No-To-Bac for Fifty Cents. Over 400,000 cured. Why not let No-To-Bac egulate or remove your desire for tobacco? saves money, makes health and manhood. Ourse guaranteed. 50 cents and \$1.00, at all

The time is flying this way on rapid wings, when the only thing that can prosper in this

# Purify

world is righteousness.

## Hood's

Sarsaparilla

Hood's Pi's are the only pills to take

Barbarous Practices in England. That the barbarous practice of immersing noisy women in ponds or streams was in full swing at the close of the seventeenth century is evident from the "Chamberlain's Roll" for the city of London, issued by the Historical Manuscripts Commission. The ducking stool provided, with the new chair for it, and the apparatus bought for branding felons in the face are the most outrageous entries

As Good as Most Prescriptions. "Good morning, Heinrich, What calls you out at such an early hour?"

"I'm on my way to the anothecarv's: my wife was sick all night."

"Have you had a doctor already?" "No, but I have a prescription that I picked up in the street the other day, and I'm going to give it'a trial; hope 'twill fit her case."-Fliegende Blaetter.

BHE DRESSES WELL."

BUT HER CLOTHES OFTEN COVER A LIVING DEATH.

Beauty Is the Shrine of Men's Worship, and Women Vie With Each Other to Make Themselves Attractive.

The remark, "She dresses elegantly," is a very common one in this age of wealth and progress.

Women vie with each other in making themselves attractive, for men admire a stylishly dressed woman.

Good clothes add to the charms of the woman in perfect health, but are ill-befitting

those who through ignorance or carelessness have suffered the proads of female diseases to stamp them as physical wrecks. It is unfortunate but true, that some physicians allow women to suffer needlessly, be-

cause man can only work from theory, and at best only patch up, without removing the cause. Proof is abundant that Lydia E. Pinkham's Vegetable Compound removes the cause, gives strength to the weakened organs, vigorous health to the system, and therefore beauty to

Mrs. Pinkham, Lynn, Mass., gladly answers, free of charge all letters. Here is one of the results:

the face and form.

"Three months ago, I wrote you a letter describing my troubles, which were inflammation of the womb and bladder. I had not seen a well day since the birth of my second child. 16 years ago. I had spent hundreds of dollars for doctors and medicines.

"Such pains as I endured. My back ached, my feet and limbs were swollen. and it was almost impossible for me to stand; I could not walk any distance. I received your answer to my letter, and followed closely all your advice, and I have been using Lydia L. Pinkham's Compound for three months. Now I can work all day without pain. I have recommended the Compound to many of my friends, and gladly recommend it to all women in any way afflicted with female troubles."-Lydia BATIE, 227 Spring St., Greensburg, Pa

### obacco.

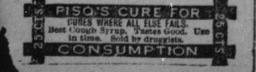
No crop varies more in quality according to grade of fertilizers used than tobacco. Potash is its most important requirement, producing a large yield of finest grade leaf. Use only fertilizers containing at least 10% actual

### Potash (K,O)

in form of sulphate. To insure a clean burning leaf, avoid fertilizers containing chlorine. All about Potash—the results of its use by actual experiment on the best farms in the United States—is
old in a little book which we publish and will gladly
nail free to any farmer in America who will write for it.

GERMAN KALI WORKS.

62 Nassau St., New York.



#### REV. DR. TALMAGE.

the Eminent Washington Divine's Sunday Sermon.

Subject: "Heavenly Recognition."

There is a very sick child in the abode of David the king. Disease, which stalks up the dark lane of the poor and puts its smothering hand on lip and nostril of the wan and wasted also mounts the palace stairs and bending over the pillow blows into the face of the young prince the frosts of pain and death. Tears are wine to the king of terrors. Alas for David the king. He can neither sleep nor eat and lies prostrated on his face.

the choking grief from his throat and ex-claims, "I shall go to him."

he looked off again and exclaimed, "A great guess who they are? multitude that no man can number."

