DR. TALMAGE'S SERMON.

A DISCOURSE ON THE BIBLE AND NATURE.

The Bible Abounds in Reference to Fish, and They Are Indirectly Recommended for Food—Why Fishermen Were Chosen for Apostles.

God Is Everywhere.

Rev. T. De Witt Talmage last Sunday preached to a great audience in the Tabernacle a remarkably interesting and eloquent sermon on "The Ichthyology of the Bible; or, God Among the Fishes," being a continuation of his series of discourses on God everywhere. The text chosen was Genesis i, 20, "And God said, Let the waters bring forth abundantly the moving creature that hath life."

What a new book the Bible is! After thirty-six years' preaching from it and discussing over 3,000 different subjects founded on the word of God, the book is as fresh to me as when I learned, with a stretch of infantile memory, the shortest verse in the Bible, "Jesus wept," and I opened a few weeks ago a new realm of Biblical interest that neither my publicity nor any one else's had ever explored, pit nor any one else's had ever explored, pit nor any one else's had ever explored, and having spoken to you in this course of sermons on God everywhere concerning the "Astronomy of the Bible; or, God Among the Stars;" the "Chronology of the Bible; or, God Among the Centuries;" the "Ornithology of the Bible; or, God Among the Birds;" the "Mineralogy of the Bible; or, God Among the Amethysts," this morning, as I may be divinely helped, I will speak to you about the "Ichthyology of the Bible; or, God Among the Fishes."

The Apostolic Fishermen.

Our horses were lathered and tired out, and their fetlocks were red with the blood cut out by the rocks, and I could hardly get my feet out of the stirrups as on Saturday night we dismounted on the beach of Lake Galilee. The rather liberal supply of food with which we had started from Jerusalem was nigh exhausted, and the articles of diet remaining had by oft repetition three times a day for three weeks ceased to appetize. I never want to see a fig again, and dates with me are all out of date.

For several days the Arab caterer, who could speak but half a dozen English words, would answer our requests for some of the styles of food with which we had been delectated the first few days by crying out, "Finished." The most piquant appetizer is abstinence, and the demand of all the party was, "Let us breakfast on Sunday morning on fresh fish from Lake Geunesareth," for you must know that lake has four names, and it is worth a profusion of nomenclature, and it is in the Bible called Chinnereth, Tiberias, Gennesareth, and Galilee.

To our extemporized table on Sabbath morning came broiled perch, only a few hours before lifted out of the sacred waters. It was natural that our minds should revert to the only breakfast that Christ ever prepared, and it was on those very shores where we breakfasted. Christ had in those olden times struck two flints together and set on fire some shavings or light brushwood and then put on larger wood, and a pile of glowing bright coals was the consequence.

Many of the disciples fishing on the lake had awfully "poor luck," and every time they drew up the net it hung dripping without a fluttering fin or squirming scale. But Christ from the shore shouted to them and told them where to drop the net, and 153 big fish rewarded them. Simon and Nathaniel, having cleaned some of those large fish, brought them to the coals which Christ had kindled, and the group who had been out all night and were chill and wet and hungry sat down and began mastication. All that scene came back to us when on Sabbath morning, December, 1889, just outside the ruin of ancient Tiberias and within sound of rippling Galilee, we breakfasted.

Bible Ichthyology.

Now, is it not strange the Bible imagery is so inwrought from the fisheries when the Holy Land is, for the most part, an inland region? Only three lakes—two besides the one already mentioned, namely, the Dead Sea, where fish cannot live at all, and as soon as they touch it they die, and the birds swoop on their tiny carcasses, and the third, the Pools of Heshbon, which are alternately full and dry. Only three rivers of the Holy Land—Jabbok, Kishon and Jordan.

About all the fish now in the waters of the Holy Land are the perch, the carp, the bream, the minnow, the blenny, the barbel (so called because of the barb at its mouth), the chub, the dogfish, none of them worth a Delaware shad or an Adirondack trout. Well, the world's geography has changed, and the world's bill of fare has changed. Lake Galilee was larger and deeper and better stocked than now, and no doubt the rivers were deeper and the fisheries were of far more importance then than now.

