PULPIT THOUGHTS.

EXTRACTS FROM SERMONS OF METROPOLITAN MINISTERS.

The Value of Humilty—Woman's Sphere in the Church—The Saviour Present With His People—Paul's Greeting.

Rev. Dr. Talmage's absence from his usual occupancy of the Brooklyn Tabernacle Church compels the omission of his sermon this week. In lieu thereof we give extracts from sermons of prominent metropolitan ministers.

The Value of Humility.

The Tabernacle pulpit was occupied by Dr. Doolittle, who has been for the last twenty years professor of logic and metaphysics in Rutgers College, New Brunswick, N. J. The preacher read for his text Mark ix., 35:—"If any man desire to be first, the same must be willing to be the last of all, and the servant of all." After some preliminary remarks explanatory of the apparent contradiction involved in the text, and showing it to be a characteristic specimen of the teaching of the Master, Dr. Doolittle proceeded to analyze the character set forth in the passage of Scripture, and to indicate its constituent elements. In the first place such a character implied humility—such humility as involved a consciousness of duty to God and to our fellow-men, a consciousness of imperfections and a tendency toward a lofty ideal.

Such a character as that described by the Great Teacher in the text implied, secondly, self-mastery. To be such as Christ characterized a man must have complete command of himself. A man might have many of the elements of greatness, but without self-command he was really weak. Cæsar, Cicero, Napoleon were poor specimens of humanity when compared with St. Paul. In the days of his exile and humiliation what imbecilities came from the pen and from the lips of him who could by his words of fire or of soft persuasion sway at will the Senate and people of Rome! And what a pitiful object of spiteful imbecility was Napoleon at St. Helena!

Such a character, thirdly, must be possessed of and by love. In love, as in our ever present atmosphere, he must live and move and have his being. Without love—love to God and love to man—there could be no such thing as true moral greatness. Never was the fallen Napoleon so worthy of himself as when he said: "Alexander, Cæsar and myself—we founded empires and built up great states, we founded them and reared them by force. Christ founded and built His empire by love. His empire will endure when all others have passed away."

Woman's Sphere in the Church.

At All Soul's Protestant Episcopal Church the Rev. R. Heber Newton preached the first of an Advent course of sermons on "Woman in the Church, the Family, Society and the State." He said in part: "Victor Hugo said: 'Man has been the problem of the eighteenth century.' Woman is the problem of the nineteenth century. The woman's movement is the endeavor to win equality before the bondage of custom, access to the opportunities of self-support, intellectual education, the just right of person and property. Our century is to introduce woman to a power never known before. As runs an ancient mystic saying: 'The reign of man is at hand.' The traditional man-thought of woman has been thoroughly superficial. No wonder then that Rousseau should say: 'The reign of woman is the degradation of man.' The deeper thought has found in womanhood a secret diviner than that bodied in manhood. The creation of woman is not complete, but it shall be complete in the time which is at hand.

"Let me then speak to you in this Advent-tide, when we are thinking of how the old order changes, yielding place to new, of the dangers involved in the growing influences of woman in the Church, the family, society and the State, and of the benefits that may be expected to issue from this growing influence. Woman, thus far representing excessively the emotional nature, has tended to make worship the expression of sentiment not sufficiently vitalized by thought, which has degenerated into sentimentality. Our hymns show this influence. There are plenty of hymns adapted to the effeminate feeling of 'Safe in the Arms of Jesus,' but how few are pitched to the lofty aspiration of Samuel Johnson's 'Life of Ages Richly Poured.' The tender language of the heart finds ample utterance, but the valiant desires of the mind find scant voice in our hymnal. True æstheticism in worship gives us a bric-a-brac religion, wherein colors and tunes are of more importance than the weightier matters of the law. If the growth of woman's influence were to heighten the effeminacy of worship, we might well deplore the coming of the day of woman. But the growth of that influence will accompany the growth of woman herself, and when the woman whom God is creating stands forth in developed mind, she will lift our worship to a nobler key.

"In the infancy of the race man needs the papa or Pope to guide him in the way of peace. There are plenty of children of a larger growth who still need a 'father.' But surely we ought all to have learned by this time to walk ourselves. Man, having first won freedom and self-development, has first learned this lesson, while woman still too commonly leans upon the arm of the spiritual nurse. Women are still found on their knees before an eternal authority, facing outward for the light of duty. They keep alive the priest and crowd the confessional which men have deserted.

