PEACEFUL DEATH AND BLISSFUL ETERNITY COST NOTHING.

Rev. Dr. Talmage Prenches Another Remarkable bermon Through the Press-Historical Faith and Falth In t .. Book of Ages. The Lamp Above the Grave.

Rev. Dr. Taimage, who is still absent in the South 1 acide, has selected as the subject of this week's sermon through the press "The Resenc," the text chosen belog Acts 11, 11, "Be-lieve on the Lord Jesus Christ, and

on we are standing in the Politopian dungeon. Do you not leel the chair Do you not hear the grouns of those incar erated ones who for ten years have not seen the similight and the deep sigh of women who remember their father's house and mean over their wasted estates. Listen againit is the cough o a consumptive or the struggle of one in the nightmare of a great horror, you listen again and near a culprit, his chains rattling as he rolls over in his dreams, and you say, "cod, pity the prisoner." But there is another sound in that prison. It is the song of oy and gladness. What a place to sing in! The music comes winning through the corridors of he prison, and in all the dark wards the whisper is heard. "What's that."

ft is the song of Paul and Silas. They cannot sleep. They have been whipped very badly whipped. The long gashes on their backs are bleeding yet. They ile flat on the cold ground, their feet fast in woolen sockets, and of course they cannot sleep. But they can sing, Jailer, sleep. But they can sing, sale what are you doing with these people? Why they have been put in here have been trying to make the world better, is that air That is all. A pit for Joseph. A lion's cave for Daniel. A blazing furnace for Shad rach. Clubs for John Wesley. An anathema for Philipp Melanchthon. A dangeon for Paul and Silas.

An Earthquake Shock

But while we were standing in the gloom of the Phillippian dungeon, and we hear the mighty mingling voices of sob and groan and biasphemy and hallelu ah, suddenly an earthquake The iron bars of the prison twist, the pillars crack off, the solid masonry begins to heave, and all the doors swing open. The jailor, feeling himself re sponsible for these prisoners and be-Heving in his pagan ignorance, suicide to be honorable since Brutus killed himself, and Cato killed himself, and Casslus killed himself puts his sword to his own heart, proposing with ne strong, keen thrust to put an end to his excitement and agitation. Paul cries out: "Stop, stop! Do thy-self no harm We are all here!"

Then I see the jailor running through the dust and amid the rain of that prison, and I see him throwing himself down at the feet of these pris oners, crying out. "What shall I do? What shall I do?" Did Paul answer: "Get out of this place before there is another earthquake. Put handends and hopples on these other prisoners lest they get away?" No word of that kind. His compact, thrilling, tremendous answer, memorable all through earth and heaven, was: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Well, we have all read of the earthquake at Liston in Lima, in Alleppo an in Caracas, but we live in a latitude where in all our memory there has not been one severe volcanic disturbance And vet we have seen 50 earth uakes. Here is a man who has been building up a large fortune. His bid in the money market was felt in all the large cities. He thinks he has got beyond all annoying rivaries in trade, an he says to himself. am free and safe from all possible per turbation. But in 185, or in 18 national panic strikes the foundation of the commercial word, and crash goes all tha magnificent business es-Lablishment

Here is a man who has built up a very beautiful home. His daughters have just come home from the seminary with diplomas of graduation. His perate and pure. When the evening lights are struck, there is a happiness and unbroken family circle. But there has been an accident down at Long Branch. The young man ventured too far out in the surf. The telegraph buried the terror up to the city. earthquake struck under the foundstion of that beautiful home.

Trust and Helleva. The piano closed; the curtains dropped: the laughter hushed. Crash go all those domestic hopes and prospects and expectations. So, my friends, we have all felt the shaking down of some great trouble, and there was a time when we were as much excited as this man of the text, and we cried out as he did: "What shall I do? What shall I do? What shall I do?" The same reply that the apostle made to him is appropriate to us. "Believe on the Lord Jesus Christ, and thou shalt be saved."

There are some documents of so little importance that you do not care to put any more than your last name under them, or even your initials, but there are some documents of so great import-ance that you write out your full name So the Savious in some parts of the Bible is called "Lord," and in other parts of the Bible He is called "Jesus," and in other parts of the Bible He is called "Christ," but that there might be no mistake about this passage all three names come together—"the Lord

Now, who is this being that you want me to trust in and believe in? Men sometimes come to me with credentials and certificates of good character, but I cannot trust them. There is some dishonesty in their looks that makes me know that I shall be cheated if I confide in them. You cannot put your heart's confidence in a man until you know what stuff he is made of, and am I unreasonable when I stop to ask you who this is that you want me to trust in? No man would think of venturing his life on a vessel going out to sea that

had never been inspected. No; you must have the certificate ung amidahipa, telling how many tons

Nor Divisor Character.