Besides that, there was the Mediterranean Sea only thirty-five miles away, and fish were salted or dried and brought inland, and so much of that article of food was sold in Jerusalem that a fish market gave the name to one of the gates of Jerusalem near by, and it was called the fish gate. The cities had great reservoirs in which fish were kept alive and bred. The pool of Gibeon was a fishpool. Isaiah and Solomon refer to fishpools. Large fish were kept alive and tied fast by ropes to a stake in these reservoirs, a ring having been run through their gills, and that is the meaning of the Scripture passage which says, "Canst thou put a hook into his nose or bore his jaw through with a thorn?"

So important was the fish that the god Dagon, worshiped by the Philistines, was made half fish and half man, and that is the meaning of the Lord's indignation when in I. Samuel we read that this Dagon, the fish god, stood beside the ark of the Lord, and Dagon was by invisible hands dashed to pieces because the Philistines had dared to make the fish a god. That explains the Scripture passage, "The head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dazon was left to him." Now, the stump of Dagon was the fish part. The top part, which was the figure of a man, was dashed to pieces and the Lord, by demolishing everything but the stump of the fish part of the idol, practically said, "You may keep your fish, but know from the way I have demolished the rest of the idol that it is nothing divine."

Importance of Plain Food.

The Lord, by placing the fish in the first course of the menu in paradise, making it precede bird and beast, indicated to the world the importance of the fish as an article of human food. The reason that men and women lived three and four and five and nine hundred years was because they were kept on parched corn and fish. We mix up a fantastic food that kill the most of us before 30 years of age. Custards and whipped syllabubs and Roman punches and chicken salads at midnight are a gantlet that few have strength to run.

We put on many a tombstone glowing epithets saying that the person beneath died of patriotic services or from exhaustion in religious work when nothing killed the poor fellow but indigestion eaten at a party four hours after he ought to have been sound asleep in bed. There are men to-day in our streets so many walking hospitals who might have been athletes if they had taken the hint of Genesis in my text and of our Lord's remark and adhered to simplicity of diet.

The reason that the country districts have furnished most of the men and women of our time who are doing the mightiest work in merchandise, in mechanics, in law, in medicine, in theology, in legislative and congressional halls, and all the Presidents from Washington down—at least those who have amounted to anything—is because they were in those country districts of necessity kept on plain diet.

No man or woman ever amounted to anything who was brought up on floating island or angel cake. The world must turn back to paradisiac diet if it is to get paradisiac morals and paradisiac health. The human race to-day needs more phosphorus, and the fish is charged and surcharged with phosphorus—phosphorus, that which shines in the dark without burning.

The Miracle of Jonah and the Great Fish.

Know also in order to understand the ichthyology of the Bible that in the deeper waters, as those of the Mediterranean, there were monsters that are now extinct. The fools who become infidels because they cannot understand the engulfment of the recreant Jonah in a sea monster, might have saved their souls by studying a little natural history. "Oh," says some one, "that story of Jonah was only a fable." Say others, "It was interpolated by some writer of later times." Others say, "It was the reproduction of the story of Hercules devoured and then restored from the monster." But my reply is that history tells us that there were monsters large enough to whelm ships.

The extinct ichthyosaurus of other ages was 30 feet long, and as late as the sixth century of the Christian era up and down the Mediterranean there floated monsters compared with which a modern whale was a sardine or a herring. The shark is again and again been found to have swallowed a man entire. A fisherman on the coast of Turkey found a sea monster which contained a woman and a purse of gold. I have seen in museums sea monsters large enough to take down a prophet.

But I have a better reason for believing the Old Testament account, and that is that Christ said it was true and a type of his own resurrection, and I suppose He ought to know. In Matthew xii, 40, Jesus Christ says, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." And that settles it for me and for any man who does not believe Christ a dupe and an impostor.

Notice also how the Old Testament writers drew similitude from the fisheries. Jeremiah uses such imagery to prophesy destruction, "Behold, I will send for many fishers, saith the Lord, and they shall fish them." Ezekiel uses fish imagery to prophesy prosperity. "It shall come to pass that the fishers shall stand upon it from En-gedi even to En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many," the explanation of which is that En-gedi and En-eglaim stood on the banks of the Dead Sea, in the waters of which no fish can live, but the prophet says that the time will come when these waters will be regenerated, and they will be great places for fish. Amos reproves idolatries by saying, "The day shall come upon you when he will take you away with hooks and your posterity with fishnooks." Solomon, in Ecclesiastes, declares that those captured of temptation are as fishes taken in an evil net. Indeed Solomon knew all about the finny tribe and wrote a treatise on ichthyology which has been lost.

