# A **S**ore

I could not put my boot on. I could not get any relief work. I read of a cure of a simostop word ase by Hood's Sarsaparilla and con-die try it. Before-I had taken all of bottles the sore had healed and the

# Foot

in praise of Hood's Sarsaparilla. H BLAKE, South Berwick, Me. and other similar cures prove that

### lood's Sarsaparilla

S Pills The best family cathartic

\$50 A WEEK AGENTS

ERMOTOR CO, does half the world's

FER 100 PAID for distributing samples of WASHING

#### Drilling Machines for any depth.

Mand WHISKY habits cured. Book sent

CE OF A LIFETIME ANSWYORD

SOY A SINGES Prof. Kochier's Home or, ir on receipt of 25 cents in strings in a given. FROF. KOCHLER, Room 50, ce Pick, Station D. 25-27 3d Av., N.Y.

GERMAN ALL DRUC-Skin and Blood Diseases

Writings.

The oldest manuscripts of the Bible are not those of the Old Testament, but of the New. The earliest New Testa-ment text dates from the fourth cen-tury, whereas these of the Old Testaent are not older than the math cen-

Thus the oldest extant manuscripts of the Hebrew Old Testament are 500 years later than the earliest manuscripts of the Greek New Testament. One eminent modern writer declares that all the existing Hebrew manuscripts of the Old Testaments deceared scripts of the Old Testaments desce from a single copy made in the reign of Hadrian (A. D. 102-117), at the time of the great persecution of the Jews by that Emperor.

by that Emperor.

Some memorials of the greatest value, completely revolutionizing all previous knowledge of the conditions under which written documents were prepared in remote ages, have been discovered within the last decade or so by the merest accident. Of such potentials

covered within the last decade or so by the merest accident. Of such nature was the discovery of the Tel-el-Armana tablets, nine years ago.

These were found by an Egyptian-woman in 1887 among the ruins of an ancient temple, between Memphis and Thebes. They are of clay, and contain the engraved correspondence in the Babvionian tongue (the language of the engraved correspondence in the Babylonian tongue (the language of diplomacy of that age) between King Amenophis IV. of Egypt and his vassal princes in Palestine. The tablets belong to the age of the Book of Joshua, and in part relets to the agents record. and in part relate to the events recorded therein. It is quite probable that the original editions of the earliest books of the Old Testament were written on clay tablets similar to these. The history of the text of the new Testament has its romantic incidents as well as that of the Old.

as well as that of the Old. The story of Tischendorf's discovery of the Codex Sinalticus, is one of these. Fifty-one years ago, in the course of his travels in the East, Tischendorf put up for the night in the monastery of St. Catherine at Mount Sinai.

While taking a look through the li-

while taking a look through the library, he noticed a waste paper basket containing the most ancient Greek writing he had ever seen. They were part of the now priceless Greek Bible. This Bible is, unfortunately, not perfect, because many of its leaves, before Tischendorf discovered it, had been used by manks of St Catherine to light. used by monks of St. Catherine to light the fire with.

After great trouble and expense Tischendorf discovered the whole of the unconsumed portions of this important document, which frequently contains the New Testament intact. As soon as the monks found out that it was valuable, they raised such a disturbance that the Czar of Russia had to Inter-fere before the precious document could be secured. It is now in the Im-

perial Library at St. Petersburg.

An earlier Syriac manuscript was discovered in the monastery by two women travellers a couple of years ago.

Stone Image of a Sitting Woman.

In an old Indian mound near Cedarville. Ohio, was found a few days ago a stone image of a woman in a sitting position. The image is smoothly carved and well proportioned, and shows the female features very clearly.

Prof. Stahl of Parkersburg, W. Va.,
who secured the relic, thinks it dates back many centuries, probably to a long time prior to the mound builders.

#### There Was Cause.

"Have you fastened the windows dear?" she asked, as they were about to retire for the night.

"No; what's the use? I gave you the last dollar I had to buy that hat, and we needn't fear burglars."

"But they might sit down on my hat, you know.—Detroit Free Press.

Europe produces annually about 1,000. Europe produces annually about 1,000,000 tons of paper, much of which is made from soda and sulphite pulp and of a value of upward of \$150,000,000. Of this sum one-half is the cost of the raw materials. To make this paper of wood pulp would require at least 1,500,000 cords of wood per annum, or about 1,000,000,000 feet of logs.