"It is not a reproach to woman that it is so, seeing the influences which have been at work these ages upon her. The danger of this influence of woman in the church is obvious. It is the danger which our own church is so sensibly experiencing, the prolongation of this lower stage of spiritual culture beyond the time Providence has set for it in the curriculum of spiritual education.

Woman herself suffers in this survival of an outrageous system. She misses her freedom in Christ Jesus. Men are alienated from the churches which represent to them a childish type of character-culture. The clergy are endangered in this role of the father confessor. It is too great a temptation to impose on them. Even Protestant pastors know how delicate is such a pastoral relationship. If women will have confessors, let them ask for a woman as associate pastor. Religion itself suffers from this sort of feminine influence. The priest has had his day, but does not know it. He stands in the way of the Christ that is to be, as his Jewish ancestor stood in the way of Jesus. Is the reign of woman to perpetuate this danger? Surely not, since in winning her throne woman is to win her true self. The coming woman will dismiss her confessor, and will find her priest within her own soul. An emancipated and educated womanhood will pronounce the deliverance of ecclesiasticism."

The Saviour Present with His People.

At the New Jerusalem Church, in East Thirty-fifth street, the Rev. S. S. Seward preached on "The Capture of Ai," as related in the eighth chapter of the book of Joshua. After stating that the taking possession of the promised land represented the entrance of the spiritual man upon the enjoyment of his inheritance of peace and joy in the Lord, the preacher showed that though this was not accomplished without combat, it was accomplished with comparative ease, because in the strength of the Almighty.

Ai, he said, represented the sophistries and false maxims by which the irreligious man excuses and palliates his evil desires, and the capture and destruction of the city the eradication of such notions from the mind of the regenerating man. To succeed in this purpose we must divest ourselves of all known sins. The "accursed thing" which Achan took from the spoil of Jericho and hid in his tent must be discovered and destroyed. Not until this is done can we hear the Lord's words, "Fear not, neither be dismayed; see I have given into thine hand Ai and her people." But, in the second place, we must not be over-confident. We must muster all our forces in order to overcome evil and enter upon our inheritance. We must take "all the men of war" with us—put on the whole armor of God. Not only this; we must use a wise discretion and "lay an ambush for the city behind it." To "lay an ambush," when spoken of the sophistries of the carnal mind, is to disregard their specious reasonings and estimate their real nature. The intellectual faculties are before—in the forehead; the emotional powers behind—at the base of the brain. What is before signifies what is intellectual and what is behind the voluntary principle. To examine anything in front is to look at the reasons that are put forward in its defence. To "lay an ambush" against it behind is to inspect the secret motives from which it springs. It is to go behind the fallacious reasonings of the natural man and probe the intents and purposes of the heart. This is the only way we can ever hope to circumvent and overcome the subtleties by which the sinner excuses his sinfulness. Again, Joshua represented the Lord; his hand, power; and the spear in his hand the power of truth combatting. His stretching out the spear, therefore, representing the divine omnipotence of truth against the subterfuges of the natural mind whenever we look to the Lord and endeavor to go in His strength. And it is evident that the success of every good cause is dependent upon the continued exertion of the divine power, because it is said: "Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai."

In closing the speaker drew an encouraging lesson from the subject. As the Lord was present with the Children of Israel in their efforts to drive out the inhabitants of the land, so He is present with us in our efforts to remove the false notions that reside in our minds; and as the Children of Israel always succeeded when they put their faith in the Lord and observed His directions, so we will succeed if we will look to Him and obey His command ments. Only one difficulty stands in the way—the difficulty of making a complete surrender to the Lord, the entire consecration of all our powers to his service. Having made that we need fear nothing. The Lord will be with us as He was with Moses and Joshua. He will go before us and drive out our enemies. He will give us an assured rest and quiet habitations. It will not be necessary for us to go out after our enemies—to attempt great things, or to accomplish great results. All that will be needed will be faith and following—trust in the Lord and obedience to His commandments.

The practical question is: Have we made this dedication to the Lord? If we have not, we cannot expect to succeed even in our efforts to do good, because they are our own efforts. If we have, we cannot fail, because we are attempting the Lord's work and not our own; and he who is really endeavoring to do the Lord's will must receive the influx of the Lord's power. All we have to do in that case is to claim our inheritance and it will be ours. "Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be dismayed."

