

Spiders as Barometers.
One of the best weather prophets is the spider. If there happens to be a web in the secluded corner of the porch watch it carefully for a few days or weeks and the spider will unfailingly predict the coming of storms. When the spider sits still and dull in the middle of its web rain is not far off. If it be active, however, and continues to be during a shower, then it will be of brief duration and sunshine will follow.

How's This?
We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & Co., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.
WERTS & TRACY, Wholesale Druggists, Toledo, Ohio.
WALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, Ohio.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.
Hall's Family Pills are the best.

Merchants of towns adjacent to Cleveland, Ohio, have asked the railroads to not give "shopping" excursions to Cleveland.

Cheer Star Tobacco—The Best.
Smoke Slozge Cigarettes.

A Frenchman estimates that there are in the world about 10,000 libraries.

Try Grain-O! Try Grain-O!
Ask your grocer to-day to show you a package of Grain-O, the new food drink that takes the place of coffee. The children may drink it without injury as well as the adult. All who try it like it. Grain-O has that rich, sweet brown of Mocha or Java, but it is made from pure grains, and the most delicate stomach receives it without distress. One-quarter the price of coffee. 10c. and 25c. per package. Sold by all grocers.

Fits permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. R. H. Kline, Ltd., 901 Arch St., Phila., Pa.

To Cure A Cold in One Day.
Take Laxative Bromo Quinine Tablets. All Druggists refund money if it fails to cure. 25c.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflammation, allays pain, cures wind colic, 25c. a bottle.

Piso's Cure is the medicine to break up children's Coughs and Colds.—Mrs. M. G. BLUNT, Sprague, Wash., March 8, 1894.

The advantages of Sulphur as a purifier Glenn's Sulphur Soap places within reach of all Hill's Hair & Whisker Dye, black or brown, 50c.

Don't Starve

Because Your Stomach Will Not Digest Food.

Take Hood's Sarsaparilla and be cured. It will tone and strengthen your stomach and create an appetite. Then you may eat without fear of distress, your food will be digested and assimilated, and you will grow strong and healthy.

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

Usefulness of the Owl.
"Can there be any possible harm in killing owls for women's hats?" exclaimed a New York milliner to a member of the Audubon Society the other day. "Of what use are the horrid creatures to anybody?"

The pretty milliner was quite surprised when told that owls were very useful birds. Owls eat the field mice and other small rodents that work great injury to the farmer, and every one that is lost not only means a menace to the farmers, but a distinct loss to agriculture.

Dr. C. Hart Merriam, ornithologist of the United States Department of Agriculture, has estimated that in offering a bounty on owls and hawks, which resulted in the killing of more than 100,000, the State of Pennsylvania sustained a loss of nearly \$5,000,000 in one year and a half.—Boston Globe.

A rattlesnake, four feet nine inches long, camped on the face of Professor Charles Rice, a bugologist, as he slept in the Sierra Mountains. When the reptile started to get in his fine work the professor's companion discharged it by a charge of buckshot delivered in the right spot.

HOW?

By soothing and subduing the pain. That's the way

St. Jacobs Oil
CURES Neuralgia.

Cures

of scrofula, eczema, boils, sores, eruptions, etc., prove the claims made for Ayer's Sarsaparilla as the best of blood purifying medicines. And it's cures that count. The story of these cures told by the cured is convincing. We send the book free. Address Dr. Ayer, Lowell, Mass.

Electric Snow Plow.
A pneumatic snow plow, driven by electricity, is certainly an up-to-date machine as any one could desire to use in winter. Its novelty consists in the fact that the snow is blown off the track by a blast instead of being swept away or removed by some sort of snow plow. It is a pioneer invention, which cannot be too soon introduced into England, for, although the summer has just left us, we shall be very soon plunged into the heart of winter.

Accidents and Hearing.
Professor Burkner, in his lectures in the clinic for ear diseases at Göttingen recently, referring to the numerous railroad accidents that have occurred in Germany of late, said that it is probable that many were due to imperfect hearing on the part of railroad employes. While large classes of employes have their vision tested periodically, and often also their hearing, yet deficiencies in hearing capacity occur among them frequently which are not detected by these examinations. Many who suppose their hearings to be perfectly good, by careful testing are found to have very serious defects. By reason of this general self-deception, no faith should be put in a man's own statement that he hears well with both ears.

The practical investigation of the sense of hearing demands such a mastery of the various methods used as can hardly be required from the ordinary physician. The professor said a great part of the trainmen, and particularly of the engineers, after a relatively short term of service, no longer possess normal hearing, though many of them may still be fit for service. An adequate acuteness of hearing is of the greatest importance, not only among trainmen, but track guards and switchmen; and these and others should have good hearing in both ears. A man hard of hearing in one ear has great difficulty in determining from what direction a sound comes. The safety of travelers and of the employes themselves, said the professor, requires that far more attention be paid to the ears of railroad men.

The Increase of Homes.

