Are not bees injurious to sound, ripe fruit? Do they not damage sound fruit in years of honey scarcity? During the fall of 1879 there was a great complaint made of the

bees on that score, in this vicinity, especially in the matter of grapes. These complaints induced us to make careful experiments on the matter, and I ascertained and will say now, not that I believe that bees cannot injure sound fruit, but that I know that they may be starved to death upon it.

Some four or five years ago, a doubt of this assertion having been expressed in our public high school on this question, by the lady principal of the school, I offered to make a public test of this matter before the pupils, and this offer was accepted. The bees were attracted from neighboring hives to a table in the school yard, and damaged fruit offered them. After they got fairly to work upon it, the damaged fruit was removed and sound fruit put in its place, and in the course of fifteen minutes the bees had all abandoned the spot. I earnestly request those who doubt my assertion on this question to make such a test for themselves. It

is not difficult and is conclusive. Most of the damage charged to bees is done by birds ants, wasps, and hornets do their share, but as the little honey-bee sometimes gathers the remnants so nothing may be lost, she is often accused as the leading perpetrator of the offense. - Bee

Qualified to Speak. "Now, then, who is the plaintiff in this case?" asked his Honor, as a case was called. No reply. "I ask who is the plaintiff in this case?" continued

the court. 'I don't know anything about plaintiffs " replied a man in the corner, as he slowly rose, "but if you are asking for the chap who was chased a mile and a half, and then mopped all over his own barnyard by two desperadoes, I'm your

#### \$5,000,000 Tobacco Bill Saved.

CHICAGO, September 8.—[Special.]—The Chicago Inter-Ocean's Hiustrated Supplement, describing the great success and merit of No-To-Bac, has made it famous in a day. Mr. H. L. Kramer, the active man, was seen to-day at his office, 45 Randolph street, and in talking of No-To-Bae's growth, said it was hard work to keep up with the rapidly increasing demand, as every box sold advertised No-To-Bac's merit.

He said: "No-To-Bac is not sold on the strength of the thousands and tens of thousands of testimonial statements, but under an absolute guarantee to cure or money refunded." That made a long story about merit very short, as it absolutely protects the user from physical injury or financial loss. "Why." said he, "No-To-Bac will loss. "Why." said he, "No-To-Bac will make 100,000 cures this year, and the sav-ing will average \$50.00 for every one cured, a grand total of \$5,000,000 saved from going up in smoke and out in spit. To-Bac, is indeed, a God-send to the poor man these hard times. According to the testimonials, however, the money saving is the least consideration, for almost everyone reports an improvement of the nervous system, increase in weight, and a revival of physical and mental powers that is indeed

Prominent physicians look upon No-To-Bac as a great success, and are very free to Every wholesale drug house in this coun-

try and Canada sells No-To-Bac, and the re-tail druggists are pushed to supply the demands of customers : the direct mail demand The cost of No-To-Bac compared with the results is a small matter, as the saving in a week pays the cost of a cure for a lifetime. No-To-Bac is sold for \$1 a box, or three

boxes, \$2.50, with a guarantee to cure, or A few extra copies of the Inter-Ocean Supment (eight pages) illustrated in five col ors, have been secured and will be mailed for the asking, by addressing the Sterling Remedy Co., Chicago office, 45 Randolph street; New York office, 10 Spruce street; Laboratory, Indiana Mineral Springs, Ind

One of the hardest lessons to learn is that we are made out of the same kind of clay as

How's This f

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. Chenevy & 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 obligation made by their firm.

West & Thuax, Wholesale Druggists, Toledo, Ohio.

Ohio.
WALDING, KINNAM & MARVIN, Wholesale Druggists, Toledo, Ohio.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and muccus surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

The present is made up of the fragments

Fine Pictures Free. Here's good news for any one of our readers who are pinched by the hard times! The Woolson Spice Co. of Toledo. O., are giving away many fine pictures to drinkers of Lion Coffee in exchange for large Lion Heads cut from Lion Coffee wrappers. Besides pictures they also mail valuable books, a knife, game, etc. It surely pays to drink Lion Coffee, which is by far the finest sold for the price, and has a beautiful picture-card in every 1 in package. If you haven't an illustrated Premium List, ask your grocer for a copy, or send your name & address to the firm above named.