Grandeur of Paul's Greetings.

The Rev. William T. Sabine, of the Reformed Episcopal Church in Madison Avenue: "If a man should attempt to rival Paul in heaping up words of blessings he would fall far below him. But merely piling up words of comfort and of blessing is not all nor even the greatest of Paul's motives in so doing. It is an attempt to overburden the human language—an attempt to describe the indescribable, to express the inexpressible; the measure of the goodness of God, the naming of a ray of which burdens the frail human tongue till it groans. Water cannot be drawn from an empty well. But so narrow an outlet as the human speech gives us but a little idea of the joy that was in Paul's soul. There is nothing harsh in his greetings. You know by them that he is ready to take you by the hand as a brother. The pagan Roman wrote: 'Lysias unto the most eminent Claudius sends greeting,' but who compares that with Paul's 'Grace and peace be to you from God the Father and from our Lord Jesus Christ who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father; to whom be glory forever. Amen.' The whole Gospel is in this greeting. We can tell where a river gathers its waters—from a marsh, a lake, or from some eternal snow-capped mountain. So, looking at this, we can see the source whence it comes: 'Not of man, neither by man, but by the will of God' shines out through this greeting. Hear Luther: 'True Christian religion is that which beginneth, not at the highest, as other religions, but at the lowest. It will have us to climb up Jacob's ladder, whereon God leaneth, the feet of which touch the very earth, hard by the head of Jacob.' So Paul's greetings, while coming very near to us, always point to God."

The Plan of Salvation a Perfect One.

The Rev. A. W. Halsey, of the Spring Street Presbyterian Church, took for his theme: "The Lamb slain from the foundation of the world," saying in part: "It is human to err. Blunders are natural. We pardon a blunder in a boy that would be inexcusable in a man. We overlook the mistakes of an apprentice. We condemn the master workman. We can even overlook the mistakes of Moses. But God is charged with a blunder in making man. When a builder has to prop up a building because he failed to lay a good foundation we call him a bungler, but can we say that God made man and then had to introduce the prop of salvation to keep this human structure from falling? Did God fail to make a good piece of work at the start and then try to remedy matters by propping up the shaky edifice? If this is so, then salvation is an after-thought. God has made a mistake and then the Gospel seeks to strengthen matters. If this is true, then the Gospel is only a piece of new cloth to patch an old garment. Is the Gospel a mere device to save the reputation of the Creator? Such a representation is unworthy of the idea of God. Such a representation is unscriptural.

"Salvation is not an after thought. Salvation can say of sin what Christ said of Abraham, before sin was—I am. Christ was slain before the foundation of the world. The cross was set by the throne of God before it was borne to Golgotha. The Garden of Gethsemane was before Eden. The kingdom was prepared from the foundation of the world. The scheme of salvation may not meet with your approval, but it is consistent. There is no blunder. It is as the Architect designed. There has been no change. The Lamb was slain before the mountains were brought forth or the earth formed. The Bible is a unit. The Old Testament and the New know of only one plan: 'The Lamb slain from the foundation of the world.' The crucified Christ is the starting point, as it is the consummation of redemption. Jesus Christ was a Saviour before the star shone on the manger-cradle or the angels sang on the plains of Bethlehem.

"I believe that the Lamb slain is the power that makes for righteousness all over the world. Because the poor heathen cannot spell C-h-r-i-s-t as I spell it, this is no reason for saying that the Christ, the Lamb slain, may not be his Saviour. Redemption is wider than we think it. It was before the world, so I believe it is for the world. Let us beware lest we limit the sweep of this Gospel, which was before time and which is to stretch into eternity. I yield to no one in my adherence to the orthodox view of salvation. I believe that the Bible as well as experience teaches that God hates sin with a perfect hatred. The modern idea of a God who is all love and pity, and who will clear the guilty without the infliction of punishment, is based on a false morality as well as a false theology. God allowed man to be pushed into the water, but, long before, he placed a life-boat there, so that if sin abounded grace did much more abound. Blunder! No. There was no blunder. Sin was part of the plan and fallen man redeemed is a higher type of being than unfallen man."