When, then, I ask you who this is you want me to trust in, you tell me he Is a very attractive person. Contemporary writers describe his whole appearance as being resplendent. The e was no need for Christ to tell the littie hildren to come to him. "Suffer little children to come unto me," not spoken to the children. It was spoken to the distribute. The children came readily enough without any invitution. No somer did Jesus appear than the little ones jumped from their mothers' arms, an avaianche of beauty and love, into his lay, a thrist did not ask John to put his head down on His lieve on the Lord Josus Christ, and thou shall be saved.

Alls are dark duly damp loathsome plack are dark duly were worse in the special times. I imagine to the special times. they wra ped up their invalids as once as they could and brought them there was something so pleasant, so inviring, so cheering in everything He did, in dis very look! When these sica ones were brought out, did He say. "To not bring before Me these sores. Do not trouble Me with these leprosles:" No, not there was a kind look; there was a centle word; there was a healing touch. They could not keep away from Him,

tion I look up and after the prayer which I owland Hill so often aftered in the midst of his sermons, "Muster help." How are you to trust in Christ?

Perfect Confidence.

Just as you trust any one. You trust your partner in business with important things, if a commercial house gives you a note payable three months hence, you expect the pa ment of that note at the end of three months. You have perfect confidence in their word and in their ability. Or again, you go home to day. You expect there will be food on the table. You have confidence in that. Now, I ask you to have the same confidence in the Lord Jesus Christ. He says, "You believe: I take away your sins," and they are all taken away. "What!" tou say, "before I pray any more? Before I read my Bi-ble an more? Before I cry over my sins any more?" Yes, this moment. Yes, this moment. Believe with all your heart, and you are saved. Why, Christ is only waiting to get from you what you give to scores of people every day. What is scores of people every day. What is that? Confidence. If these people whom you trust day by day are more worthy than Christ, if they are more faithful than Christ, if they have done more than Christ ever did. then give them the preference, but if you really think that Christ is as trustworthy as

they are then deal with Him as fairly. "Oh," sa's some one in a ight way,
"I believe that Christ was born in Bethlehem, and I believe that He died on the cross." Do you believe it with your head or your heart? I will illustrate the difference. You are in your own house. In the morning you open a newspaper, and you read how Cap-tain Braveheart on the sea risked his ife for the salvation of his passengers. You say: "What a grand fellow he must have been" His family deserves very well of the country." You fold the newspaper and sit down at the table and perhaps do not think of that incident again. That is historical

faith. Saved by Fulth. But now you are on the sea, and it is night, and you are asleep, and you are awakened by the shrick of "rire!" You rush out on the deck. You hear amid the wringing of the hands and the fainting, the cry: "No hope, no sail outs out its wing of fire, the rojes make a burning laider in the night heavens, the s irit of wrecks hisses in the wave, and on the hurricane, deck shakes out its banner of smoke and cries the capt in. "Down with the lifeboats!" People rush into the u. for one more man. You are standing on the deck beside the captain.

tain? The captain says, "You." You jump and are saved. He stands there and dies. Now, you believe that Capt. Braveheart sacrificed himself for his passengers, but you believe it with love, with tears, with hot and long continued exclamations, with grief at his loss and joy at your deliverance. That is saving faith-in other words. what you believe with all the heart and believe in regard to yourself. this hinge turns my sermon sye, the salvation of your immortal soul. You often go across a bridge you know nothing about. You do not know who built the bridge, you do not know what matertal it is made of, but you come to it and walk over it and ask no ques-tions. And here is an arched bridge blasted from the "Rock of Ages" and built by the Architect of the whole universe, spanning the dark gulf be-tween sin and righteousness, and all God asks you is to walk across it, and you start, an ! you come to it, and you stop, and you go a little way on, and you stop, and you fall back, an i you experiment. You say, "How do I know that bridge will hold me?" instead of marching on with firm step. the strength of the eternal God is un-

der vou. Oh, was there ever a prize proffered so cheap as pardon and heaven are of-fered to you? For how much. A million dollars It is certainly worth more than that. But cheaper than that you can have it. Ten thousand dollars? Less than that. Five thousand dollars! Less than that. One dollar? Less than that. One dollar? Less than that. "Without money and without price." No money to pay. No ourney to take. No penance to suffer to take. No penance to suffer. Only just one de Isive action of the soul, "Believe on the Lord Jesus Christ, and thou shalt be saved '