Man's good opinion of himself is a great

Dr. Klimer's SWAMP-ROOT cures all Kidney and Bladder troubles. Pamphlet and Consultation free. Laboratory Binghamton, N. Y.

By the sunshine of prosperity many people are sunstruck.

Karl's Clover Root, the great blood purifier, gives freshness and clearness to the complexion and cures constipation, 25 cts., 50 cts. \$1 A locomotive lasts fifteen years and earns

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduce: inflamma-tion, aliays pain, cures wind colic. 25c. a bottle High strung-the suspension bridge,

#### Headache Dyspepsia Indigestion are caused by bad blood, and by

a run down, worn out condition of the body. Remember



Hood's Pills are gentle, mild and effective.

#### REV. DR. TALMAGE

The Eminent Brooklyn Divine's Sunday Sermon.

Subject: "The Rescue."

TEXT: "Believe on the Lord Jesus Christ, and thou shalt be saved."-Acts xvi., 31. Jails are dark, dull, damp, loathsome places even now, but they were worse in the apostolic times. I imagine to-lay we are standing in the Philippian dungeon. Do you not feel the chill? Do you not hear the groans of those incarcerated ones who for ten years have not seen the sunlight and the deep sigh of women who remember their father's house and mourn over their wasted estates? Listen again. It is the cough of a consumptive or the struggle of one in the nightmare of a great hor-ror. You listen again and hear a culprit. his chains rattling as he rolls over in his dreams, and you say, "God, pity the prison-But there is another sound in that n. It is the song of joy and gladness.

orison. It is the song of joy and gladness. What a place to sing in! The music comes winding through the corridors of the prison, and in all the dark wards the whisper is heard: "What's that?"

It is the song of Paul and Silas. They cannot sleep. They have been whipped—very badly whipped. The long gashes on their backs are bleeding yet. They lie flat on the cold ground, their feet fast in woolen speckets, and of course they cannot sleep. sockets, and of course they cannot sleep. But they can sing. Jailer, what are you doing with these people? Why have they been put in here? Ob, they have been trying to make the world better. Is that ail? That is all. A pit for Joseph. A lion's cave for Daniel. A blazing furnace for Shadrach. Clubs for John Wesley. An anathema for Philipp Melanchthon. A dungeon for Paul and Silve.

But while we are standing in the gloom of the Philippian dungeon, and we hear the minging voices of sob and groan and blasphemy and hallelujah, suddenly an earthquake! The iron hars of the prison twist, the piliars crack off, the solid masonry heart of the prison and all the doors swing ones. gins to heave, and all the doors swing open. The jailer, teeling himself responsible for these prisoners and believing, in his pagan ignorance, suicide to be honorable—since Brutus killed bimself, and Cato killed him-self, and Cassius killed himself—put his sword to his own heart, proposing with one strong, keen thrust to put an end to his ex-citement and agitation. But Paul cried out: "Stop, stop! Do thyself no harm! We are

Then I see the jailer running through the dust and amid the ruin of that prison, and I see him throwing himself down at the feet of these prisoners, crying out "What shall I do? What shall I do?" Did Paul answer "Get out of this place before there is another earthquake. Put handcuffs and hobbles on these other prisoners lest they get away?" No word of that kind. His compact, thrilling, tremendous answer memorable all through earth and heaven, was, "Believe on the Lord Jesus Christ, and thou shalt be

Well, we have all read of the earthquake in Lisbon, in Lima, in Aleppo and in Cara-cas, but we live in a latitude wherein all our memory there has not been one severe velcanic disturbance. And yet we have seen fifty earthquakes. Here is a man who has been building up a large fortune. His bid on the money market was felt in all the cities. He thinks he has got beyond all an-noying rivalries in trade, and he says to himself, "Now I am free and safe from all possi-ble perturbation." But in 1857 or in 1873 a national panic strikes the foundation of the commercial world, and crash goes all that

magnificent business extablishment.
Here is a man who has built up a very beautiful home. His daughters have just come home from the seminary with diplomas of graduation. His sons have started in life, honest, temperate and pure. When in life, honest, temperate and putter the evening lights are struck, there is a hapthere has been an accident down at Long Branch. The young man ventured too far out in the surf. The telegraph hurled the terrer up to the city. An earthquake struck under the foundation of that beautiful

