Our libraries are adorned with an elegant literature addressed to young men, pointing out to them all the dangers and perils of life—complete maps of the voyage, showing all the rocks, the quicksands, the shoals. But suppose a man has already made shipwreck; suppose he is already off the track; suppose he has already gone astray. How is he to get back? That is a field comparatively untruched. Increose to address myself to such get back? That is a field comparatively untouched. I propose to address myself to such. There are those in this audience who, with There are those in this audience who, with every passion of their agonized soul, are ready to hear such a discussion. They compare themselves with what they were ten years ago, and cry out from the bondage in which they are incarcerated. Now, if there be any here, come with an earnest purpose, yet feeling they are beyond the pale of Christian sympathy, and that the sermon can hardly be expected to address them, then, at this moment, I give them my right hand, and call them brother. Look up. There is glorious and triumphant hope up. There is glorious and triumphant hope for you yet. I sound the trumpet of Gospel deliverance. The church is ready to spread a banquet at your return, and the hierarchs of heaven to fall into line of bannered pro-cession at the news of your emancipation. So far as God may help me, I propose to show what are the obstacles of your return, and then how you are to surmount those obstacles. The first difficulty in the way of obstacles. The first difficulty in the way of your return is the force of moral gravitation. Just as there is a natural law which brings down to theearth anything you throw into the air, so there is a corresponding moral gravitation. In other words, it is easier to go down than it is to go up; it is easier to do wrong than it is to do right. Call to mind the comrades of your boyhood days—some of them good, some of them bad—which most affected you? Call to mind the anecdotes that you have heard in the last five or ten years—some of them are noted. five or ten years—some of them are pure and some of them impure. Which the and some of them impure. Which the more easily sticks to your memory? During the years of your life you have formed certain courses of conduct—some of them good, some of them bad. To which style of habit did you the more easily yield? Ah, my friends, we have to take but a moment of self-inspection to find out that there is in all our souls a force of moral gravitation! But that gravitation may be resisted. Just as you may pick up moral gravitation! But that gravitation may be resisted. Just as you may pick up from the earth something and hold it in your hand toward heaven, just so, by the power of God's grace, a soul fallen may be lifted toward peace, toward pardon, toward heaven. Force of moral gravitation in every one of us, but power in God's grace to overcome that force of moral gravitation. ree of moral gravitation.

The next thing in the way of your return is the power of evil habit. I know there are those who say it is very easy for them to give up evil habits. I do not believe them. Here

chantment has lifted a world of beauty and joy on his soul? He has gone back to tobacco!

Oh, the fact is, as we all know in our own experience, that habit is a taskmaster; as long as we obey it, it does not chastise us; but let us resist, and we find we are to be lashed with scorpion whips and bound with ship cable, and thrown into the track of bone-breaking Juggernauts! During the war of 1812 there was a ship set on fire just above Niagara Falls, and then, cut loose from its moorings, it came on down through the night and tossed over the falls. It was said to have been a scene brilliant beyond all description. Well, there are thousands of men on fire of evil habit, coming down through the rapids and through the awful night of temptation toward the eternal plunge. Oh! how hard it is to arrest them. God only can arrest them. Suppose a man after five, or ten, or twenty years of evil doing, resolves to do right? Why, all the forces of dar ness are allied against him. He cannot sleep nights. He gets down on his knees in the midnight and cries, "God help me?" He bites his lip. He grinds his teeth. He clenches his fist in his determination to keep his purpose. He dare not look at the bottles in the window of a wine store. It was one long, bitter, exhaustive, hand to hand fight, with inflamed, tantalizing and merciless habit. When he thinks he is entirely free, the old inclinations pounce upon him like a pack of hounds with their muzzles tearing away at the flanks of one poor reindeer. In Paris there is a sculptured representation of Bacchus, the god of revelry. He is riding on a panther at full leap. Oh, how suggestive! Let every one who is speeding on bad ways understand he is not riding a docile and well-broken steed, but he is riding a monster, wild and bloodthirsty, going at a death leap.

How many there are who resolve on a better life and say: "When shall I swake?" But seized on hy thesis old habit.

death leap.

How many there are who resolve on a better life and say: "When shall I awake?" But, seized on by their old habits, cry: "I will try it once more: I will seek it yet again!" Years ago there were some Princeton students who were skating, and the ice was very thin, and some one warned the company back from the air hole, and finally warned them entirely to leave the place. But one young man with bravado, after all the rest had stopped, cried out: "One round more?" He swept around and went down, and was brought out a corpse. My friends, there are thousands and tens of thousands of men losing their souls in that way. It is the one round more.