Shall I try to tell you what it is to be saved. I cannot tell you. No man, no angel can tell you. But I can hint at it, for my text brings me up to this point. "Thou shall be saved." it means a happy life here, and a peace-ful death, and a blissful eternity. It is a grand thing to go to sleep at night and to get up in the morning, and to do business all day feeting that all is it carries, and how long ago it was built, and who built it, and all about it. And you cannot expect me to risk the eargo of my immortal interests on board any craft till you tell me what it of God, and He is, bound to see me

Forg ven and Fate.

TALMAGE'S SERMON. was made of and where it was made of the bas sween He will see REALRURALREADING me through. The mountains may deme through. The mountains may debut life and death, things present and things to come, are mino. surther than that it means a peaceful Mrs. Hemans, Mrs. Sigo many, Dr. Young, and aimost all the have said handsome things about There is nothing beautiful. When we stand by the white about it. and rigid features of those whom we love, and they give no answering pressure of the hand and no returning kiss of the lip, we do not want anybody poething round about us. Death is louthsomeness and midnight and the drills some and curl in the torture un-less Christ shall be with us. I contess that can be harvested be o e the co n to you an infinite fear, a consuming in those three rows, horror of death unless Christ shall be with me. I would rather go down into a cave of wild beasts or a jungle of reptiles than into the grave unless Christ goes with me. Will you tell me that I am to be carried out from my bright home and put away in the darkness. At the first coming of the evening must have the gas lighted and the further on in lite I get the more I like

to have my friends round about me. Fearless of Death.

And am I to be put off or thousands of years in a dark place, with no one to speak to? When the holidays come Think there are many under the inspeak to. When the holidays come
and the gits are distributed, shall I
substitute of the Spirit of God who are
saying "I will trust Him if you will
only tell me how." And the great
question asked by many is "How,
hows" And while I answer your mestiful place. This say the holidays come
and the gits are distributed, shall I
add no oy to the "Merry Christmas"
or the "Happy New Year?" Ah, do
only tell me how." And the great
provided the tiful place. Unless there be some su-pernatural i lumination I shudder back My whole nature revolts at But now this glorious lamn is lifted above the grave, and all the darkness is gone, and the way is clear. I look into it now without a single shudder. Now my anxiety is not about death my anxiety is that I may live

What power is there in anything to chill me in the last hour if Christ wraps around me the skirt of his own garment? What darkness can fall up-on my eyelids then, amid the heavenly daybreak: Odeath, I will not fear thee then. Back to thy cavern of ears of orn first and put them in this darkness, thee robber of all the earth. rigging. I take six rows on each side Fly, thou despoiler of families. With this battleax I hew thee in twain from belmet to sandal, the voice of Christ sounding all over the earth and through the heavens: "O death, I will be thy plague. O grave. I will be thy destruction."

To be saved is to wake up in the

presence of Christ. You know when esus was upon the earth how happy he made every house he went into, and when he brings us up to his house in heaven how great shall be o r glee! His voice has more music; a it than is to be heard in all the oratorios of eternity. Talk not of banks dashed with efforescence. Jesus is the chief bloom of heaven. We shall see the very face that beamed sympathy in Bethany and take the very hand that dropped its blood from the short beam of the cross. Oh, I want to stand in eternity with him. Toward that harbor I steer. Toward that goal I run, I shall be glad when I awake in his likeness.

Oh, proken-hearted men and women to pour all of your hardships and bereavements and losses into the loving ear of Christ and then bave Him explain why it was best for you to be sick, and who it was best for you to be widowed, and why it was best for you to be persecuted, and why it was best for you to be tried and have Him point to an elevat on proportionate to your disquietude, here, saying, "You suffered with me on earth come up now different. The quadruple stepladder and be glorified with me in Heisen." Some one went into a house where there had been a good deal of trouble and said to t e woman there. seem to be lonely." "Yes," she said:
"I am lonely." "How many in the family?" "Oul, myself." "Have you had any children?" "I had seven children." "Where are they?"
"Gone." "All gone?" "All." "All dead " "All." Then he breathed Then he breathed a long sign into the ioneliness and said, Oh, sir. I have been a good mother to the grave. And so the rare hearts here that