One of the best possible facts in the latter-day progress of this country is the increase in the number of homes. In crowded centers of population, such as New York and one or two other cities, the flat and the hotel must always be necessary, for space is too valuable to be monopolized by the humble. But even around the very large cities there are being built thousands and thousands of suburban cottages and country residences, and all through the length and breadth of the country, in the towns, villages and cities, artistic homes are increasing at an astonishing rate. If any one will take the trouble to look up the literature on the subject he will find that in this country there are more than a hundred papers devoted to these home builders, giving them each week plans and suggestions. The number of books upon low-priced architecture, written in the past fifteen years, exceeds the total for a century previous. A wider education is being spread, and the gain in every way is enormous.

A man who owns his home is a better citizen, even if there is a mortgage on it. There is feeling of personal partnership in the protection of property and the preservation of public order which makes him stand for what is best in law and government. It is the best possible thing for his wife and children; best for him and best for the country.—Leslie's Weekly.

Killed by His Collar.

High standing collars are now exclusively in vogue. The laws of health, however, require that the neck should be left bare, or nearly so, and unrestrained in its movements. Hence the collar should be loose and turn-down. More than one case has been recorded in which tight collars have almost caused suffocation, the victims being revived with difficulty. Some two years ago, on the arrival of the train from Nice at Paris, a rich American traveler was found dead in one of the compartments—strangled, as the inquest disclosed, by his high collar, whose button had left its mark upon his skin. Nor is this at all an unlikely accident, since there is a point in the throat close to the "Adam's apple," pressure upon which will stop respiration at once, and bring about asphyxia. Moreover, a collar which hardly feels uncomfortable while the wearer is standing may draw much tighter when he sits down, and should he fall asleep in it, may produce congestion, coma and a fatal termination.—The Ledger.

Wm. H. Lewis, D. D., Rector St. John's Church, Bridgeport, Conn.

SERMONS OF THE DAY.

A COMPETITIVE SERIES BY PROMINENT AMERICAN CLERGYMEN.

Rev. William H. Lewis, of Bridgeport, Conn., Discourses Upon "The Gift of Religious Consciousness"—All Men Are Possessed of Spiritual Capacity.

The New York Herald has offered a prize of \$1000 for the best sermon, and three subsidiary prizes aggregating \$1000 additional for the three next best sermons. Ministers of all denominations have been invited to compete for these prizes, and the Herald's Sunday edition. Rev. William H. Lewis, D. D., whose name is appended to the initiatory sermon, is rector of St. John's, the largest and most fashionable Episcopal parish in Bridgeport, Conn., and is considered one of the best preachers in his subject: "The Gift of Religious Consciousness," and the sermon in full is as follows:

Text: "And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin, for I feared thee, because thou art an exacting man. Out of this own mouth will I judge thee, thou wicked servant."—St. Luke xix., 20-22.

The lord of the parable, about to go away into a "far country," had given to each of his servants a certain amount to make and do with as he pleased. These he had the amount given is specified, but to all his servants he gave something. "To each man," the parable says, "according to his several ability." Only three are specially designated, because they serve as sufficient illustrations of the highest, the lowest and the average. Each of these seems to have known that the amount handed him was not a gift outright, but a trust, and that his lord would eventually come back and make an accounting. Each, therefore, treated his trust according to the opinion he held of his lord.

The substance of the parable is evidently this: that in every man living there is implanted a certain spiritual capacity or ability; that men have this capacity in degree, so that one has clear and distinct ideas of God and his duty, another has less, and another almost none at all. But the trust of a spiritual instinct of God in the heart, and a conscience which recognizes this consciousness, belongs to all. None is so low in the scale of humanity that the thought of God does not somehow enter into his life; and whoever has this gift has also the intelligence to know that he has it, and to ask himself, at least once in his life, also of others, how he shall do with it.

With this consciousness of God and this conscience there comes a sense of responsibility; and with that there comes a certainty of judgment. We endorse the reasoning of the parable when we excuse the man of small capacity by saying that he does not know his lord, and that he ought to have known better, and of a third, that he did know better; and the popular judgment condemns each man with a severity according to his gift of capacity, his conscience, his education or uneducated sense of the value of the gift which he has received. The man of the very worst sort of all in the popular judgment is to have made no use of the gift. It was the servant who knew his gift and his lord, even though he knew him wrongly, and then made no use of his gift, who excited his lord's anger.

Make much of the thought, for it has much in it. If we grant the universal consciousness of God and the universal conscience, then every one is bound to conduct himself always under pressure of the thought that one day he will be called upon to answer to God for his use of these capacities. It is man's duty, then, to be taking his name in vain, that is, a recognition. And in actual fact there are many people who excuse themselves in their neglect of religion on the very grounds on which this man of the parable rested his defence—viz., harsh and distorted ideas of God and religion. They do not see that long ago, and with harsh ideas of God ought to be the stricter in his life for that, if he shapes his conduct by his theory and if he expects God to judge him by his own confession. If my whole idea of religion is that it is such a straight and narrow way that I cannot walk in it without help, and that I know that I cannot do with him. But when a man puts his thousands in an old stocking and hides it under his chimney hearth we simply call him a miser—a miserable one. He may plead that he had no faith in banks, but we condemn him nevertheless. Again, the common judgment illustrates the parable.