A Wisconsin Cranberry Marsh.

Mr. John Hancock, Jr., son of Col. John Hancock, of Wisconsin, whose home is at the head of Big City Point Marsh, one of the largest cranberry and lumber regions of the northwest, was met in New York recently and was asked for some particulars, for the *Mail and Express*, of the life in the region of his home. Mr. Hancock said that the marsh, a great portion of which has been turned into cranberry fields, is altogether about forty miles long and varies in width from three to six and seven miles. It is situated about in the centre of the State. His own cranberry bog is at the upper end and is three miles square. A good yield of the berries upon it is two hundred bushels an acre. The method which he has adopted for raising the berries is a new one, although different from that followed East or even generally in the West, and has been found remarkably successful. The marsh is first mowed, then "scalped" or cleaned of grass roots down to the peat. Then old cranberry vines are scattered broadcast over it and these are rolled. Then the field is flooded. This is the work of the first year. The second year the field takes care of itself and the third year the vines begin to bear lightly. Each year succeeding the yield grows larger until the tenth, when the vines are in their prime. Under the old system it used to take fifteen years before a good crop was assured.

"As to picking the berries," he added, "there are two ways—by hand and by rake. With us now the latter has been generally adopted, as hand labor is too expensive. The rake is a peculiar implement, made especially for the purpose and called a scoop-rake. It has steel teeth, and catches the berries and holds them. One man, on the average, can gather ten bushels a day with a rake, and some as many as forty bushels. Rakers are paid $1.50 per day and board. But the berries must be handled considerably more than this before they are ready for market. Were they to be at once put into barrels they would sweat and spoil. First, they are taken to a storehouse, where they are cured, that is, sweated and dried. This takes two weeks. Then they are put into a mill, like a fanning mill, and cleaned. Then they are ready to be put in barrels for the market."

Portraits Made With a Hot Poker.

Poker sketching is an untaught art. Perhaps few persons know what a poker sketch is. Seth Turner, the Boston banker, has in his parlor a sketch of Henry Clay, on the back of which is this inscription:

"This sketch was burned with a poker.
——sculpsit. Henry Clay, Boston, Mass., 1858."

The face of the picture, which is burned on wood, is full of indentions which may be felt with the hand. The mouth is a black line burned into the wood, and the eyes are little round holes. One can feel the marks of the nose, ears and hair, the buttons of the coat and the links of the watch chain hanging from the waistcoat pocket. A similar picture of Daniel Webster is owned by Samuel Noble, of Georgia, a business associate of Edward Tyler, of this city, a member of the Union League Club. A third sketch, a likeness of Shakespeare, is owned by Francis Fontaine, Commissioner of Emigration of Georgia.

These sketches were made by a worthless fellow, a native of Boston, who spent most of his days in his cups. He could do the work only when under the influence of liquor; when sober he was too unsteady to guide his tools. Mr. Turner learned of his talent by accident, gave him assistance and tried to reform him. But he was too far gone. He died soon after meeting this new friend, leaving with his benefactor the three sketches—Shakespeare, Webster and Clay. Webster was done from memory. The artist had seen the statesman only once, and that was ten years before he attempted his portrait, yet the likeness has been pronounced by those who knew Mr. Webster one of the most striking ever produced of him.—*New York Tribune.*

Healthfulness of Tea.

As to the healthfulness of tea-drinking in general, it is claimed that, barring certain kinds of teas, including Japan tea, tea-drinking is not only harmless, but positively beneficial; that there is a nourishment and gentle stimulus in a cup of tea which conduces positively to health and energy. This is the testimony of those who possess the most intimate knowledge of tea, its production and effects. But tea, to be healthful, must be properly prepared or drawn. It must come to the lips from the leaf by infusion, and must not be boiled. Boiling means a thrusting of all the available tannin into the decoction, and if the infusion be with too much tea or too little water the effect—tannin—is the same. Furthermore, the Chinese, who may be supposed to have brought the art of exquisite tea-drinking up to a perfect nicety, do not swallow the tea like the average jump-and-catch-it Yankee. They do not gulp down this delicious draught boiling hot, but sip it merely warm. The American takes his tea with so much body or strength that the diversion or dilution furnished by milk and sugar is necessary unless the tea-drinker be president of a country sewing society, the leading spirit in a lively gossip club—in short, an old stager, well tanned with tea tannin for a full generation. It has been remarked that some time ago New England discarded the Japan teas mostly. In this section of the country the most popular teas to-day are the Oolongs. These are heavy teas. At the West the light teas, the greens and Japans, are preferred and most consumed.—*San Francisco Call.*

Disappearance of Poplar.