are utterly by ken down by the be-reavements of life. I point you to-day to the eternal balm of Heaven. Oh, aged men and women who have knelt at the throne of grace for threescore years and ten will not your decreptitude change for the leap of a neart when you come to look face to face upon Him whom having not seen you love? Oh, that will be the Goo Shep herd, not out in the night and watching to keep off the wolves, but with the lamb reclining on the sunlit hill. That will be the Captain of our salvation not amid the roar and crash and boom of battle, but an id his disbanded troops keeping victorious festivity. That will be the Bridgroom of the That will be the Bridgeroom of the chur h coming from afar, the bride leaning upon his arm while he looks down into her face and says: "Behold, thou art fair, my love! Behold, thou

A Nati-Driving Tourney.

"A Female Columbian Carpentership Contest" was a novel feature of an entertainment given not long since at Allen Methodist Episcopal Church, South Stockton street. Eight women entered the contest. and each was decked out in a white cap and carpenter's apron. Before each was a pine plank, down which a line had been drawn. Each contestant was armed with a hammer, and a handful of nails. The feat for which the prizes were awarded was the driving of twenty-four nalls in a workmanlike manner within a time limit of ten minutes.

When the signal "Go" was given

there was a sound of mighty hammering, an o casional howl over a mashed finger, and a tremendous fumbling for nails. Annie McCarmick got her twenty-lour in first and, as they were also driven gans. and. lady carpenters, she was awarded first prize. - Baltimore Sun.

WHEN a woman is too stout we have noticed that her intimate friends are sure to refer to her as an "awfully nice little woman."

A MAN's idea of the right time to move is when he becomes too well known in a town to have a good time without his wife hearing of it

PARTMENT.

Good Method of Gathering the Corn Cropare Profitable-Nitrate of So to Free.

Harvesting the Corn Crop

I plant my corn in sections of twelve rows, skip three, plant twelve more, skip three and so on, writes A. H. Watts, in Farm and home 1 plant potatoes, reas, or anything

For a harvesting wagon I take the Axle A A and wheels of my hay rig ing, and take two stout poles B B and attach them to the ricker and hind axle the same as to a hay rigging and then bore four holes C C C



ground, the grave and call it a beau- C in each pole. I then put four stakes D D D D in each pole underneath and let th m hang down eighteen inches from the top of the poles, then put the closs pieces on from one stake to the other and pin them fast, and lay a couple of boards on the cross pieces for the bettem and put one on each side. Put a piece in front and one behind and that forms a box | I se wooden pins or bolts to fasten the pieces together. This rigging is drawn to the first gangway, a bar dr ven in the ground and the horse hitched 1 pick the ears of orn first and put them in this of the gangway and when I come to the next gangway I do the same and so un if the piece is covered. The ears of corn are put in a large open chamber and hasket at my lessure.

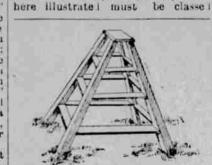
Then I made a horse for shocking corn. Take a small pole and bolt the legs to the pole and bore a hole for the pin. The cornstalks are shocked as I go along. I take six rows, three on each side of the horse, and bind



HORSE FOR SHOCKING CORN,

the sho ks with rope. There will be two rows of shocks in a sect on. I use the same rigging to draw my cornstalks to the barn and the shocks are easily taken off. I put my corn bucket full of water up to the house. how sweet it will be in that good land stalks just where I want them and A similar contrivance is often used do no not disturb them until fed out. carry coal and ore from mines down and looking rou d, saw five young There is no waste in feeding, I do my work all alone without any belp. This is the cheapest way and best to harvest the corn crop that I know of.

Convenience in Fruit Gathering Designs for fruit ladders are legion, some good, some had, and some in-



among the good designs, for obvious reasons Placed under low, branching trees its use permits one to move about within reach of a large portion of the whole side of a tree, because of its four sides, about which one c n freely step. Moreover, when not octop affords an excelle it resting place for the basket. It should not be made strong. but light, so as to be readily mov d about

Coal-Chewing Pigs.