The Ancient Fishermen.

Furthermore, in order that you may understand the ichthyology of the Bible, you must know that there were five ways of fishing. One was by a fence of reeds and canes, within which the fish were caught. But the Herodic government forbade that on Lake Galilee, lest pleasure boats be wrecked by the stakes driven. Another mode was by spearing, the waters of Galilee so clear good aim could be taken for the transfixing. Another was by hook and line, as where Isaiah says, "The fishers also shall mourn, and they that cast angle into the brooks shall lament." And Job says, "Canst thou draw out leviathan with a hook?" And Habakkuk says, "They take up all of them with the angle."

Another mode was by a casting net or that which was flung from the shore; another, by a dragget or that which was thrown from a boat and drawn through the sea as the fishing smack sailed on. How wonderful all this is inwrought into the Bible imagery, and it leads me to ask in which mood are you and I fishing, for the church is the boat, and the gospel is the net, and the sea is the world, and the fish are the souls, and God addresses us as he did Simon and Andrew, saying, "Follow me, and I will make you fishers of men." But when is the best time to fish for souls? In the night. Peter, why did you say to Christ, "We have toiled all the night and have taken nothing?" Why did you not fish in the daytime? He replies, "You ought to know that the night is the best time for fishing."

At Tobyhanna Mills, among the mountains of Pennsylvania, I saw a friend with high boots and fishing tackle starting out at 9 o'clock at night, and I said, "Where are you going?" He answered, "Going to fish." "What, in the night!" He answered, "Yes, in the night." So the vast majority of souls captured for God are taken in times of revival in the night meetings. They might just as well come at 12 o'clock at noon, but some of them will not. Ask the evangelists of olden times, ash Finney, ask Nettleton, ask Osborn, ask Daniel Baker, and then ask all the modern evangelists which is the best time to gather souls, and they will answer, "The night; by all odds, the night." Not only the natural night, but the night of trouble.

Suppose I go around in this audience and ask these Christians when they were converted to God. One would answer, "It was at the time I lost my child by unaccountable croup, and it was the night of bereavement," or the answer would be, "It was just after I was swindled out of my property, and it was the night of bankruptcy," or it would be, "It was during that time when I was down with awful sickness, and it was the night of physical suffering," or it would be, "It was that time when slander took after me, and I was maligned and abused." Ah, my hearers, that is the time for you to go after souls, when a night of trouble is on them. Miss not that opportunity to save a soul, for it is the best of all opportunities.

Go up along the Mohawk, or the Juniata, or the Delaware, or the Tombigbee, or the St. Lawrence right after a rain, and you will find the fishermen all up and down the banks. Why? Because a good time to angle is right after the rain, and that is a good time to catch souls, right after a shower of misfortune, right after floods of disaster. And as a pool overshadowed with trees is a grand place for making a fine haul of fish, so when the soul is under the long dark shadows of anxiety and distress it is a good time to make a spiritual haul. People in the light and sunshine of prosperity are not so easily taken.

The Best Fishers of Men.

But be sure before you start out to the gospel fisheries to get the right kind of bait. "But how," you say, "am I to get it?" My answer is, "Dig for it." Where shall I dig for it?" "In the rich Bible grounds." We boys brought up in the country had to dig for bait before we started for the banks of the Raritan. We put the sharp edge of the spade against the ground and then put our foot on the spade, and with one tremendous plunge of our strength of body and will we drove it in up to the handle and then turned over the sod.

We had never read Walton's "Complete Angler" or Charles Cotton's "Instructions How to Angle for Grayling In a Clear Stream." We knew nothing about the modern red hackle or the fly of orange colored mohair, but we got the right kind of bait. No use trying to angle for fish or angle for souls unless you have the right kind of bait, and there is plenty of it in the promises, the parables, the miracles, the crucifixion, the Heaven of the grand old gospel.