Poplar, one of the desirable Southern woods, has already reached that point of limit in supply where large consumers are looking around for a substitute. Some of the St. Louis chair manufacturers are now giving the cottonwood a trial in the manufacture of chairs, and they are so well pleased that they will be likely in the future to use more of it than of the costly material whose place place it takes. It requires a very close examination to distinguish certain varieties of cottonwood from poplar. The difference in cost between the former wood and poplar is bound to bring it into market in general competition with the latter.—*Globe-Democrat.*

Fur Seals Learning to Swim.

When the young seal is about a month old its education begins. One may wonder wherein this consists, and this feeling will be intensified when we learn that it consists in teaching the young how to swim. It seems paradoxical—one can hardly believe it—that the finest swimmer of all amphibious creatures, which spends half its existence at sea, has no more idea of swimming at first than one of our own babies. But it is the fact. Take a pup and put it out of its depth, and straightway its bullet head sinks, its hind parts flop about impotently, and its death by suffocation is the question of a few minutes only, the little creature not having the least idea of lifting up its head and getting the air.

Such being the case, its education is a question of some little time, and is thus affected: At about six weeks old his instinct takes him down to the water's edge, where he paddles about all day long, now washed by the surf and now left high and dry, in another moment perhaps to be rolled over and over by the water. After a few minutes of this he gets tired, curls himself round like a cat or dog on the hearth-rug and goes to sleep, but only for a short time, for the seal at all ages is the most restless of living creatures. Then again to the surf, paddling about just like our own little boys and girls, every day expanding his ideas, and proving to himself that water is not such a dreadful thing after all. By repeated efforts, then, he learns to keep himself afloat, to recognize his own powers, and become thoroughly master of the element in which he has to spend the greater portion of his life.—*All the Year Round.*

Eve's Tomb.

On the outskirts of Djeddah is pointed out what the inhabitants call the tomb of the world's mother—Eve—which has a white stone placed above the waist, the distance of which from the supposed position of the head is only twenty-nine feet. The Mohammedans must believe her to have been of immense size. Mohammed pronounced it to be her tomb, which settled all questions of doubt with his followers.—*Baltimore Sun.*

The original color may be restored to gray hair by using Hall's Hair Renewer.

Important in sudden colds, Ayer's Cherry Pectoral is equally effective in lung troubles.

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Seven oil of birch distilleries in Connecticut are making wintergreen.

"Frailty, thy Name is Woman." —*Hamlet.*

That she is frail, often in body,
"'Tis true, 'tis true 'tis a pity,
And pity 'tis, 'tis true."

Dr. Pierce's "Favorite Prescription" is the best restorative tonic for physical frailty in women, or female weaknesses or derangements. By druggists. Price reduced to one dollar.

Tennyson has issued a new volume of poetry—"Locksley Hall Sixty Years After."

We ought not to be too anxious to encourage untried innovation, in cases of doubtful improvement. For a quarter of a century Dr. Sage's Catarrh Remedy has been before the public and passed through the severest test and is pronounced the most reliable remedy for that disagreeable malady. Thousands of testimonials of its virtues. 50 cents per bottle. By druggists.

Ferdinand Ward is now running a printing press in the Sing Sing Prison.

Another Life Saved.

About two years ago, a prominent citizen of Chicago was told by his physicians that he must die. They said his system was so debilitated that there was nothing left to build on. He made up his mind to try a "new departure." He got some of Dr. Pierce's "Golden Medical Discovery" and took it according to directions. He began to improve at once. He kept up the treatment for some months, and is to-day a well man. He says the "Discovery" saved his life.

Theodore Tilton is writing letters from Paris to a Boston paper.

Hints to Consumptives.

Consumptives should use food as nourishing as can be had, and in a shape that will best agree with the stomach and taste of the patient.

Out-door exercise is earnestly recommended. If you are unable to take such exercise on horseback or on foot, that should furnish no excuse for shutting yourself in doors, but you should take exercise in a carriage, or in some other way bring yourself in contact with the open air.

