv.	Portland	Ar.	8:20 a. m.
7:25 p. m.	Ar.	McMinnville	Lv.	5:45 a. m.

Through Tickets
—To all points—
EAST and SOUTH

For tickets and full information regarding rates maps, etc., apply to the Company's agent Salem, Oregon.
E.P. ROGERS, Asst. G. F. and Pass. Agt.
R. KOEHLER, Manager.

From Terminal or Interior Points the

Northern Pacific Railroad

Is the line to take

To all Points East and South.

It is the dining car route. It runs through vestibule trains every day in the year to

ST. PAUL AND CHICAGO

(No change of cars.)
Composed of dining cars unsurpassed, Pullman drawing room sleepers Of latest equipment

TOURIST Sleeping Cars,

Best that can be constructed and in which accommodations are both free and furnished for holders of first and second-class tickets, and

ELEGANT DAY COACHES.

A continuous line connecting with all lines, affording direct and uninterrupted service.

Pullman sleeper reservations can be secured in advance through any agent of the road.

Through tickets to and from all points in America, England and Europe can be purchased at any ticket office of this company.

Full information concerning rates, time of trains, routes and other details furnished on application to any agent or

A. D. CHARLTON,
Assistant General Passenger Agent, No. 121 First street, cor. Washington; Portland, Oregon
SHAW & DOWNING, Agents.

THE YAQUINA ROUTE.

OREGON PACIFIC RAILROAD

And Oregon Development company's steamship line, 225 miles shorter, 20 hours less time than by any other route. First class through passenger and freight line from Portland and all points in the Willamette valley to and from San Francisco.

TIME SCHEDULE, (Except Sundays).

Leave Albany	1:00 P M
Leave Corvallis	1:40 P M
Arrive Yaquina	5:30 P M
Leave Yaquina	6:45 A M
Leave Corvallis	10:35 A M
Arrive Albany	11:10 A M

O. & C. trains connect at Albany and Corvallis.

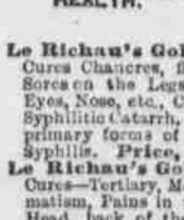
The above trains connect at YAQUINA with the Oregon Development Co's Line of Steamships between Yaquina and San Francisco.

N. B.—Passengers from Portland and all Willamette 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.

Passenger and Freight Rates Always the Lowest. For information apply to Messrs HULMAN & Co., Freight and Ticket Agents 200 and 202 Front st., Portland, Or.

C. C. HOGUE Act. 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.

$500 Reward
FOR AN INCURABLE CASE.



Le Richau's GOLDEN BALSAM

Le Richau's Golden Balsam No. 1 Cures Chancres, first and second stages Sores on the Legs and Body; Sore Ears Eyes, Nose, etc., Copper-colored Blotches Syphilitic Catarrh, diseased Scalp, and all primary forms of the disease known as Syphilis. **Price, $5 00 per Bottle.**

Le Richau's Golden Balsam No. 2 Cures—Tertiary, Mercurial Syphilitic Rheumatism, Pains in the Bones, Pains in the Head, back of the Neck, Ulcerated Sore Throat, Syphilitic Rash, Lumps and contracted Cords, Stiffness of the Limbs, and eradicates all disease from the system, whether caused by indiscretion or abuse of Mercury, leaving the blood pure and healthy. **Price $5 00 per Bottle.**

Le Richau's Golden Spanish Antidote for the cure of Gonorrhoea, Gleet, Irritation Gravel, and all Urinary or Genital disarrangements. **Price $2 50 per Bottle.**

Le Richau's Golden Spanish Injection, for severe cases of Gonorrhoea, Inflammatory Gleet, Strictures, &c. **Price $1 50 per Bottle.**

Le Richau's Golden Ointment for the effective healing of Syphilitic Sores, and eruptions. **Price $1 00 per Box.**

Le Richau's Golden Pills—Nerve and Brain treatment; loss of physical power, excess or over-work, Prostration, etc. **Price $3 00 per Box. Tonic and Nervine.**

Sent everywhere, C. O. D., securely packed per express.

THE RICHARDS DRUG CO., Agents
509 & 511 MARKET ST.,
San Francisco, Ca.
CIRCULARS SENT FREE