Yes, not only must you dig for bait, but use only fresh bait. You cannot do anything down at the pond with old angleworms. New views of truth. New views of God. New views of the soul. There are all the good books to help you dig. But make up your mind as to whether you will take the hint of Habukkuk and Isaiah and Job and use book and line, or take the hint of Matthew and Luke and Jonah and use net.

I think many lose their time by wanting to fish with a net, and they never get a place to swing the net. In other words, they want to do gospel work on a big scale or they will not do it at all. I see feeble minded Christian men going around with a Bagster's Bible under their arm, hoping to do the work of an evangelist and use the net, when they might better be content with hook and line and take one soul at a time. They are bad failures as evangelists. They would be mighty successes as private Christians. If you catch only one soul for God, that will be enough to fill your eternity with celebration. All hail the fisherman with hook and line!

I have seen a man in roughest corduroy outfit coming back from the woods loaded down with a string of finny treasures hung over his shoulder and his gamebag filled, and a dog with his teeth carrying the basket filled with the surplus of an afternoon's angling, and it was all the result of a hook and line, and in the eternal world there will be many a man and many a woman that was never heard of only as a village Sunday school or a prayer meeting buried in a church basement who will come before the throne of God with a multitude of souls ransomed through his or her instrumentality, and yet the work all done through personal interview, one by one, one by one.

You do not know who that one soul may be. Staupitz helped one soul into the light, but it was Martin Luther. Thomas Binley brought salvation to one soul, but it was Hugh Latimer. An edge tool maker was the means of saving one soul, but it was John Summerfield. Our blessed Lord healed one blind eye at a time, one paralyzed arm at a time, one dropsical patient at a time, and raised from the dead one girl at a time, one young man at a time. Admire the net that takes in a great many at once, but do not despise the hook and line.

The Application to Christianity.

God help us amid the Gospel fisheries, whether we employ hook or net, for the day cometh when we shall see how much depended on our fidelity. Christ Himself declared: "The kingdom of Heaven is like unto a net that was cast in the sea and gathered of every kind, which, when it was full, they drew to shore and sat down and gathered the good in the vessels, but cast the bad away. So shall it be at the end of the world—the angels shall come forth and separate the wicked from the just."

Yes, the fishermen think it best to keep the useful and worthless of the haul in the same net until it is drawn upon the beach, and then the division takes place, and if it is off Long Island coast the mosbunkers are thrown out and the bluefish and shad preserved, or if it is on the shore of Galilee the fish classified as silluroids are hurled back into the water or thrown upon the bank as unclean, while the perch and the carp and the barbel are put into pails to be carried home for use.

So in the church on earth the saints and the hypocrites, the generous and the mean, the chaste and the unclean, are kept in the same membership, but at death the division will be made and the good will be gathered into Heaven, and the bad, however many holy communions they may have celebrated and however many rhetorical prayers they may have offered, and however many years their names may have been on the church rolls, will be cast away. God forbid that any of us should be among the "cast away." But may we do our work, whether small or great, as thoroughly as did that renowned fisherman, George W. Bethune, who spent his summer rest angling in the waters around the Thousand Isles and beating at their own game those who piled it all the year, and who the rest of his time gloriously preached Christ in a pulpit only fifteen minutes from where I now stand, and ordering for his own obsequies: "Put on me my pulpit gown and bands, with my own pocket Bible in my right hand. Bury me with my mother, my father and my grandmother. Sing also my own hymn:

"Jesus, Thou prince of life!
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high."

GALLOWAY robes dressed like buffalo robes are handsome and valuable. This opens a new avenue of profits from hides

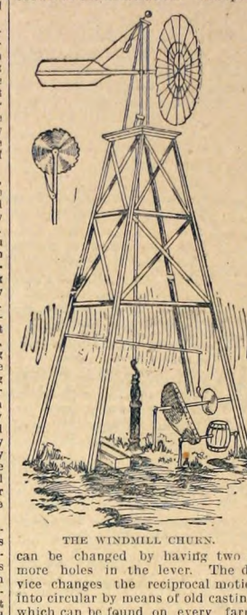
REAL RURAL READING

WILL BE FOUND IN THIS DEPARTMENT.

Churning with the Aid of the Wind—How to Keep Sweet Potatoes — Marketing Crops in Winter—The Way to Brace Fence Posts, Etc.