In some shops you may find a device to check upon business transactions. A little disc springs up in full sight of buyer, seller and employer, records the price and drops out of sight again. But at the close of the day, when the accounting is made, the register is there and the balance must agree with that. A man's conscience is like this—every thought of God and duty that comes into mind is on record there—a good thought, or a mistaken thought, or a bad thought, it held up its signal for a moment in the presence of all who cared to look and made its unalterable record of what was done. When the time comes the judges—God and conscience, and even the popular judgment—will be at the count, as they now are at the transaction. He is a daring thief who with these three looking on can try to take money out of the box and throw up a blank. Every thought of God and duty is a talent, a pound, bringing with it a demand for interest upon the original capital of God's first gift of spiritual consciousness and conscience. When the day of reckoning comes we shall be condemned by every opportunity we have had to know and to do better. No belief can possibly warrant neglect. Whatever we think of God we are bound to do something.

Wm. H. Lewis, D. D., Rector St. John's Church, Bridgeport, Conn.

THE SHELLS IN THE BIBLE.

Dr. Talmage Draws an Interesting Lesson From Them.

Dr. T. Do Witt Talmage delivered in Washington a sermon on "God Everywhere." The subject of the sermon was "Conchology of the Bible, or God Among the Shells," as found in the text, Exodus xxx., 34: "And the Lord said unto Moses, Take unto thee sweet spices, stacte and onycha."

You may not have noticed the shells of the Bible, he said, although in this early part of the second book God calls you to consider and employ them, as he called Moses to consider and employ them. The onycha of my text is a shell found on the banks of the Red Sea, and Moses and his army must have crushed many of them under foot as they crossed the bisected waters, onycha on the beach and onycha in the unfolded bed of the deep.

I shall speak of this shell as a beautiful and practical revelation of God, and as true as the first chapter of Genesis, and as true as the last chapter of Revelations or every thing between. Not only is this shell, the onycha, found in the Red Sea, but in the waters of India. If not only delectates the eye with its convolution of beauty, white and lustrous, and scented, but blesses the nostrils with a pungent aroma. I speak to you last Sabbath of God in the great; now I speak of God in the small, God in the infinite, and God in the infinitesimal.

It is a secret that you may keep for me, that all the realms of the natural world there is nothing for me so fascinating, so completely absorbing, so full of divine suggestiveness as a shell. What? More entertaining than a bird, which can sing, when a shell cannot sing? Well, there you have made a great mistake. Pick up the onycha from the banks of the Red Sea, or pick up a bivalve from the beach of the Atlantic Ocean, and listen, and you hear a whole choir of marine voices—bass, alto, soprano—in an unknown tongue, but seeming to chant, as I put them to my ear, "This is an 'He-m' shell."

As the shell is only the house and the wardrobe of insignificant animals of the deep, why all the wonder and beauty of construction? God's care for them is the only reason. And if God provide so munificently for them, will He not see that you have wardrobe and shelter? Will He not see that you have a periwinkle; shall there not be wardrobe and shelter for a man? Would God give a coat of mail for the defense of a Nautilus and leave you no defense against the storm? Does He build a stone house for a creature that lasts a season and leave you without a house that takes hold on centuries and months?

But while you get this pointed lesson of providential care from the shelled creatures of the deep, notice in their construction that God helps them to help themselves. This house of stone in which they live is not dropped on them, but they build it around them. The material for it exudes from their own bodies and is adorned with a colored fluid from the pores of their own neck. It is a most interesting thing to see these crustacean animals fashion their own homes out of carbonate of lime and membrane, and all this in a matter of hours! To those who are waiting for others to build their fortunes, when they ought to go to work and, like the mollusks, build their own fortunes out of their own brain, out of their own sweat, out of their own industries. Not a mollusk on all the beaches of the world would build a house of shell if it had not itself built one. Do not wait for others to shelter you or prosper you. All the crustacean creatures of the earth, from every flake of their covering and from every ridge of their tiny castles on Atlantic and Pacific and Mediterranean shores, say, "Help yourself, help yourself, help yourself." Have great expectations from only two persons—God and yourself. Let the onycha of my text become your preceptor.

But the more I examine the shells, the more I am impressed that God is a God of emotion. Many scoff at emotion, and try to think that God is a God of cold geometry, and iron laws, and eternal apathy, and enthroned stoicism. No, no! The shells with overpowering emphasis deny it. While law and order reign in the universe, you have to see the lavishness of color on the crustacea, all shades of blue, the bluest of blue, all shades of green, all shades of all colors from deepest black to whitest light, just called out on the shells with no more order than a mother premeditates or calculates how many kisses and hugs she shall give her baby, and the bluest of blue, all shades of battle-field, all shades of blue, all shades of green, all shades of all colors from deepest black to whitest light, just called out on the shells with no more order than a mother premeditates or calculates how many kisses and hugs she shall give her baby, and the bluest of blue, all shades of battle-field, all shades of blue, all shades of green, all shades of all colors from deepest black to whitest light, just called out on the shells with no more order than a mother premeditates or calculates how many kisses and hugs she shall give her baby, and the bluest of blue, all shades of 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