Again, I think the

after all, a faisity? Is this doctrine of future vally indeb recognition of friends in heaven a guess, a told, is to myth, a whim, or is it a granitic foundation life's work. build a glorious hope? Intenses question! the Every heart in this audience throbs right no! Every heart in this audience throus right into it. There is in every soul here the tomb of at least one dead. Tremendous question!

It makes the lip quiver: and the cheek flush, and the entire nature thrill. Shall we know failure, although he was a faithful minister.

it were true." But I believe that I can bring an accumulation of argument to bear upon this matter which will prove the doctrine of future recognition as plainly as that there is any heaven stall, and that the kiss of reunion at the celestial gate will be as certain as the dying kiss at the door of the sepulcher. Now, when you are going to build a ship you must get the right kind of timber. You lay the keel and make the framework of the rery best materials—tho keelson, stanchions, plank shear, counier timber, knees, transoms—ail iron or solid oak. You may build a ship of lighter material, but when the cyclone comes on it will go down. Now, we may have a great many beautiful theories about the future world built out of our own faney, and they may do very well as long as we have smooth sailing in the world, but when the storms of sorrow come upon us, and the hurricane of death, we will be swamped—we will be foundered. We want a theory built out of God's eternal word. The doctrine of future recognition is not so often positively stated in the word of God as implied, and you know, my friends, that that is, after all, the strongest mode of affirmation. Your friend travels in foreign lands. He comes home. He does not begin by arguing with you know, my friends, that that is, after all, the strongest mode of affirmation. Your friend travels in foreign lands. He comes home. He does not begin by arguing with you to prove that there are such places as London and Stockholm and Paris and Dresden and Berlin, but his conversation implies it. And so this Bible does not so positively state this theory as all lists alive again, and the lost is found. Halle-luiab! I never expected to see this lost one come back." The Bible says Nations are to be born in a day. When China comes to God, will it not know Dr. Abeel? When Indian comes to God, will it not know Dr. John Scudder? When the Indians come to God, will they not know David Brainerd?

I see a soul entering back.

We read in the first book of the Bibte: Abraham died and was gathered to his people. Jacob died and was gathered to his people. Moses died and was gathered to his people. What people? Why, their friends, their conrades, their old companions. Of course it means that. It cannot mean anything else. So in the very beginning of the Bibte four times that is taken for granted. The whole New Testament is an arbor over which this doctrine creeps like aluxuriant vine full of the purple clusters of consolation. James, John and Peter followed Christ into the mountain. A light fails from heaven on

that you take this theory of future recogni-tion out of the realm of speculation and surmise into the region of positive certainty, and no more keep saying: "I hope it is so. I have an idea it is so. I guess it is so." Be able to say, with all the contracted energy of body, mind and soul, "I know it is so."

There are in addition to these Bible arguments other reasons why I accent this theory. ments other reasons why I accept this theory.

TEXT: "I shall go to him."-II Samuel In the first place, because the rejection of it implies the entire obliteration of our memory.

You know very well that our joy in any burst of heavon's great orchestra. Know it! Alas for David the king. He can better sleep nor eat and lies prostrated on his face directions and walling until the palacerings with the outery of woe.

What are courtly attendants, or victorious song with less than four ears. We want theory into your heart, it would with the outery of wee.

What are courtly attendants, or victorious armies, or conquered provinces under such circums ances? What to any parent is all splendid surrounding when his child is sick? Seven days have passed on. There in that great house two cyclids are gently closed, two little feet quied, one heart still. The servants come to bear the tidings to the king, but they cannot make up their minds to tell him, and they stand at the door whispering about the matstand at the door whispering about the mat-ter, and David hears them, and he looks up soul shall have a million eyes. It will be

light. There would be a forge somewhere affirms it. In all lands and ages this theory that with silver hammer would weld the broken links. In a city where the hoofs of the pale horse never strike the pavement he would clasp his lost treasure. He wipes a sentiment, a feeling, an anticipation.

Away the tears from his eyes, and he clears the choking grief from his throat and existing the sentiment, a feeling, and anticipation, and the choking grief from his throat and existing the sentiment. laims, "I shall go to him."