The plane closed: the curtains dropped: the laughter hushed. Crash go all those domestic hopes and prospects and expecta-tions. So, my friends, we have all feit the shaking down of some great trouble, and there was a time when we were as much excited as this man of the text, and we cried out as he did "What shall I do? What shall I do?" The same reply that the apostle made to him is appropriate to us, "Believe on the Lord Jesus Christ, and thou shalt be saved."

There are some documents of so little importance that you do not care to put any more than your last name under them, or even your initials, but there are some documents of so great importance that you write out your full name. So the Saviour in some parts of the Bible is called "Lord," and in other parts of the Bible He is called "Jesus," and in other parts of the Bible He is called "Christ," but that there might be no mistake about this passage all three names come together—"the Lord Jesus Christ."

Now, who is this being that you want me to trust in and believe in? Men sometimes come to me with credentials and certificates of good character, but I cannot trust them. There is some dishonesty in their looks that makes me know that I shall be cheated if I confide in them. You cannot put your heart's confidence in a man until you know what stuff he is made of, and am I unreasonable when I stop to ask you who this is that you want me to trust in? No man would think of venturing his life on a vessel going out to sea that had never been inspected.

No; you must have the certificate hung amidships, telling how many tons it carries, and how long ago it was built, and who built it, and all about it. And you cannot expect me to risk the cargo of my immortal interests on board any craft till you tell me what it is made of, and where it was made, and what it is.

what it is made of, and where it was made, and what it is.

When, then, I ask you who this is you want me to trust in, you tell me He is a very attractive person. Contemporary writers describe His whole appearance as being resplendent. There was no need for Christ to tell the children to come unto Me? was not spoken to the children. It was spoken to the children. It was spoken to the disciples. The children came readily enough without any invitation. No sooner did Jesus appear than the little ones jumped from their mothers' arms, an avalanche of beauty and love, into His lap. Christ did not ask John to put his head down on It's bosom. John could not help but put his head there. I suppose a look at Christ was just to love Him. How attactive His manner! Why, when they saw Christ coming along the street, they run into their houses, and they wrapped up their invalids as quick as they could and brought them out that He might look at them. Oh, there was something so pleasant, so inviting, so cheering in everything He did, in His very look! When these sick ones were brought out, did He save. "Do not being before Me these sores." theze sick ones were brought out, did He say: "Do not bring before Me these sores, Do not trouble Me with these leprostes?" No, no; there was a kind look; there was a gentle word; there was a healing touch. They

ld not keep away from Him. "I think there are many under the influence of the Spirit of Gol who are saving, "I will trust Him if you will only tell me how." And the great question raked by many is, "How, how?" And while I answer your question I look up and utter the prayer which Rowland Hill so often uttered in the milet of his sermour, "Master, holp!" How are you to trust in Christ?

Just as you trust any on?, You trust your

Just as you trust any one. You trust your partner in business with important thines. It a commercial house gives you a note pay-Inst as you trust any on. You trust your nurther in business with important things. If a commercial house gives you a note payable three months hence, you expect the payment of that note at the end of three months. You have perfect confidence in their worl and in their ability. Or, again, you so home to-lay. You expect there will be food on the table. You have confidence will be food on the table. You have confidence in that. Now, I sak you to have the same multiple to the uray."

In the same agood deat of trouble and said to the woman there, "You seem to be lonely."

"Yes," she said: "I am lones," "How you have you had any culdren? "I had seven calldren." "All gone? "All." "All dead?" "All."

Then she treatbed a long sign into the constitution of the table. You have confidence in that. Now, I sak you to have the same said, "Oh, sir, I have been a good to the woman there, "You seem to be lonely."

"Have you had any culdren?" "Had seven calldren?" "All dead?" "All."

Then she treatbed a long sign into the constitution of the table. You have confidence in that. Now, I sak you to have the same there, "You seem to be lonely."

"Have you had any culdren?" "Had seven calldren?" "All dead?" "All."