## The Ins and Outs of It.

If you get best wear out of a coat, best work must have gone into it. You can't get good bread out of

Moral: You can't get the best out of anything unless c best is in it; and the best has to be put in before it can be taken out. Now, we have a rule to test those sarsaparillas with a big "best" on the bottle. "Tell us what's put in you and we'll decide for ourselves about the best." That's fair. But these modest exprendibles "Oh! We can't tell. It's a secret. Have faith in . Stop! There's one exception; one sai-

Saparilla that has no secret to hide. It's Ayer's. If you want to know what goes into Ayer's Sarsaparilla, ask your doctor to write for the formula. Then you can satisfy yourself that you get the best of the sarsaparilla argument when you get Ayer's.

ny doubt lett? Get the " Curebook."
It kills doubtes but bures doubters.

#### SUNDAY'S SERMON.

DRE OF REV. DR. TALMAGE'S STERLING DISCOURSES.

Subject: "All Men Are Astray."

Pari: "All we, like sheep, have gone astray. We have turned every one to his own way, and the Lord hath laid on Him the infiguity of us all."—Issiah lill., 6.

own way, and the Lord hath laid on Him the influity of us all."—Isstah liti., 6.

Once more I ring the old gospel bell. The first half of my next text is an indictment. All we, like sheep, have gone astray. Some one says: "Can't you drop that first word? That is too general; that sweeps too great a circle." Some man rises in the audience, and he looks over on the opposite side of the house and says: "There is a blasphemer, and functional of the control of the house is a defaulter, and fe has gone astray." If the same in impure person, and he has gone astray." Sit down, my brother, and look at home. My text takes us all in. It starts behind the pulpit, sweeps the drout of the room, and somes back to the point where it started, when it says, all we, like sheep, have gone sarray.

I can very easily understand why Martin

bulpit, sweeps the circuit of the room, and bomes back to the point where it started, when it says, All we, like sheep, have gone stray.

I can very easny understand why Martin Luther threw up his hands after he had found the Bible and cried out, "Oh, mysins," and why the publican, according to the custom to this day in the East, when they have any great gries, began to beat himself and cry, at some some upon his breast, "God be mercital to me, a sinner." I was, like many of you have been the habits of sheep, and how they get active to the habits of sheep, and how they get active to the habits of sheep, and how they get active to the habits of sheep, and how they get active to the habits of sheep, and how they get active to the habits of sheep, and when it says, "All we, like sheep, have gone stray." Sheep get active to the pasture, or from being seared by dogs. In the former way some stray was come to say the stray in the former way some of seus Christ put us on short commons. We thought the religion of Jesus Christ put us on short commons we can desire the stray of the other side of some hill, we might be better fed. We wandered on and we wandered on a

There is a happy land Far, far away, Wheresaints immortal reign Bright, bright as day.

Far, far away,
Wheresaints immortal reign
Bright, bright as day.

Did your business associates in that day
of darkness and troublegive you any especial
sondolence? Business exasperated you,
business wore you out, business left you
imp as a rag, business made you mad. You
got dollars, but you got no peace. God bave
mercy on the man who has nothing but
business to comfort him! The world afforded
you no inxuriant pasturage. A famous Engish actor stood on the stage impersonating,
and thunders of applause came down from
he galleries, and many thought it was the
proudest moment of all his life, but there
was a man asleep just in front of him,
and he fact that that man was indifferent and
item and the fact that that man was indifferent and
item and item of the stage impersonating,
and he cried, "Wake up, wake up!" So one
sittle annoyance in ilie has been more perrading to your mind than all the brilliant
songratulations and success. Poor pasturtype for your soul you find in this world.
The world has persecuted you. It
sever comforted you. Oh, this world is a
good rack from which has misinterpreted
you, the world has misinterpreted
you, the world

Substantial comforts will not grow On nature's barren soil; A All we can boast till Christ we know Is vanity and toil.

Substantial comforts will not grow
On nature's harren soil: \*\*
All we can boust till Christ we know
Is vanity and toil.