Was David right or wrong? If we part on would not part with a great deal to purchase earth, will we meet again in the next world? a meeting with Orpheus and Homer? If it "Well," says some one, "that seems to be an be true that this is to be the consequence of

impossibility. Heaven is so large a place we never could find our kindred there." Going into some city, without having appointed a time and place for meeting, you might wander around for weeks and for months, and purhaps for years, and never see each other, and haps for years, and happen for years, and ha heaven is vaster than all earthly cities to eye, or the length of the hair, or the facial gether. And how are you going to find your departed friend in that country? It is so vast a realm. John went up one mountain of inspiration, and he looked off upon the multitude, and he said, "Thousands of thousands."

The country of the length of the hair, or the facial proportions? Oh, no. It is by the disposition as well, by natural affinity, using the word in the very best sense and not in the spiration, and he said, "Thousands of thousands." tude, and he said, "Thousands of thousands."
Then he came up upon a greater altitude of inspiration and looked off upon it again, and he said. "Ten thousand times ten thousand."

The said. "Ten thousand times ten thousand."

The said. The said is the said is the said is the said is the said. The said is the said. The said is the he said, "Tenthousand times ten thousand."
And then he came on a higher mount of independent of again, and he said, so delirious that he will not know his own so delirious that he will not know his "A hundred and forty and four thousand friends, but will we be blasted with such and thousands of thousands." And he came insufferable idiocy that, standing beside our on a still greater height of inspiration, and best friends for all eternity, we will never

multitude that no man can number."

Now, I ask how are you going to find your friends in such a throng as that? Is not this idea we have been entertaining, ually indebted. The joy of heaven, we are gnition of friends in heaven a guess, a told, is to be inaugurated by a review of a whim, or is it a granific foundation life's work. These Christian men and women who have been tolling for Christ, have they seen the full resuit of their work? Oh,

and the entire nature thrill. Stanti we know each other there? I get letters atmost every month asking me to discuss this subject. I get a letter in a bold, scholarly hand, on gill edged paper, asking he to discuss this question, and I say, "Ab, that is a curious man, and he wants a curious question solved."

The stanting he was a faithful minister preaching the gespel all the time. He died, and died amid discouragements, and went home to God, for no one ever doubted that John Vredenburgh was a good Christian minister. A little while after his death minister, a great awakening in Somerville. and he wants a curious question solved!"
But I get another letter. It is written with a trembling hand and on what seems to be a torn out leaf of a book, and there and here is the mark of a tear, and I say, "Ob, that is a broken heart, and it wants to be comforted!"
The object of this sermon is to take this theory out of the region of surmise and their religious impression from the ministry of John Vredenburgh. Will that good Christian man, before, the throne of God never theory out of the region of surmise and speculation into the region of positive certainty. People say: "It would be very pleasant if that doctrine were true. I hope it may be true. Perhaps it is true. I wish it were true." But I believe that I can bring a secondary of argument to bear upon and knowing not God. I took un Doddridge's

iay the keel and make the framework of the very best materials—the keelson, stanchions.

den and Berlin, but his conversation implies it. And so this Bible does not so positively state this theory as, all up and down its chapter, take it for granted.

What does my text imply? "I shall go to him." What consolation would it be to David to go to his child if he would not know him? Would David have been allowed to record this anticipation for the inspection of all ages if it were a groundless anticipation? We read in the first book of the Bible: Abraham died and was gathered to his people.

I see a soul entering heaven at last, with covered face at the idea that it has done so little for Christ and feeling borne down with unworthiness, and it says to itself, "I have no right to be here." A voice from a throne says: "Oh, you forget that Sunday-school class you invited to Christ! I was one of them." And another voice says: "You forget that man." And another says: "You forget that sick one to whom you gave medi-

New Testament is an arbor over which this doctrine creeps like a luxuriant vine full of the purple clusters of consolation. James, John and Peter followed Christ into the mountain. A light fails from heaven on that mountain and lifts it into the glories of the celestial. Christ's garments glow and lift face shines like the sun. The door of heaven swings open. Two spirits come down and alight on that mountain. The disciples look at them and recognize them as Moses and Elias. Now, if these disciples standing on the earth could leeggize these two spirits who had been for years in heaven, do you tell me that we, with our heavenly eyespit, will not be able to recognize those who have gone out from among us only five, tentwenty, thirty years ago?