A Windmill Churn.

There is no use for churning by hand and allowing the wind to fly past unused. The dairy editor of the Orange Judd Farmer has become convinced of this and he now does his churning by the aid of the wind. He finds it saves labor, and as the device he uses is his own contrivance and not generally known, an illustration and description are given herewith. A common pumping windmill does the work. A drive-wheel turned by the windmill, a clutch or racket and a pulley wheel on the churn are the machinery used. Our drive-wheel is a selfn clutch wheel, but those who have none can use an old mower wheel, as shown in the cut with a racket wheel on the shaft. An old pinion would make a fair substitute for the racket. The catch lever is boxed loosely to the shaft and connected with the pumping rod as shown in the illustration. The speed

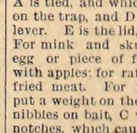


THE WINDMILL CHURN.

can be changed by having two or more holes in the lever. The device changes the reciprocal motion into circular by means of old castings which can be found on every farm. It will not do to use a piston on a windmill for such a purpose, as it is liable to stop on the "dead center," then when the wind freshens the result would be to smash things unless some one were there to start it past the center. But with the racket appliance it needs no watching. The churn always starts when the wind moves the windmill. The upward stroke alone does the work. The momentum of the heavy iron wheel keeps up motion during the down stroke. We find churning by wind a success. Very rarely is the wind too light to run a pumping mill—especially if the pump is detached—and turn a common revolving churn.

Trap for Minks, Skunks, Rats, Etc.

This trap is made 12 inches high and wide, and 20 long, of oak boards, although pine will do. A is the cord



which holds the lid; B is an old thread spool, to act as pulley; C is the trigger, to which the cord A is tied, and which rests in notches on the trap, and D which is the bait lever. E is the lid, and F is the bait. For mink and skunk, bait with an egg or piece of fowl; for muskrats, with apples; for rats, with a piece of fried meat. For mink and skunk, put a weight on the lid. When game nibbles on bait, C will spring out of notches, which causes the lid to drop down instantly.—Geo. M. Stephen, in Practical Farmer.

Barns Too Near Buildings.

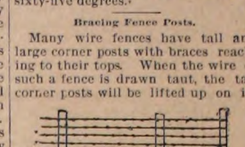
The farm barns ought to be convenient to the house, but not too near. If one or the other burns there ought not to be any necessity for both to go. It is hard getting a valid insurance for barns or houses near each other except at exorbitant rates. The insurance companies are in the right about this. The convenience sought should be by good walks, not by a dangerous nearness.

Storing Sweet Potatoes.

In common with many farmers who save their own seed sweet potatoes, I have had more or less trouble in carrying the tubers through the winter in good condition, writes a farmer. All of the usual methods have been employed with varying success. The tubers have been wrapped in tissue paper, and stored in dark closets opening out of warm rooms; yet many rotted, or started so much that they would have been useless for bedding. I have laid them in rows about a chimney which was in daily use during the cold weather, and often have lost half of them. A plan of handling and a place of storage, used last winter, gave me great satisfaction. The potatoes intended for wintering were selected for their good form and soundness, not one which had the slightest bruise being retained. They were laid as carefully as possible in baskets, from which they were taken one by one, and laid carefully away in a closet under a stairway, within three feet of the kitchen range. Having had more than were needed for seed in the spring, we used what we wanted for the table up to April, and the last ones were as good and well-flavored as they were in October. All were as plump as when put away, and not a single tuber went to waste. The closet was dark and the temperature was quite uniform at about sixty-five degrees.

Bracing Fence Posts.

Many wire fences have tall and large corner posts with braces reaching to their tops. When the wire of such a fence is drawn taut, the tall corner posts will be lifted up on its



A PROPERLY BRACED POST.

