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MURRAY, the BARBER.

MURRAY, the Barber, respectfully informs his customers and friends that he continues to prosecute his profession at his old stand, four doors east of the European House

CURIOUS FACTS.

A regiment of Russian soldiers numbers 3292 men.

A "camel" and "beauty" are synonymous in Arabic.

The dragon fly can devour its own body and the head still alive.

The Romans began every banquet with eggs and ended it with apples.

A resident of Leominster, England, has won renown as a collector of human skulls.

Hahnemann's great book of medicine, the foundation of homeopathy, was published in 1810.

Annie Rooney has been appointed to a clerkship in the office of the Secretary of State in Michigan.

A sawmill was stolen bodily in Hancock County, a few days ago. Not a trace of the machinery could be found.

Serpents have their hearts situated close to their heads, hence they are always very careful in protecting that region.

The soldierly Duke d'Elcrau became sick for hours if he saw a hare, and once kept his bed for a week because one leaped on him.

The fleeces of ten goats and the work of several men for half a year are required to make a genuine cashmere shawl a yard and a half wide.

"Lutetia," the ancient name of Paris, means in effect "mudtown," the city when the Romans found it being chiefly composed of mud-built houses.

Leaves attract dew; boards, sticks and stones do not, because leaves have a chemical use for dew and detain it, while boards, sticks and stones have none and do not.

The walls of the old Chateau d'If, in the harbor of Marseilles, France, made famous by Alexander Dumas in his "Monte Cristo," are covered with autographs of visitors.

The slowest railroad in the world is the Arizona and New Mexico. From Benson to Nogales is eighty-eight miles and the schedule time is eight hours. The fare is $8.80 or ten cents a mile.

A squirrel comes down a tree head first, a cat always tail first, because the holding claws of a squirrel are on its hind feet, those of a cat on its fore paws, hence the difference in suspension.

Two thousand chamois have been killed by Prince Auguste, of Coburg, and he ranks as the champion chamois killer of the world. Next to him comes the Emperor of Austria, who has killed 1899.

Upon analysis Professor Verchow finds that the Russian "hungerbrod," the bread eaten by the peasantry in the famine-stricken districts of Russia, is much more nutritious than the rye bread made in Germany.

St. Chad's Church clock, at Shrewsbury, which was made last century, has a longer pendulum than any other clock in Great Britain. Its pendulum is twenty-two feet long and the ball four feet three inches in circumference and 200 pounds in weight.

A prominent Germantown (Penn.) manufacturer owns a setter dog which has a singular penchant for hunting snakes. After killing one he places one paw on the reptile's head and, seizing the neck with his teeth, proceeds to skin it, much after the manner of skinning an eel.

Chicago is to have the largest hotel in the world. It is to be located on six blocks, and will consist of a series of buildings each 620 feet long by thirty feet wide, separated by wide courts and connected by skylights and covered passageways. It will be lighted by electricity and heated by steam. The name will be the Andreas, and it will have 6121 rooms for guests.

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This PRECIOUS OINTMENT is the triumph of Scientific Medicine.

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THE PILE OINTMENT

Pleasure.

Society is not, and ought not be, exclusively devoted to serious concerns. The beneficent Creator of the universe would not have adapted human beings to the enjoyment of his gifts unless he intended that they should be enjoyed. With the law which enjoins industry comes the law of fruition. Why should the eye be formed to perceive natural and artificial beauty if it is not to be used for that purpose?

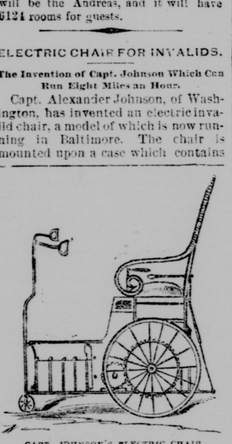
Why has the capacity to make instruments capable of emitting sweet sounds been given if such sounds are not to be heard? Why should the human structure be capable of the sweetest melody, and of graceful action, and of the delightful expression beaming from innocent and heavenly countenances, if pleasures from such sources were forbidden us? Why does the grape ripen, the silkworm toil, the annual fleece return, the diamond sparkle, the marble yield to the chisel, and the canvas catch and preserve the inspiration of genius, but to waken human desire, animate industry, and reward with fruition? It is the excess and the abuse which are forbidden.