Some of you got astray by looking for better pasturage; others by being scared by the
dogs. The hound gets over into the pasture
field. The poor things fly in every direction. In a few moments they are torn of the
hedges and they are splashed of the ditch,
and the lost sheep never gets home unless
the farmer goes after it. There is nothing
go thoroughly lost as a lost sheep. It may
have been in 1857, during the financial
goit to roughly lost as a lost sheep. It may
have been in 1857, during the financial
panic, or during the financial stress in the
fall of 1875 when you got astray. You almost
became an athelst. You said, "Whereis God
that honest men go down and thleves prosper?" You were dogged of creditors, you
were dogged for the banks, you were dogged
of worldly disaster, and some of you went
into misanthropy and some of you went
into misanthropy and some of you don't of
strong drink and others of you fied out of
Christian association, and you got astray.
Oh, man, that was the lest time when you
ought to have forsaken God. Standing
amid the foundering of your early failures,
how could you get along without a God to
comfort you and a God to deliver you and a
God to help you and a God to to save you?
You tell me you have been through
sonough—business trouble almost to kill
you. I know it. I cannot understand
how the boat could live one hour in that
phopped sea. But I do not know by what
proques you got askay; some in one way and
somelin another, and if you could really see
the position some of you occupy before God
your soul would pelt the heavens with the cry,
"God have mercy!" Sinal's betterles have
been unlimbered shore your youl, and at
times you have heard it thunder, "The
wayse of sin is death." "All have sinned
and come short of the glory of God." By
one man sin entered into the world, and
death by sin, and so death passed upon all
men, for that all have sinned." "The soul
that ki

fronthe I that it was "make the wine of food's horselve as earer to the ting. God's horselve as eaver to the ting. But the last pict of very text opens of occ wide enough to be well out and to let all heaven in. Seems it on the organ with all the stope out. Thream it on the hear with the strings at was. With all the melody possible let the beavers sound it to the earth and let the earth tell it to the heavers. The Lord hath lad on Him the injusty of us all." I mm glad that the prophet did not stop to explain whom he meant by "Him." Him of the manger, Him of the bloody swest, Him of the resurrection throne. Him of the crucifation arony. "On Him the Lord hath lad the injusty of us all." "Oh!" so some man, "that isn't generous; that isn't fair. Let every man carry his own burden and pay his own debts." That sounds reasonable. If

the iniquity of us mit." "Oh!" says some man, "that isn't generous; that isn't fair. Let every man carry his own burden and pay his own debis." That sounds reasonable. If I have an obligation, and I have the means to meet it, and I come to you and ask you to settle that obligation, you rightly say. "Pay your own debis." If you and I, walking down the streeet both hale, hearty and well—I ask you to carry me, you say rightly, "Walk on your own feet!" But appose you and I were in a regiment, and I was wounded in the battle, and I fell unconscious at your feet with gunshot fractures and dislocations, what would you do? You would call to your comrades, saying: "Come and help; this man is helps. Bring the ambulance. Let us take him to the hospital." and I would be a dead lift in-your arms, and you would lift me from the ground where I had fallen, and put me in the ambulance, and take me to the hospital, and have all kindness shown me. Would there be anything bemeaning in my accepting that kindness? Oh, no. You would be mean not to do it. That is what Christ does. If we could pay our debts, then it would be better to go up and pay them, saying: "Here, Lord, here is my, ohligation. Here are the means with which I mean to settle that obligation. Now give me a receipt. Cross it all out." The debts paid.

But the fact is we have been wounded by the sabers of slp, we are helpless, we are undone. Christ comes. The loud clang beard in the sky, on that Christmas night was only the bell, the resounding bell of the ambunance.

transgressions, we have been wounded by the sabers of sin, we are helpiess, we are undone. Christ comes. The loud clang beard in the sky-on-that Christmas night ways only the bell, the resounding bell of the ambulance. Clear the way for the Son of God. He comes down to bind up the wounds, and to scatter the dakiness, and to saye the lost. Clear the way for the Son of God! Christ comes down to us, and we are a dead lift. He does not lift us with one arm. Ho comes down upon His knee, and then with a dead lift He raises us to honor and glory and immortality. "The Lord bath laid on Him the iniquity of us all." Why, then, will a mail carry his sins? You cannot carry successfully the smallest sin you carry all the other. How much loss can you carry all the son the sum on the singuity of the sail." Why, then, will a mail carry his sins? You cannot carry successfully the smallest sin you carry all the other. How much loss can you carry all the son the sum on son shoulder and the Alpan the other. How much less can you carry all the sins of your lifetime? Christ comes and looks down in your face and asys: "I have come through all the tempests of these days, and through all the tempests of these stights. I have come to bear your burdens, and to pardow your sins, and to pay your debts. Put them on My shoulder, put them on My shoulder put them on My shoulder and it has spoiled the brightness of your days it has spoiled the brightness of your days it has smade you cross and unreasonable and it has spoiled the brightness of your days