The Bible indicates over and over again that the angels know each other, and then the angels, and if the angels have the power of recognition, shall not we, who are to be higher than they in the next resaim, have as good eyesight and as good eapacity? What did Christ mean in the course of the members did not know each other. The Bible describes heaven as a great home circle where the members did not know each other. The Bible describes death as a sleep, if we know can other before we go to sleep, shall we not know each other a great deal better then than now, "For now," says the apostle, "we see through a glaze darkly, but then face to face." It will be my purified, dour and the door opens, and there comes in the evening hour there is a knock at the apostle, "we see through a glaze darkly, but then face to face." It will be my purified, where seeming hour there is a knock at the apostle, "we see through a glaze darkly, but then face to face." It will be my purified, dour and the door opens, and there comes in the evening hour there is a knock at the apostle, "we see through a glaze darkly, but then face to face." It will be my purified, dour and the door opens, and there comes in the comment of the c

enthroned and glorified body gazing on your purified, enthroned and glorified body.

Now, I demand, if you believe the Bible, not seen him, and no sooner do you make up your mind that it is certainly he than you eap up, and the question is. Who shall give him the first embrace? That is my idea of heaven -a great home circle where they are waiting for us. Oh, will you not know your mother's voice there? She who had always called you by your first name long after others had given you the formal "mister?" You were never anything but James or John, or George or Thomas, or Mary or Florence to her. Will you not know your child's voice? She of the bright eye and ruddy cheek and the quiet step, who came in from play and flung herself into your lap, a very shower of mirth and heavity? Why the six

Now I bring you this glorious consolation

O heaven! Sweet heaven! You do not ter, and David hears them, and he looks up and says to them: "Is the child dead?" 'Yes, he is dead."

David rouses himself up, washes himself, puts on new apparel and sits down to food. What power hushed that tempest? What strength was it that lifted up that king whom grief had dethroned? Oh. It was the possession of that durling child. No grave, digger's spade could hide him. The wintry blasts of death could not put out the bright light. There would be a force somewhere sould shall have a million eyes. It will be immortality gazing on immortality—ransomed spirit in colloquy with ransomed spirit in colloquy with ransomed spirit he child word, you place side by side the faces of the loved ones who are gone and in that irradiation of light and loves and beauty and joy you spell it out as never before, in spirit he colloquy with ransomed spirit he c

when once you meet them!

Ob, how different it is on earth from the way it is in heaven when a Christian dies! We say, "Close his eyes." In heaven they say, "Give him a palm." On earth we say, "Let him down in the ground." In heaven they say, "Hoist him on a throne." On earth it is, "Farewell, farewell." In heaven It is. "Welcome, welcome." And so I see a Christian soul coming down to the river of death, and he steps into the river, and the water comes up to the ankle. He says, "Lord Jesus, is this death?" "No," says Christ, "this is not death." And he wades still deeper down into the waters until the flood comes to the knee, and he says, "Lord Jesus, tell me, tell me, is this death?" And Christ says, "No, no; this is not death." And he wades still farther down until the wave comes to the girdle, and the soul says, "Lord Jesus, is this death?" "No," says Christ, Jesus, is this death?" "No," says Christ,
"th's is not." And deeper in wades the soul
till the billow strikes the lip, and the departing one cries, "Lord Jesus, is this death?" No," says Christ, "this is not." But whe Christ had lifted this soul on a throne of glory, and all the pomp and joy of heaven came surging to its feet, then Christ said, 'This, O transported soul, this is death!'

MILLIONS FOR HIS ENGINE. Grant Bramble, Inventor of the Rotary,

Has Received \$6,700,000. The sale of Grant Bramble's rotary engine The sale of Grant Bramble's rotary engine to the Atlen syndicate, of London, England, has been consummated, and the Sleepy Eye (Min.) inventor has letters of credit on the Bank of England for \$6.700,000. The amounts paid were: For the English patent. \$1,600,000; for France and Germany, \$2,000,000; for the United States, \$3,100,000.