The she treatbed a long sign into the constitution of the table. You have confidence in that the woman there, "You seem to be lonely."

"Have you had any culdren?" "Had dead."

"Had you would the woman there, "You seem to be lonely."

"Have you had any culdren?" "Land seven calldren?" "Land seven calldren in that. Now, I ask you to have the same mother to the grave.

confidence in the Lord Jesus Christ, He says, "You believe; I take away your sins." and they are all taken away. "What!" you say, "before I pray any more? Before I read my Bible any more? Before I cry over my sins any more?" Yes, this moment. Believe with all your heart, and you are saved. Why, Christ is only waiting to get from you what you give to scores of people every day. What isthat? Confidence. If these people whom you trust day by day are more worthy than Christ, if they are more faithful than Christ, if they have done more than Christ ever did, then give them the preference, but it you really think that Christ s as trustworthy as they are then deal with

"Oh," says some one in a light way, "I believe that Christ was born in Bethiehem, and I believe that He died on the cross " Do you believe it with your head or your heart?
I will illustrate the difference. You are in your own house. In the morning you open a newspaper, and you read how Captain Braveheart on the sea risked his life for the salvation of his passen yers. You say: "What a grand fellow he must have been! His family deserves very well of the country." You fold the newspaper and sit down at the table and perhaps do not think of that incident again. That is historical faith.

But now you are on the sea, and it is night and you are asless, and it is night and you are asless, and you are awakened by the shrisk of "Fire!" You rush out on the deck. You hear, amid the wringing of the hands and the fainting, the cry: "No hope, no hope! We are lost, we are lost!" The sail puts out its wing of fire, the robes make a hypning ladder in the night hears. make a burning ladder in the night heavens, the spirit of wreeks hisses in the waves, and on the hurricane decks shakes out its banne of smoke and darkness. "Down with the lifeboats!" cried the captain. "Down with the lifeboats!" People rush into them. The boats are about full. Room for only one more man. You are standing on the deck

beside the captain.

Who shall it be? You or the captain?
The captain says, "You." You jump and are sayed. He stands there and dies. Now, you believe that Captain Braveheart sacri-ficed himself for his passengers, but you believe it with love, with tears, with hot and long continued exclamations, with grief at his loss and joy at your deliverance. That is saving faith—in other words, what you believe with all the heart and believe in regard to yourself. On this hinge turns my sermon-ave, the salvation of your immortal soul. You often go across a bridge you know nothing about. You do not know who built the bridge, you do not know what material it is made of, but you come to it and walk over it and ask no questions. And here is an arched bridge blasted from the "Book of Ages" and built by the Architect of whole universe, spanning the dark gulf between sin and righteousness, and all God asks you is to walk across it, and you start, and you come to it, and you stop, and you go a little way on, and you stop, and you fail back, and you experiment. You say, "How do I know that bridge will hold me!" instead of marching on with firm step, asking no questions, but feeling that the strength of the eternal Gol is under you.

Oh, was there ever a prize proffered so cheap as pardon and heaven are offered to you? For how much? A million dollars? It is certainly worth more than that. But cheaper than that you can have it. Ten thousand dollars? Less than that. Five thousand dollars? Less than that. One dollar? Less than that. One farth-Less than that. "Without my and without price." No money to pay. No journey to take. No penance to suffer. Only just one decisive action of the soul, Believe on the Lord Jesus Christ, and

thou shalt be saved. Shall I try to tell you what it is to be saved? I cannot tell you. No man, no angel, can tell you. But I can hint at it, for my text brings me up to this point, "Thou shalt be saved." It means a happy life here, and a peaceful death, and a blissful eternity. It is a grand thing to go to sleep at night, and to get up in the morning, and to do business all day feeling that all is right between my heart and God. No accident, no sickcan do me any permanent damage. I am a forgiven child of Gof, and He is bound to see me through. He has sworn He will see me through. The mountains may depart, the earth may burn, the fight of the stars may be blown out by the blast of the judgment hurricane, but life and death, things present and things to come, are mine. Yea, further than that, it means a peaceful death. Mrs. Hemans, Mrs. Si-gourney, Dr. Young and almost all the poets have said bandsome things about death. There is nothing beautiful about it. When There is nothing beautiful about it. When we stand by the white and rigid features of those whom we love, and they give no answering pressure of the hand and no returning kiss of the lip, we do not want anybody poetizing round about us. Death is loathsomeness and midnight and the wringing of the heart until the tendrils snap and curl in the torture unless Christ shall be with us. I confers to