Medicines which cause expectoration must be avoided. For five hundred years physicians have tried to cure Consumption by using them, and have failed. Where there is great derangement of the secretions, with engorgement of air-cells, there is always profuse expectoration. Now Piso's Cure removes the engorgement and the derangement of the secretions, and consequently (and in this way only) diminishes the amount of matter expectorated. This medicine does not dry up a cough, but removes the cause of it.

When it is impossible from debility or other causes to exercise freely in the open air, apartments occupied by the patient should be so ventilated as to ensure the constant accession of fresh air in abundance.

The surface of the body should be sponged as often as every third day with tepid water and a little soft soap. (This is preferable to any other.) After thoroughly drying, use friction with the hand moistened with oil, Cod-Liver or Olive is the best. This keeps the pores of the skin in a soft, pliable condition, which contributes materially to the unloading of waste matter from the system through this organ. You will please recollect we cure this disease by enabling the organs of the system to perform their functions in a normal way, or, in other words, we remove obstructions, while the recuperative powers of the system cure the disease.

We will here say a word in regard to a cough in the forming stage, when there is no constitutional or noticeable disease. A cough may or may not foreshadow serious evil: take it in its mildest form, to say the least, it is a nuisance, and should be abated.

A Cough is unlike any other symptom of disease. It stands a conspirator, with threatening voice, menacing the health and existence of a vital organ. Its first approach is in whispers unintelligible, and at first too often unheeded, but in time it never fails to make itself understood—never fails to claim the attention of those on whom it calls.

If you have a cough without disease of the lungs or serious constitutional disturbance, so much the better, as a few doses of Piso's Cure will be all you may need, while if you are far advanced in consumption, several bottles may be required to effect a permanent cure.

The Difference.

"What is the difference," he said
"Between a hangman pounding a rope
And the policeman with his head
Reclining on a box of soap?"

Then, ere his victim turned aside
To 'scape the joke by quick retreat,
"One beats upon his noose," he cried;
"The other snoozes on his beat."
—*The Judge.*

The life of a hand organ man is one continual grind.

A single fact is worth a ship load of argument. This may well be applied to St. Jacobs Oil, which is more efficacious than all other liniments. Mr. John Gregg, a well-known citizen of Watsonville, California, found it to be indispensable as a cure for rheumatism. Price, fifty cents.

Marabout trimming has pendants on the feathers, forming a fringe.

An ounce of discretion is better than a pound of knowledge. Why not spend twenty-five cents for a bottle of Red Star Cough Cure, and save a large doctor's bill?

In the month of December some great theatre fires have occurred. December 9, 1621, the first regular dramatic theatre in London was destroyed by fire; December 16, 1811, the Richmond Theatre was burned and seventy-five lives lost; December 16, 1848, the Park Theatre, New York, was burned.

If afflicted with sore eyes use Dr. Isaac Thompson's Eye-water. Druggists sell at 25c. per bottle

Pearl and diamond stars may be used as brooches or hairpins.

If you feel as though water was gathering around the heart (heart-dropsy) or have heart rheumatism, palpitation of the heart with suffocation, sympathetic heart trouble—Dr. Kilmer's FEMALE REMEDY regulates, corrects and cures.

Silver and blue fox are again in favor as fashionable furs.

Daughters, Wives, Mothers.

Send for Pamphlet on Female Diseases, free, securely sealed Dr. J. B. Marchisi, Utica, N.Y.

Edward Gould, the younger son of Jay Gould, is an expert stenographer.

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Dr. J. S. COMBS, Owensville, Ohio, says: "I have given SCOTT'S EMULSION of Cod Liver Oil with Hyp phosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that state when Coughs, pain in the chest, frequent breathing, frequent pulse, fever and Emaciation. All these cases have increased in weight from 16 to 28 lbs., and are not now needing any medicine."

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Bagley—"Say no more, Aurelia. I forbid the match. Young Spriggs may be a gentleman, but he is poor."

Aurelia—"But he is one of the heirs to the great Hogg estate of $51,000,000."

"Nothing of the sort, girl. He is deceiving thee."

"Why, pa, I'm sure he told me that he is one of the lawyers engaged to defend the will."—*Philadelphia Call.*

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