Pigs like to chew coal, and they do It from a natural instinct. Among the causes of indigestion, diarrhea, and other functional disturbances of the digestive organa is a state of abnormal acidity. To satiate a coathe Massachusetts Ploughman, we of en find horses licking the earth or I me washed walls when opportunity occurs, and probably for the same reason pigs will evince a desire for crumbling coal or coal cinde s. In coal hydrogen is the predominating element, and it is also probable that when pigs are fed for any length of time on tood which is deficient in nitrogen, instinct prompts the animal to evince a desire for bituminous coat. Coal also contains sulphur, which, to some extent, serves a beneficial purpose in the animal economy. A desire to consume indigestible material is not infrequently met with in all our domestic animals, but this evidence of a depraved appetite is due to some functional derangement or disturbance of the digestive or-

Cereal Crops.

As a result of five years' continutrials of wheat and twenty-one of corn on soils varying widely in character, the this Station has reached of cereal crops and of fertilizing maproduction of corn, wheat, and oats upon chemical or commercial fertil- well deserved.

izers or upon barnyard manure, tfit. cost to proportionale to that of the chemical constituents of fertility fall a Dozen Streams Combine to Puris found in commer al fertili ers, is a hopeless undertaking, unless these crops be grown in a systematic total Clark ascended the Missouri Liver in gen-storing crop; and the poorer the of the years 1:01- --, equipped by the soil in natural fertility the smaller United States Government for the Quadruple Step-hadder for Picking Fruit the probability of profitable crop pro- purpose of exploring the country

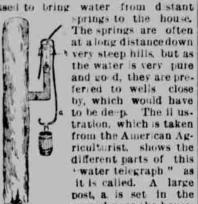
A Convenient Table.

The cut herewith shows a table that some son or ather might well



HOMEMADE SEWING easily wroked, and source of the Missouri, is formed by inexpensive It may be sained a latin, which unite about a mile above handsome red and varnished when its junction with the Missouri. The completed. The extra leafe provides Madison and the Gallaton are both for increased top room, when such somewhat so alter then the sefferson. room is desired, while the variety Had Lewis and Clark ascended the and the abundance of drawe s will prove a great con enience, as sewing which, being the larger stream, they materials, darning materials, materials for crocheting etc. may find tion of the Missouri, they would have separate accommodations, and yet all discovered the famous geysers in be within reach of the hand.

Wire Cable for Carreing Water. In the mountain regions of Virginia an ingenious contrivance is used to bring water from distant



WATER TELE- ground near the house. A bent iron rod, b, is fastened to the post, and to the upper end of this rod is attached a strong wire, c. over which runs an ordinary sash pully, i, which is attached at h to carrying arms, d, which are so bent that the bucket of water will swing under the pully. The other end of the wire is attached to a similar post at the spring. To a bale on the pully is attached a small rope, which is wound upon a windlass at the house, and being unwound allows the bucket to go down hill on the wire and reach the spring, into which it dips by its own weight and is filled. The windlass is turned, and winding the rope brings the the mountain side or across gulches.

An English beef breeder recently later on chopped roots, bran and hay was found that when 2 years old he the other way. gave a profit, but after that a loss. This is the experience in this country fed liberally from the start, with no until we got into the house. check at any moment from calfhood. which they prize so much, and it never can be regained.

Farm Notes.

AGRICULTURAL is not overcrowded, and never will be. There is less food per capita than ever before in all the history of civilization.

FARMING is largely experimental. and must be so long as soils differ. get eat up by Lears." We learn successful cropping in part from others' experience, but largely from our own. Where such a course brings profitable results we know that it is good practice.

An Ohio man who fed twelve hogs on wheat estimates that he got :67.20 for fifty bushels of wheat by marketing it in the form of porz, whereas if he had sold it he would only have received \$26. He advises buying hogs, even at a good price, to feed the wheat to

Ir will never injure land to have it bear two crops a year, if two applications of manure or fertilizer, in suffiapplied. There is no limit to the possibl ity of the land, provided all the conditions are favorable. It will always pay to grow two crops instead of one, but not unless the farmer

thoroughly understands how to do it. An acre of ground may yield by ing in the matter. poultry raising from \$100 to \$1,000; but the management has much to do with the pro ts. A bright, energetic Yankee can oftentimes bring about resu ts that another would say was impossible. A certain Massachusetts taime" makes # ,000 per annum from poultry because he knows how to go about it. He makes it pay better than farming, and keeps his flocks on the land that used to feed his cattle.

An interesting contest recently took place in Hochester, N. Y. public schools Prizes were offered for the students and the s hool whi h ous culture of wheat and oats, eight | could collect the greatest number of cocoons of the tent caterpillars. One school actually collected 4, 91, 489 of these cocoons. Some expert has figthe conclusion that at present prices ured out that that means the destruction of 7,500,000,000 eggs! The terials respectively, the profitable pupils who collected these cocoons received bandsome prizes, which were

SOURCES OF THE MISSOURI

the Waters of the Big Moddy.