These amounts and the fact of the receipt of the letters of credit were verified by the inventor. Mr. Bramble is telegraph opera-tor and station agent at Sleepy Eye, and was

lately elected Alderman. In speaking of his invention be said: "I first got the idea of a rotary engine from the turbine wheel. I could not see why steam could not do what water did, especially when steam had qualities which water lacked, and they were essential. know that when a little turbine is hit by a column of water no bigger than your pencil something had to go. It took many models and a great many failures to get the thing

right. Finally tabout five years ago, I hit the machine suctantially as it is to-day. "The Allen Engineering syndicate, at the head of which is F. H. Allen, of the Allen Steamship Company, of Liverpool, has pur-chased the right for the machine for Europe

and the United States. BIG GOLD BELT IN ALASKA.

The Precious Metal Found in a Large Tract of Territory.

Director Walcott. of the Geological Survey, reports to the Secretary of the Interior that there is an enormous gold belt in Alaska. The report tells of an expedition that was sent out by the Geological Survey to deter-mine the gold and coal deposits along the line of the Alaskan coast. A second expedi-tion followed in May, 1896, going to the gold fields of the Yukon River to investigate the report that there were large placer deposits along the stream beds. The party traversed the valley of the

Yakon from the British boundary on the east to the mouth of the river on the west. All of the well-known placer deposits were examined and the origin of the gold in them was traced to the quartz veins along the head waters of the various streams entering the Yukon. Sufficient data were secured to establish the presence of a gold belt 300 miles in length in Alaska, which enters Alaska near the mouth of Forty Mile Creek, and extends westward across the Yukon valley at the Ramparts.

TREASURE TROVE.

A New Jersey Carpenter Finds a Fortune of Nearly \$25,000 in an Old Box.

While working on an old building of the Hayes property, two miles from Port Eliza-beth, N. J., Somers Cole, a carpenter of the latter place, found a fortune secreted in the iatter place, found a fortune secreted in the caves of the structure. The fortune was found in a long box and was in the shape of bonds, mortgages, gold and silver coin and large rolls of paper money, and amounted to nearly \$25,000.

Cole was extremely happy over the find, but it will probably not benefit him much, as Lawyer H. O. Newcomb, of Millville, says he was the administrator of the Hayes estate and will take charge of the box.

The fortune will be claimed by Lorenze Hayes, of Millville, who states that he is the oldest living heir. He says that he and his sister searched for the money up to ten years ago, and then gave it up in disgust.

THEATRE HATS MUST GO.

Chicago Imposes a Fine of \$3 Each on

Millinery Exhibits.

Hereafter it will cost \$3 to obstruct the view of the stage during a theatrical performance in Chicago with a floral or zoological exhibit or the "sweetest" millinery confection that ever got away from Paris.

Mayor Swift vetoed Alderman Plotke's ordinance tabooing all kinds of hats during theatrical performances, and suggested the \$3 substitute which Corporation Counsel Beal and the various theatrical managers of the city agreed upon. The ordinance was passed by an almost unanimous vote in the City Council.

A Novel Tombstone.

Major Jacob Crosthwait, a silver Demo-erat, who died recently at his home in Con-nersville, Ky., in his will requested that a monument be erected over his grave with a base of silver, on which should be inscribed, "Free silver at the ratio of 16 to 1."

A Russian Tragedy.

It is reported that the Czar of Russia beekoned to a gardener working in a park at
Tsars Koeseloe, and the guard, seeing the
man running toward the Czar, shot him dead,
supposing that he was a would-be assiignt.
The Czar was deeply affected.

The Meaning of It.

Very often we give the wrong meaning to a word and thereby make serious mistakes. For instance, the true and literal meaning of litself or anybody else. the word rheumatism is "aches or pains of the muscles, bones and joints of the human body." It is general and not specific. Also the word relief does not mean cure. Reflet may be but a short cessation of pain. But when we say St. Jacobs Oil cures rheumatism promptly and permanently, we mean it con-quers pain quickly with no return of it, unless the sufferer gives cause for a new attack, and then it will cure again. It matters not whether it is chronic, acute or inflammatory, it will cure. That is sure, be sure of it.