steep braces. This lifting process is sometimes aggravated by a wire stretched from the bottom of the corner post to the top of the nearest fence post. To keep such a post in the ground, it is often made of a heavy log, or is weighted down by huge rocks which frighten young horses. Sometimes a stout cable of twisted wire is guyed from the top of the corner post to a stake driven into the roadbed, just where the highway should be widest. These methods of bracing a fence post are wrong. The proper way to brace a fence post is shown in the illustration from a sketch sent the American Agriculturist by J. Whilden of Kansas. The corner post should be planted at least four feet deep, and, if possible, the lower end should be larger. If round and of hard wood, it need not be larger than the hole bored by an ordinary post auger. As the lower end must not be the smaller, it should not be pointed for driving in. If of the same size throughout, the lower end may be scolloped, as shown. The earth around the post should be thoroughly tamped from bottom to top. If set in an augur hole, the earth may be tamped by pouring water around the post, and slowly dropping in fine subsoil, which dissolves and settles until the ground line is reached. Do not brace or stretch the wire until the water is absorbed. As the strain of the wire is horizontal, the braces should be as nearly horizontal as possible. Notch the corner post eighteen inches from the ground, and place a stout brace reaching thence to the ground line of the nearest fence post.

Self-Feeder for Young Chicks.

A self-feeder, for feeding cracked corn and wheat to young chicks, is given in Farm and Fireside. It can be made of half-inch boards. Fig. 1 shows the feeder ready for use. H is the hopper, 2 feet long, 5 inches deep, 4 inches wide at the top and one-fourth of an inch wide at the bottom. It holds from two to three quarts of feed. It may be wider at the bottom, however, and an opening of one

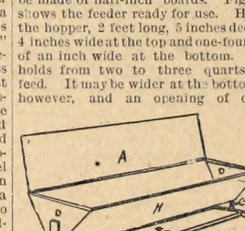


FIG. 1.

quarter of an inch made in the bottom, so as to allow the feed to fall through. D D are the ends of the hopper, and C C are two pieces, each 5 inches long and 2¼ inches wide, nailed fast to the end pieces, D D. They hold the hopper up half an inch from the bottom of the trough, to allow the feed to run down, as shown in Fig. 1. E is the trough where the chicks eat. It is 25 inches long and 2½ inches wide, inside measure, and 1½ inches deep, outside measure. The sides of the trough are beveled

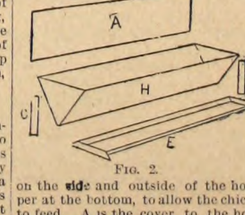


FIG. 2.

on the side and outside of the hopper at the bottom, to allow the chicks to feed. A is the cover to the hopper. By this arrangement the food can be kept where the chicks can help themselves at any time.

Hints for the Cook.

TO RETAIN the color of any vegetable, plunge it into cold water after boiling.

ORANGE peel dried and grated makes yellow powder that is delicious for flavoring cakes and puddings.

DARK brown sugar slowly dissolved in a little water on the stove furnishes a syrup scarcely inferior to the product of the maple

POTATOES, any time of the year, may be made really if boiled in salt and water and drained, and then covered with a thick towel and left on back of stove five minutes.

I WANT to give a hint to housewives who find it difficult to raise their bread during cold weather. Set spoonge in deep pan, then wrap tightly the sides and bottom of pan in a thick cloth, to keep cold air from it. Cover top tightly. It has been a success with me.

AROUND A GREAT STATE.

BRIEF COMPILATION OF ILLINOIS NEWS.

New Way to Treat Elopers—Gov. Altgeld Improving — Negro Assaults a White Woman—Death of Michael Schaeffer—Fighting Victims' Claims.

From Far and Near.

A COMMITTEE appointed by the Board of Trustees has investigated the Nokomis smallpox reports and finds that the disease do not exist.

FREDERICK GANSER, head painter at the State Insane Hospital at Jacksonville, slipped on the ice covering the roof of the hospital and fell to the ground. He was instantly killed.

AT Quincy, Policeman Charles Daily was acquitted on the charge of murder. Last May in a saloon quarrel he shot William Jones, a negro, through the heart. Public opinion is divided.

AT Salem, the Rev. J. B. Thompson, pastor of the Methodist Episcopal Church, slipped and fell and broke one of his arms. Mrs. George Hall also fell and sustained a fracture of the hip joint.

THE Big Four Railroad Company is still having testimony taken in rebuttal of the charge that the Wann wreck was caused by the carelessness of an employe and will fight every claim brought into court.

PETER MCCONNELL, a prominent farmer residing several miles east of Hillsboro, was found dead in his barn. His body was badly bruised and it is believed that he was killed by some vicious horses that were in the barn.