and miquity of usail." Sin has almost pestered the life out of some of you. At times it has made you cross and unreasonable; and it has spoiled the brightness of your days and the peace of your nights. There are men who have been riddled of sin. The world gives them no solace. Gossimery and volatile the world, while eternity, as they look forward to it, is black as midnight. They writhe under the stings of a conscience which proposes to give no rest here and no rest hereafter, and yet they do not reant, they do not pray, they do not ween. They do not pray, they do not ween. They do not pray they do not ween, they do not pray they do not ween, they for not realize that just the position they occupy is the position occupied by scores, hundleds and thousands of men who never found any hope.

If this meeting should be thrown open and the people who are here could give their testimony, what thrilling experiences we should bear on all sides! There is a man who would say: "I had brilliant surroundings; I had the best education that one of the best collegiate institutions of this countries of the sould read the world restrict of the sould read the world restrict of the sould read the moralities of the sand I would the moralities of the sould read the sould read the moralities of the sould read the sould read the sould read the moralities of the sould read the

should hear on all sides! There is a man who would say: "I had brilliant surroundings; I had the best education that one of the best collegiate institutions of this councity could give and I observed all the moralities of life, and I was self-righteous, and I thought I was all right before God as I am all right before man, but the Holy Spirit tame to me one that y and wait. "You are a sinner; the Holy Spirit persuaded me of the fact. While I had escaped the sins against the law of the land. I had really committed the worst sin a man ever commits, the driving back of the Son of God from my heart's affections, and I saw that my hands were red with the blood of the Son of God, and I began to pray, and peace came to my heart and I know by experience that what you say is true." "On Him the Lord hath laid the iniquity of us all!" Yonder is a man who wool of say, "I was the worst drunkard in the city; I went from bad to worse; I destroyed myself; I destroyed my home; my children cowered when I entered the house; when they put up their lip to be aissed, I struck them; when my wife protested against the maltreatment, I kicked her into the street. I know all the bruises and all the terrors of a drunkard's woe. I went on farther and farther from God until one day I got a letter, saying:

"My Dear Husband—I have tried every way, done everything and prayed earnestly and fervently for your reformation, but it seems of no avail. Since our little Henry died, with the exception of those few happy weeks when you'r remained sober, my life had been one of sorrow. Many of the nights I have sat by the window, with my lace bathed in tears, watching for your coming. I am broken hearted, I am sick. Mother and father have been here frequently and begged me to come home, but my love or you and my hope for brighter days have always made me refuse them. That hope seems now beyond rea ization, and I have returned to them. It is hard, and I battled long before doing it. May God bless and preserve you, and take from you that accuracy appetite

and I got to the door, and they were singing:

"All may come, whoever will— This man receives poor sinners still.

This man receives poor sinners still.

"And Idropped right there where I was, and I said, God have mercy! and He had mercy on me. My home is restored, my wife sings all day long during work, my children come out a long way to greet me home, and my household as little heaven. I will tell you what did all this for me. It was the fruth that you this day preclaim, "On Him the Lord bath laid the iniquity of his fil." Yonder is a woman who would say, "I wandered off from my father's house, I heard the storm that perts on a lost soul. My feet ware blistered on the hot rocks. I went on and on, thinking that no one cared for my soul, when one night Jesus met me and He said, "Poor thing, go home! I see taken is wanning for you, your metes."

"Was too week to pray, as it was to week to pray, as it was too week to pray and the storm that the man the pray the pr