unless Christ shall be with us. I confess to you an infinite fear, a consuming horror of death unless Christ shall be with me. I would rather go down into a cave of wild beasts or a jungle of reptlles than into the grave unless Christ goes with me. Will you tell me that I am to be carried out from my bright home and put away in the darkness? I cannot bear darkness. At the first coming of the evening I must have the gas lighted

of the evening I must have the gas lighted, and the farther on in life I get the more I like to have my friends round about me.

And am I to be put off for thousands of years in a dark place, with no one to speak to? When the holidays come and the gifts are distributed, shall I add no joy to the "Merry Christmas" or the "Happy New Year?" Ab, do not point down to the hole in the ground, the grave, and call it a beautiful place. Unlessthere be some supernatural illumination I shudder back from it. My tiful place. Unless there be some supernatural illumination I shudder back from it. My whole nature revolts at it. But now this glorious lamp is lifted above the grave, and all the darkness is gone, and the way is clear. I look into it now without a single shudder. Now my anxiety is not about death; my anxiety is that I may live aright. What power is there in anything to coill me in the last hour if Christ wraps around me the skirt of His own garment? What darkness can fall upon my eyelids then, amid

me the skirt of his own garment? What darkness can fall upon my eyelids then, amid the heavenly daybreak? O death, I will not fear thee then. Back to thy cavern of darkness, thou robber of all the earth. Fly, thou despoiler of families. With this battleax I have thee in twain from helmet to sandal, the voice of Christ sounding all over the earth and through the heavens: "O death, I will be thy plague. O grave, I will be thy

To be saved is to wake up in the presence of Christ. You know when Jesus was upon the earth how happy He made every house He went into, and when He brings us up to His house in heaven how great shall be our glee! His voice has more music in it than is to be heard in all the oratorios of eternity. to be heard in all the oratorios of eternity. Talk not about banks dashed with efflorescense. Jesus is the chief bloom of heaven. We shall see the very face that beamed sympathy in Bethany and take the very hand that dropped its bloof from the short beam of the cross. Oh, I want to stand in eternity with Him. Toward that harbor I steer. Toward that goal I run. I shall be satisfied when I awake in His likeness.

Oh, broken hearted men and women, how sweet it will be in that good land to pour all of your hardships and bereavements and losses into the loving ear of Christ and then have Him explain why it was best for you to be widowed, and why it was best for you to be persecuted, and why it was best for you to be tried and have Him point to an elevation

be tried and have Him point to an elevation proportionate to your disquietude here, say-ing, "You suffered with Me on earth, come up now and be glorifled with Me in heaven." Some one went into a house waers there had been a good deat of trouble and said to

and so there are hearts here that are utterly broken down by the bereavement of
life. I point you to-lay to the eternal balm
of heaven. Oa, aged men and women who
have knelt at the throne of grace for threescore years and ten will not your decrepitude change for the leap of a heart when
you come to look face to face upon Him
whom having not seen you leve? Oh that whom having not seen you love? Oh, that will be the Good Shepherd, not out in the night and watching to keep off the wolves, but with the lamb reclining on the sunit hill. That will be the Captain of our salvation, not amid the roar and crash and boom of pattle, but amid His disbanded troops keeping victorious festivity. That will be the Bridegroom of the church coming from afar, the bride leaning upon His arm while He looks down into her face and says: "Behold, thou are fair, my love! Behold, thou art fair!"