Since the time when lewis and

tion with clover or a similar nitre a rowboat, o cupying the better part - Conditions Inder Which Cerest Cross duction by means of artificial fertil- along the source of the Missouri river, the st cam has become famillar as far as the hea of navigation, Fort Benton, Mout. Beyond that p int, says the New York Evening Post, it is yet comparatively un undertake to make for the mother of known. The actual headwater of the Missouri, or what should be known as such had it been intelligently named is e Lacy's or : hoshone Lake in the National Park. This lake, a considerable body of water, is the source of the Magison iver, and forms with the river the wood is the be-t drainage outlet for the most of the waters of that portion of the National lark. The Callatin, or left Madison instead of the Jefferson, naturally mistook for the continua-Firehole Basin, Shoshone Lake, and all the country which is now incerporated within the limits of the National Fark. The Big Hole and the Beave head Rivers flow into the Jeflerson at Twin Bridges, a few miles from the confluence of the Jefferson with the Missouri, so that in reality there are six cons derable rivers, all joining one another within a radius of a few miles, which unite to form the longest river in the world, measured f om the gulf to the heart of the Rocky Mountains.

Forest and Stream gives an experience of two boys which will appeal to any one who has ever trembled at the mystery of the woods and its denizens. Two lads, Ezra and Ike, received a sound whipping from "the old gentleman," as they called their rightful guardian It seemed to them entirely undeserved, and they resolved to 'spite him" by running away. Behind the house was a pie e of woods which must, they supposed extend to the end of the world, and which they had never entered. Into this they would go, and remain until their persecutor should be sufficiently remorseful, and then they would re-

turn, to be whipped no more. we hadn't gone far into the woods when the deep shade and deeperstillness made us feel very queer. After we had gone about a cuarter of a mile we stopped, afraid to go farther and afraid to speak. We had stood there about a minute when we heard a sort of snapping or clicking noise, screech-owls stting in a row on a

limb within five feet of our heads. One at a time they opened their big mouths and shut them with a experimented a little to and out at snap and one of them let out a long, ust what year a steer would show tremulous, quivering shrick that sent the greatest gain. He took the calf cold chills of terror all over us. Their weaned at twelve days old, fed big eyes seemed to look right through skimmed milk and linseed meat, and us We were so paralized by fright that we couldn't move. Perhaps we with cut grass in summer. Every should have been there yet if some three months he was weighed, and it noise had not made the owls all turn

That broke the spell and we fled. We tell over logs, scrambled through also. Steers are most profitably fed briers, and stubbed our bare toes up to 1s and z+ months, but must be against roots, but we never stopped

The old gentleman was hoeing po-Butchers insist that any break in the tatoes, and we went out there and growth destroys the calf bloom pulled weeds all the atternoon, and found lots of comfort in keeping close to him. We didn't say anything about it not even to each other, but for a while after we went to bed we lay perfectly still with the quilts over our heads At last I whispe ed: "Ike, what was they?"

"Spirits," whispered Ike. "What kind of spirits?" "Spirits of boys that run off and

Swindling the Suitors. "A young and beautiful Hungarian ma den, an orphan without means, but well educated: and with domestic tendencies," has been seeking a "partner for life" by the help of advertisements in various Continental

papers. The answers to these advertisements were to be directed to Paris, and thither a dozen eligible offers of marriage was speedily on their way. To each of the suitors, in due course, a modest acceptance, accompanied tions of manure or fertilizer, in sufficient quantities to feed the crops, are request for a remittance to defray

traveling expenses. By this ingenious method some three or four bundred dollars were netted, and the would-be bride-grooms are left mourning, and in mortal dread of their names appear-

Joint Owners.

In sailing from New York to Brest, in 1889, Charles G. Leland saw on the table of the smoking-room, before they had left port, a copy of the "Ballads of Hans Breiemann."

"Is that your book?" asked a fellow-traveler.

"Yes," | eland replied. "Excuse me," cried another, "it's mine!"

"I beg your pardon," said Leland, "but it is really mine."

"Sir, I bought it!" "I don't care it you did. It is mine, for I wrote it."

WHEN a man says you are too smart to be fooled, look out. He is about to spring a scheme to fool you.

Look at any girl arefully, and you will find a bliste on her ne k or forehead, made by a curling iron.