Bills of whom it is self. The Levil last bald on Him the iniquity of us all. There is a young man who would say: "I There is a young man who would say: "I had a Christian bringing up; I came from the country to city life; I started well; I had a good position—a good commercial position—but one night at the theater I mee some young men who did me no good. They dagged me sil through the sewam of iniyosition, and I was shabby and wretched. I was going down the street, thinking that no one cared for me, when a youndman tapped me on the shoulder and said: "Good one cared for me, when a youndman tapped me on the shoulder and said. "What is a say to say it was a last of the shoulder and said: "Good at him to see whether he was 10 said, "What do you mean, sir," well, he nelled, "I mean that if you will come to the meeting tonight i will be very glad to introce you. I will meet you at the door. Will you come? 'Said I, 'I will.' I went to the place where I was tarrying. I fixed myself up as well as I could. I buttoned my cost over a ragged vest, and I went to the door of the charch, and the young man met and we went in, and as I went in I heard an old man praying and he looked so much like my father I sobbed right out, and they wen all around, so kind and so sympathetic, that I just these gave my heart to God, and I know that what you say is true; I know it in my own experience," "On Him the Lord hath laid the infquity of us all, "Oh, my brother, without stopping to look whether your hand trembles or not, without stopping to look whether your hand the warm, brotheety. Carlstian grip and invite you right up to the beart, to the compassion, to the sympathy, to the pardon of Him on whom the Lord hath laid the iniquity of us all. Throw was your sins. Carry them no longer. I proclaim emancipation to all who

warm, brotherly, Caristian grip and invitation of the sympathy, to the pardon of Him on you right up to the beart, to the compassion, to the sympathy, to the pardon of Him on whom the Lord hath the hinduity of us all. Throw away your sins. Carry them no longer. I proceisine maneipation to all who are bound, pardon for all sin and esternal life. Some one comes here to-day and I stand aside. He comes to this place. I must stand aside. Taking that place on the syreads abroad His hands, and they were mailed. You see His feet; they were build they were build they are the sympassion of the comes to this place. I must stand aside. Taking that place he syreads abroad His hands, and they were mailed. You see His feet; they were build they were build they are the sympassion of the comes to the sympassion of the sympassio

now near some of you have come to crossing the line.

A clerzyman said in his pulpit one Sabbath, "Ecfore next Saturday night one of this andience will have passed out of life."

A gentleman said to another seated next to him: "I don't believe it. I mean to watch, and if it doesn't come true by next Saturday night I shall tell that clerzyman his falsehood." The man seated next to him said. "Perhaps it will be yourself." "Oh, no," the other-replied. "I shall live to be an old man." That night he breathed his last. To-day the Saviour calls. All may come. God never pushes a man off. God never destroys anybody. The man jumps off, he jumps off. It is suicide—soul suicide—if the man pershes, for the invitation is, "whosover will. let him come," whosover, whosover, whosover, whosover.

let him come," whosever, whosever, whosever!
While God invites, how bleet the day,
How sweet the gospel's charming sound!
Come, sinner, heste, oh, haste away
While yet a pardoning God is found.
In this day of mereiful visitation, while
many are coming into the kingdom of God,
join the procession heavenward.
Seated in my church was a man who came
in who said, "I don't know that there is any
God." That was on Friday night. I said,
"We will kneet down and find out whether,
thore is any God." And in the second seat
from the pulpit we kneit. He said: "I have
found Him. There is a God, a pardoning
God. I feet Him here." He kneit in the
darkness of sin, the arose two minutes afterward in the liberty of the gospe'. While auother sitting under the callery on Friday
night said: "My opportunity is gone. Lest
week I might have been saved. Not now.
The door is shut." "Behold the Lamb of
God who taketh away the sin of the world."
"Now is the accepted time. Now is the day
of salvation," "It is appointed unto all mes
once to die, and after that the judgment!"

#### KENTUCKY DEADLOCK.

Hunter's Withdrawal Further Complicates the Senatorial Muddle.

Frankfort, Kv., March 2.-The with drawal of Congressman Hunter from the race for the senatorship before the deadlock legislature still further complicates the situation. Some argue that it cannot fail to help the democrats. It is not believed that any single republican can control the following which has heretofore supported Dr. Hunter, which furnishes additional ground for the belief that the demowhich has heretofore supporte crats will profit by his action. Other members of the Kentucky delegation believe that it will cement the republican strength and that if a satisfactory arrangement can be made with the two populist members of the house, a better opportunity is afforded now for the election of a republican senator than at any time since the senatorial fight began.

#### Satisfied with the Campaign in Cuba.

Madrid, March 2.—A dispatch from Havana to the Imparcial, says that Capt. Gen. Weyler is satisfied with the progress he is making dowards suppressing the insurrection. He believes that to is the best policy to strike at the recot of the revolt before lopping. thing Spainlish troops are constantly in paramit of Comes and Macro.