MICHAEL SCHAFFER, of Salem, was discovered dead in his room. Death resulted from heart disease. He was aged 71 years and had been a resident of Salem forty years. He was an eminent jurist, and during President Hayes' administration was appointed Chief Judge of Utah.

THE latest advices report further improvement in Gov. Altgeld's health. The departure of Mrs. Altgeld for New Orleans to join the Governor is alleged by the Governor's friends not to have been due to any unfavorable news regarding his condition, but was simply the execution of Mrs. Altgeld's original intention to join her husband if his sojourn in the South should continue beyond the first of the month.

YOUNG LEWIS KING, of Palmyra, recently left home for Janesville, Wis., giving his friends to understand that he was going to study telegraphy. As a matter of fact, however, he wanted to marry Miss Nellie Ridgeway, but being himself under age, he had arranged to have her follow him to Wisconsin, where they would be wedded. Mr. Ridgeway learned of the proposed elopement and went to the father of Lewis and procured his consent to the marriage. He then took his daughter to Wisconsin, saw the couple happily married, presented them with $100 and returned home.

NEWS comes of a terrible assault committed by an unknown negro upon Mrs. Nancy Pearson, a white woman about 60 years of age, living near America, Pulaski County. After having cruelly assaulted and abused the helpless woman, he robbed the house and fled. Among the coins stolen was a silver half-dollar which the victim described and which was found to have been passed at a store in Mound City the next day by a negro whom the merchant declares he would recognize. The whole countryside is up in arms looking for the negro, and he will likely fare badly if captured.

AT Cairo, Chief of Police Mahoney arrested James Davis and Luther Ward for the murder of Henry Bailey at Union City, Tenn., Thursday. The men are half-brothers.

REQUISITIONS were issued on the Governor of Pennsylvania for Martin Guswiter, wanted in Bloomington for bigamy, and on the Governor of Michigan for Clement Higby, wanted in Peoria for larceny.

PHILIP MOLLES, aged 19 years, the son of a farmer residing near Athens, committed suicide by cutting his throat with a razor. The young man was in a delirium, caused by high fever, when he committed the act.

JOHN HAMLIN, an inmate of the Quincy Soldiers' Home, was found in a cellar of an unfinished building on Hampshire street. He fell into the cellar while intoxicated. When found his body was frozen stiff and his face was almost eaten away by rats. Hamlin had been in the home since 1887.

AN aged educator, Prof. John Loomis, died in Jacksonville after an illness of several months. He was one of the first teachers of the State and was connected as instructor with the blind asylum for sixteen years. He was the father of a large family, and has sons living in Chicago, Omaha and elsewhere.

A BROKEN rail at the end of a trestle near Green City, Mo., caused a bad freight train wreck on the Quincy, Omaha & Kansas City Railway late Thursday night. The injured were: J. E. Dorsey, Castle, Mo., injured internally; T. Downey, Castle, Mo., hurt in the back; George Miller, Quincy, Ill., back hurt; Dr. Roberts, Green City, Mo., badly bruised; Al Smith, conductor, ankle broken; John Soderstrom, roadmaster, chest injured; C. E. Soule, Superintendent of the transportation of the road, slightly bruised and splinter in eye.

SECRETARY HUTCHINS, of the Elgin Board of Trade, presented his annual statistical report of the production of butter and cheese in the 300 factories owned and operated by members of the board during 1892. There was an increase in production of both articles, and the average price for both is slightly in advance of that for 1891. The product of the factories owned and operated by the members of the Board of Trade was as follows, in pounds:

Butter	30,496,284
Cheese	7,115,735
Total	37,612,019

Cash received for the same:

Butter	$7,725,795.28
Cheese	889,569.64
Total	$8,315,364.92

CHARLES BETZEL, of the firm of Schumacher & Betzel, sash, door, and blind manufacturers at Chicago, was robbed of $400 on the street. Mr. Betzel had just drawn the money from the First National Bank and intended using it to pay off his men. He thinks it was taken by pickpockets.

The trustees of the Illinois University want to erect three new buildings, one for mechanical engineering, one for a museum, and one for a library. As it is estimated that these would cost $375,000 it is thought the trustees would be reasonably well satisfied if they can secure an appropriation for one of them.