A fool finally hangs himself, if given enough rope, but he makes a lot of trouble for others before he does it.

\$100 Reward. \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. liall's Catarrh stages, and that is Catarrh. Ital's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. Cheney & Co., Toledo, O. Noid by Drugists, 75c.

Hali's Family Pills are the best

How many fathers and mothers make reigion such a cruel thing that their children

CASCARETS stimulate liver, kidneys and bowels. Never sleten, weaken or gripe; 10c. The man who would be wise, roust shi a

the feet of those who are wise, Mrs. Winslaw's Southing Symptor children teething, softens the gum a reduces inflamma-tion, allays pain, curves wind colic. 25c. a bottle. The hotter the fire, the sooner the enemy

Piso's Cure is the medicine to break up children's Coughs and 'olds, Mrs. M. G. BLUNT, Sprague Wash., March 8, 1834.

will be out of ammunition.

done our prayerful best.

We have done too little, when we have no

#### BUCKINGHAM'S DYE

For the Whiskers. Mustache, and Eyebrows.

In one preparation. Easy to apply at home. Colors brown or black. The Gentlemen's favorite, because satisfactory,

tools by all Bruggists.

Just try a 10c. box of Cascarets, capity ca-hartic, finest liver and bowel regulator made.

Self-righteousness never has any mercy on

FITS stopped free and permanently cured. No fits after first day's use of Dr. Klink's Guest Neives Resonance. Free Firstal bottle and trestise. Send to Dr. Kline, 631 Arch St., Philo., Pa

We will always find good, when we look or it with a good heart,

St. Vitus' Dance. One bottle Dr. Fenner Specific cures. Circular, Fredonia, N. Y. The man who controls himself, may hope to reform other men.

WHEN billous or costive, est a Cascaret, candy cathartic; ours guarantee it No., Dic Some people look happlest when they have bad news to tell.

If afflicted with sore eyes use Dr. Issac Thom-on's Eye water. Druggists sell at 250 per bottle If there is good in us, it will being out

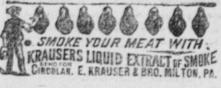
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#### WINSTON MFG. CO., Winston, N. C. Money in Chickens

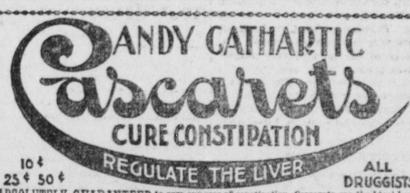


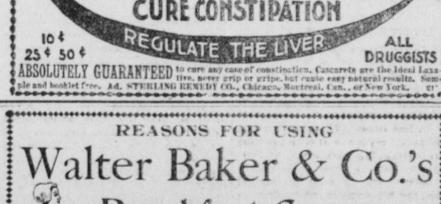
Drilling Machines for any depth.

Late Improvements. All Money Maners LOOMIS & NYMAN, Timin, Ohic.



\$20 s 100 for your neighbors' addresses. Romance magazine, New York OPIUM TARIT DRUNKENNESS





Breakfast Cocoa. Because it is absolutely pure. Because it is not made by the so-called Dutch Process in which chemicals are used.

Because beans of the finest quality are used. Because it is made by a method which preserves unimpaired the exquisite natural flavor and odor of the beans. Because it is the most economical, costing less than one cent

Be sure that you get the genuine article made by WALTER BAKER & CO. Ltd., Dorchester, Mass. Established 1780. 



D. C., asserts that he suffered for many years with dyspepsia, indigestion and biliousness. He tried every known remedy, consulted many physicians with the hope of getting cured or even relief, but nothing seemed to relieve him. After meals he would feel as if a ball of lead was lodged in his stomach, tired and listless, as though life was scarcely worth living. Finally he was attracted to the ad of

and concluded to try them. After taking the first two or three he was surprised to find the relief they gave and soon he felt like a new man. He has never been without Ripans Tabules since, nor has he suffered since.