#### A MOHAWK INDIAN.

Dr. Oronhyatekha Stands First in Frater

nal Societies in America. Dr. Oronhyatekha, who holds the position of Supreme Chief Ranger of the Independent Order of Forestry,

is a splendid specimen of the Indian race. He is a fullblooded Mohawk, and was born at the Six Nations Reservation, near Brantford, Ont., in 1841. He has a fine education, received at Toronto University and at Oxford,

DR. ORONHYATERHAWhere he studied medicine. He abandoned his profession, however, in order to devote his time to his order-Forestry-and for this sacrifice has the distinction of standing first in fraternal societies in America. He is a Mason, having long since attained the highest degree in the order. He is also a Good Templar, holding the highest position in the organization. But, despite all the honors he has received from the white race, he has kept his connection with his tribe and people

When Colors Are Mingled. A blue dress or necktie intensifies the blue of the wearer's eyes, should they be of that color. A woman with remarkably red lips clad in dull heliotrope, with amethysts, has all the coral taken from her mouth, which wears instead a light heliotrope tint, and with this the pink of her cheek is also touched. An ordinary or even sallow cheek never looks so beautifully white as over a white dress, which seemed to threaten to darken it. And beautiful as the "asthetic" colors were in their day, they quenched and dimmed their wearers to their own tone. This is not to be easily explained by known chromatic rules. Nor can one say why turquoise blue darkens dark eyes and adds to their brightness. The fact remains that it is so, and of this fact the wise will take advantage.

### MARKETS.

BALTIMORE,

GRAIN, ETC.		
OATS—Southern & Peun. RYE—No. 2. HAY—Choice Timothy 14 Good to Prime	14 00 13 9 50 11 6 00	
CANNED GOODS.		
TOMATOES—Stnd.No. 3.8 No. 2	@ \$ 85 6) 20) 81	

CANNED GOODS.		
TOMATOES—Stnd. No. 3.\$ No. 2. PEAS—Standards	@	\$ 85 65 201 81 85 75
HIDES.		
City STEERS\$ 5 City Cows 4 Southern No. 2	@3	6 434
POTATOES & VEGETABI	LES.	

POTATOES-Burbanks .. \$ 40 @\$ PROVISIONS. HOGS PRODUCTS-shids. \$ 81/69 Ecst refined..... BUTTERL BUTTER-Fine Crmy....\$ 23 @\$ 24 der fine..... Holl.....

CHEESE. CHEESE-N.Y. Fancy ... \$ 11 @ \$ EGGS. EGGS-State..... 15 @\$ North Carolina..... LIVE POULTRY. CHICKENS-Hens......\$ 11 @ \$ 12

Ducks, per fb..... TOBACCO. TOBACCO-Md. Infer's.\$ 150 @ \$ 250 Sound common....... 8 00 Middling......... 6 00 Fancy............ 10 00 LIVE STOCK.

BEEF-Best Beeves ..... \$ 430 @ \$ 450 FURS AND SKINS. MUSKRAT..... 10 @\$ 1 00 Opossum..... €00

NEW YORK.

CHEESE-State ..

PRILADELPHIA.

EGGS-Penns. ft.....

## Take no Substitute for Royal Baking Powder. It is Absolutely Pure.

All others contain alum or ammonia.

EARLY CIRCULATING LIBRARIES.

The Popular Institution Has Been Existence for Hundreds of Years.

From time immemorial, says All the Year Round, bookseller's shops have been the favorite resort of all touched with the love of letters, and in the days gone by, when the art of advertising was practically unknown, it was only by frequenting the shops where sold that possible purchasers were able to learn what was going on in the publishing world, to know what new books were in course of publication and to hear and exchange the latest literary gossip. These early book lovers one may be quite sure. would be certain to while away many a leisure bour by "sampling" the wares on their hosts' counters, and would read, or at least dip into, many volumes besides those they actually purchased for more leisurely consumption at home. And hence might arise, very naturally, the custom of formally lending out books to read for a monetary consideration. Thus, at the end of Kirkman's "Thracian Wonder," published in 1661, the bookseller makes the following announcement: 'If any gentleman please to repair to my house aforesaid they may be furnished with all manner of English or French histories, romances or poetry, which are to be sold or read for reasonable consideration." It is not quite clear from the last few words whether the books might be taken away to be read, or whether the reading was to be done in the bookseller's shop. But that books might be taken home is evident from the remark of a character

in Nevile's "Poor Scholar," printed in 1662. "Step to a bookseller's," he says, "and give him this angel, which I'll lend you, for the use of the many-languaged bibles lately publish't for a week. Their price is twelve pound. When you have got them to your study, invite your father to your chamber, show him your library, and tell him you are twelve pounds out of purse for those large volumes." This was an ingenious

whether the lending system was put into practice to any great extent.

way of getting around the "relieving

officer," but it is doubtful, after all.