DIRECTOR GENERAL DAVIS, of the World's Fair, says that of 5,902,912 square feet of space only 214,476 remain to be assigned to exhibitors. Foreign countries have received 1,419,517, and Americans, 1,787,883. Besides the 214,476 square unassigned 211,465 have been reserved for restaurants and other concessions. A total of nearly $4,000,000 has been appropriated by the Nations of the world and the various States for exhibits.

ELECTRIC CHAIR FOR INVALIDS.

The Invention of Capt. Johnson Which Can Run Eight Miles an Hour.

Capt. Alexander Johnson, of Washington, has invented an electric invalid chair, a model of which is now running in Baltimore. The chair is mounted upon a case which contains



CAPT. JOHNSON'S ELECTRIC CHAIR.

the motor and storage cells. The guiding apparatus is like that of an ordinary low-seated tricycle, and at one side of the seat is a lever connected with a resistance box for controlling the motor. At the other side of the chair is the brake handle, which is an ordinary lever friction brake. The motor is wound for a low E. M. F. and is of the slow speed design, connected to the driving shaft by a single reduction gearing. Capt. Johnson gives the following details of this chair: "Five and one-half ampere hours to each pound of weight. Speed, eight miles an hour for five hours, though at lower speed battery will last for fifty miles of travel. Total weight, 150 pounds."

Driven from the Window.

Not long ago an English newspaper woman was insultingly hurried away from a jeweler's window in Paris, where she had stopped to take notes. French shopkeepers are, it seems, very tenacious of novelties in their wares, and do not advertise them as English and American merchants do. In this country the mode of procedure is so different that it is difficult to fancy the Parisian condition to exist. A single question of inquiry, the slightest interest even, procuresat once a volume of information and description.

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REV. DR. TALMAGE.

The Eminent Brooklyn Divine's Sunday Sermon.

Subject: "The Sunshine of Religion."

TEXT: *"Her ways are ways of pleasantness."*—Proverbs iii., 17.

You have all heard of God's only begotten Son. Have you heard of God's daughter? She was born in heaven. Sin came down over the hills of our world. She had queenly step. On her brow was celestial radiance. Her voice was music. Her name is Religion. My text introduces her. "Her ways are ways of pleasantness, and all her paths are peace."

But what is religion? The fact is that theological study has had a different effect upon me from the effect sometimes professed. Every year I tear out another leaf from my theology until I have only three or four leaves left—in other words, a very brief and plain statement of Christain belief.

An aged Christian minister said: "When I was a young man, I knew everything; when I got to be thirty-five years of age, in my ministry I had only a hundred doctrines of religion; when I got to be forty years of age, I had only fifty doctrines of religion; when I got to be sixty years of age, I had only ten doctrines of religion, and now I am lying at seventy-five years of age, and there is only one thing I know, and that is that Christ Jesus came into the world to save sinners." And so I have noticed in the study of God's word and in my contemplation of the character of God and of the eternal world that it is necessary for me to drop this part of my belief and that part of my belief as being nonessential, while I cling to the one great doctrine that man is a sinner, and Christ is his Almighty and Divine Saviour.

Now I take these three or four leaves of my theology, and I find that, in the first place, and dominant above all others, is the sunshine of religion. When I go into a room I have a passion for throwing open all the shutters. That is what I want to do this morning. We are apt to throw so much of the sepulchral into our religion and to close the shutters and to pull down the blinds that it is only through here and there a crevice that the light streams. The religion of the Lord Jesus Christ is a religion of joy indescribable and unutterable. Wherever I can find a bell I mean to ring it.

If there are any in this house this morning who are disposed to hold on to their melancholy and gloom, let them now depart this service before the fairest and the brightest and the most radiant being of all the universe comes in. God's Son has left our world, but God's daughter is here. Give her room. Hail, princess of heaven! Hail, daughter of the Lord God Almighty! Come in and make this house thy throneroom.

In setting forth this idea the dominant theory of religion is one of sunshine. I hardly know where to begin, for there are so many thoughts that rush upon my soul. Another saw her little child seated on the floor in the sunshine and with a spoon in her hand. She said, "My darling, what are you doing there?" "Oh," replied the child, "I'm getting a spoonful of this sunshine." Would God that to-day I might present you with a gleaming chalice of this glorious, everlasting Gospel sunshine!

First of all, I find a great deal of sunshine in Christian society.

I do not know of anything more doleful than the companionship of the mere funmakers of the world—the Thomas Hoods, the Charles Lambs, the Charles Matthews of the world—the men whose entire business it is to make sport. They make others laugh, but if you will examine their autobiography or biography you will find that down in their soul there was a terrific discomfiture. Laughter is no sign of happiness. The maniac laughs. The hyena laughs. The loon among the Adirondacks laughs. The drunkard, dashing his decanter against the wall, laughs.

There is a terrible reaction from all sinful amusement and sinful merriment. Such men are cross the next day. They snap at you on exchange, or they pass you, not recognizing you. Long ago I quit mere worldly society for the reason it was so dull, so inane and so stupid. My nature is voracious of joy. I must have it.

I always walk on the sunny side of the street, and for that reason I have crossed over into Christian society. I like their mode of reporting a letter; I like their style of amusement better. They live longer. Christian people, I sometimes notice, live on when by all natural law they ought to have died. I have known persons who have continued in their existence when the doctor said they ought to have been dead ten years. Every day of their existence was a defiance of the laws of anatomy and physiology, but they had this supernatural vivacity of the Gospel in their soul, and that kept them alive.

Put ten or twelve Christian people in a room for Christian conversation, and you will from 8 to 10 o'clock hear more resounding glee, see more bright strokes of wit, and find more thought and profound satisfaction than in any merely worldly party. Now, when I say a "worldly party" I mean that to which you are invited, because under all the circumstances of the case it is the best for you to be invited, and to which you go because under all circumstances of the case it is better that you go, and leaving the shawls on the second floor you go to the parlor to give formal salutation to the host and the hostess, and then move around speaking the whole evening in the discussion of the weather, and in apology for treading on long trails, and in effort to keep the corners of the mouth up to the sign of pleasure, and passing around with an idiotic he-he about nothing, until the collation is served, and then after the collation is served going back again into the parlor to resume the weather, and then at the close going at a very late hour to the host and hostess and assuring them that you have had a most delightful evening, and then passing down off the front steps, the slam of the door the only satisfaction of the evening.

Oh, young man, come from the country to spend your days in city life, where are you going to spend your evenings? Let me tell you, while there are many places of innocent worldly amusement, it is most wise for you to throw your lot, my infant soul into Christian society. Come to me at the close of five years and tell me what has been the result of this advice. Bring with you the young man who refused to take the advice and who went into sinful amusement. He will come dissipated, shabby in apparel, and spoxed to look any one in the eyes, moral character eighty-five per cent. off. You will come with principle settled, countenance frank, habits good, soul saved and all the inhabitants of heaven, from the lowest angel up to the archangel and clear past him to the Lord God Almighty, your coadjutors.

This is not the advice of a misanthrope. There is no man in the house to whom the world is brighter than it is to me. It is not the advice of a dyspeptic—my digestion is perfect; it is not the advice of a man who cannot appreciate a joke or who prefers a funeral; it is not the advice of a wornout man, but the advice of a man who can see this world in all its brightness, and, considering myself competent in judging what is good cheer, I tell the multitudes of young men in this house this morning that there is nothing in worldly associations so grand and so beautiful and so exhilarant as in Christian society.

I know there is a great deal of talk about the self denials of the Christian. I have to tell you that where the Christian has one self denial the man of the world has a thousand self denials. The Christian is not commanded to surrender anything that is worth keeping. But what does a man deny himself who denies himself the religion of Christ. He denies himself pardon of sin; he denies himself peace of conscience; he denies himself the joy of the Holy Ghost; he denies himself a comfortable death pillow; he denies himself the glories of heaven. Do not talk to me about the self denials of the Christian life! Where there is one in the Christian life there are a thousand in the life of the world. "Her ways are ways of pleasantness."

Again, I find a great deal of religious sunshine in Christian and divine explanation. To a great many people life is an inexplicable tangle. Things turn out differently from what was supposed. There is a useless woman in perfect health. There is an industrious and consecrated woman a complete invalid. Explain that. There is a bad man with $30,000 of income. There is a good man with $800 of income. Why is that? There is a foe of society who lives on, doing all the the damage he can, to seventy-five years of age, and here is a Christian father, faithful in every department of life, at thirty-five years taken away by death, his family left helpless. Explain that. Oh, there is no sentence that oftener drops from your lips than this: "I cannot understand it. I cannot understand it."

Well, now, religion comes in just at that point with its illumination and its explanation. There is a business man who has lost his estate in fortune. The week before he lost his fortune there were twenty carriages that stopped at the door of his mansion. The week after he lost his fortune all the carriages you count on one finger. Too week