Progressive Minnesota. Minnesota is not a very old State, but she has already more than \$5,and \$10,000,000 in her school fund, with 1,000,000 acres of university land yet unsold.

Some men would never marry if



#### KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live bet-ter than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting

in the form most acceptable and pleas-ant to the taste, the refreshing and truly beneficial properties of a perfect lax-ative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kid-neys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered. Boston the Highest and Lowest.

"Boston, the highest city in culture, the lowest in morality," was the strik-ing sentence uttered by Rev. Isaac J. ansing, at Park Street Congregational Church, in that city, Sunday.
"It is in this connection I am led to speak of a 'moral revival.' If for

even days we could have such a revival in this city, a moral revolution would take place. The apathy existing toward forms of vice which are rampant would give way to energy, and this soul-destroying vice be suppreseed.

There is a gruesome flood of this immorality sweeping with almost un-restrainable force throughout our midst. Divorces are multiplying with untold rapidity, and numbers are living lives to which death is far preferable. I have he'd in my hand within the past wesk a list of eighty places, principally on three street, where vice exists. The proprietors of these places of infamy have no hesitancy in making the location of these dens pub-

#### CURES OTHERS

BAD COUGH, SPIT UP BLOOD, -- CONSUMPTION.



BAD COUGH, SPIT UP BLOOD,—CONSUMPTION.

K. C. McLin. Esq., of

Kempsville. Princess

Anne Co., Va., writes:

"When I commenced
taking your 'Discovery'
I was very low with a
cough, and at times spit
up much blood. I was
not able to do the least
work, but most of the
time was in bed. I was
all run-down, very
weak, my head was dirzy, and I was extremely
despondent. The first
bottle I took did not
seem to do me much
good, but I had faith in
it and continued using it
until I had taken fifteen
bottles, and now I do
not look nor feel like
the same man I was one
year ago. People are astonished, and say,
'well, last year this time I would not have
thought that you would be living now.' I can
thankfully say I am entirely cured of a disease which but for your wonderful 'Discovery,' would have resulted in my death."

#### WHY NOT YOU?



WE WILL MAIL POSTPAID "MEDITATION" in exchange for 18 Large Lion Heads, cut from Lion CoCoo wrappers, and a 2-cent stamp to pay postage. Write for its of our other fine premiums, includ-Woolson Spice Co.,

# DOUGLAS



BROCKTON, MASS. You can save money by wearing the W. L. Douglas \$3.00 Shoe. W. L. Douglas SC.00 Shoe.

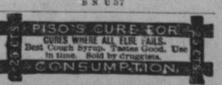
Because, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.

Cents.
A Sample Collar and Pair of Cuffs by mail for Six Cents. Kame style and size. Address
REVERSIBLE COLLAR COMPANY, 77 Franklin St., New York. 27 Kilby St., Boston.

\$1000 in money; besides other valua'le prem ums to good guessers. Hase-offer in HOME AND COUNTRY MAGAZINE. Price, Zi cents. Sample Magazine can be see a and full particu are obtained at this office. All Newsdealers, or 51 East 10th Street New Y rk Cty.

BOOK of testimonials of mireculous curres sent FREE, TER DAYS TREATMENT FURTHISHED FREE by mai

1000 Michers, your name and address, only loc



An old-fashioned way TO NEW YORK of getting there. Slow and safe, but hard IN MILES IOP

work. Most women, have got beyond this kind of traveling-found something better. Now, why can't you look at that other oldfashioned proceeding in the same lightwashing things with soap and hard rubbing. That's slow enough and tiresome enough, everybody knows, and it's not as safe as washing with Pearline. It's really destructive, in fact, the wear of that constant rubbing. Break away from these antiquated ideas. Use modern

Send Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, it Back and if your grocer sends you something in place of Pearline, be honest—send it back.

methods. Pearline saves at every