REV. DR. TALMAGE.

will shake off my old associates, and I will find Christian companionship." And he appears at the church door some Sabbath day, and the usher greets him with a look, as much as to say: "Why, you here? You are the last man I ever expected to see at church! Come, take this seat right down by the door!" Instead of saying: "Good morning; I am glad you are here. Come; I will give you a first rate seat, right up by the pulpit." Well, the prodigal, not yet discouraged, enters the prayer meeting, and some Christian man, with more zeal than common sense, says: "Glad to see you. The dying thief was saved, and I suppose there is mercy for you." The young man, disgusted, chilled, throws himself back on his dignity, resolved he never will enter the house of God again. Perhaps not quite fully discouraged about reformation, he sides up by some highly respectable man he used to know going down the street, and immediately the respectable man has an errand down some other street! Well, the prodigal, wishing to return, takes some memprodigal, wishing to return, takes some memprodigal.

his passions, he cries out: "I will seek it yet again. I will try it once more."

Our libraries are adorned with an elegant literature addressed to young men, pointing out to them all the dangers and perils of life—complete maps of the voyage, showing all the rocks, the quicksands, the shoals. But the rocks, the quicksands the shoals.

Oh, how few Christian people understand how much force and Gospel there is in a good, honest handshaking! Sometimes, when you have felt the need of encouragement, and good, honest handshaking! Sometimes, when you have felt the need of encouragement, and some Christian man has taken you heartily by the hand, have you not felt that thrilling through every fibre of your body, mind and soul, an encouragement that was just what you needed! You do not know anything at all about this unless you know when a man tries to return from evil courses of conduct, he runs against repulsions immunerable. We say of some man, he lives a block or two from the church, or half a mile from the church. There are people in our crowded cities who live a thousand miles from the church. Vast deserts of indifference between them and the house of God. The fact is, we must keep our respectability, though thousands and tens of thousands perish. Christ sat with publicans and sinners. But if there comes to the house of God a man with marks of dissipation upon him, people throw up their hands in horror, as much as to say: "Isn't it shocking?" How these dainty, fastidious Christians in all our churches are going to get into heaven I don't know, unless they have an especial train of cars, cushioned and upholstered, each one a car to himself! They can not go with the great herd of publicans and sinners. Oh, ye, who curl your lip of scorn at the fallen. I tell you plainly, if you can not go with the great herd of publicans and sinners. Oh, ye, who curl your lip of scorn at the fallen, I tell you plainly, if you had been surrounded by the same influences, instead of sitting to-day amid the cultured and the refined and the Christian, you would have been a crouching wretch in stable or ditch, covered with filth and abomination! It is not because you are naturally any let. It is not because you are naturally any better, but because the mercy of God has protected you. Who are you, that brought up in Christian circles, and watched by Christian parentage, you should be so hard on the fallen.

I think men also are often hindered from return by the fact that churches are too anxious about their membership and too anxious about their denomination, and they rush out when they see a man about to give up his sin and return to God, and ask him how he is going to be baptized, whether by sprinkling or by immersion, and what kind of a church he is going to join. Oh, my friends! It is a poor time to talk about Fresbyterian cate-chisms, and Episcopal liturgies, and Methodist love-feasts, and baptisteries to a man that is coming out of the darkness of sin into the glorious light of the Gospel. Why, it reminds us of a man drowning in the way and reminds us of a man drowning in the sea, and a lifeboat puts out for him, and the man in

husband, "or there will not be enough to go all around for the children; cut the slices thin." Blessed be God, there is a full loaf for every one that wants it; bread enough and to spare. No thin slices at the Lord's table. I remember when the Master Street hoseital, in Philadelphia, was opened during the war, a telegram came saying: "There will be three hundred wounded men to-night; be ready to take care of them," and from my church there went in some twenty or thirty men and women to look after these poor wounded fellows. As they came, some from one part of the land, some from another, no one asked whether this man was from Oregon, or from Massachusetts, or from Minnesota, or from Massachusetts, or from Minnesota, or from Massachusetts, or from Minnesota, or from Another, no one asked whether this man was from Oregon, or from Massachusetts, or from Minnesota, or from Massachusetts, or from Minnesota, or from Another, no one asked whether this man was from Oregon, or from Massachusetts, or from Minnesota, or from Massachusetts, or from Minnesota, or from Another, no one asked whether this man was from Oregon, or from Massachusetts, or from Minnesota, or from Another, no one asked whether the only question was how to take off the against get administer the cordal. And when a soul comes to God He does not ask where your guilt. Comfort for all your troubles. Then, also, I counsel you, if you want to get back, to quit all your bad associations. One unholy intimacy will fill your soul with moral distemper. In all the ages of the church there has not been an instance where a man kept one evil associate and was reformed million of the race not one instance. Go home to-day, open your desk, take out letter paper, stamp and envelope, and then write a letter something like this:

"My old companions: I start this day for leaven. Until I am persuaded you will join me in this, farewell."

Then sign your name, and send the letter with the first post. Give up your bad companions, or five young man?

I counsel you also seek Ch

counsel. Cather up all the energies of body, mind and soul, and appealing to God for success, declare this day everlasting war against all drinking habits, all gambling practices, all houses of sin. Half-and-half work will amount to nothing; it must be a Waterloo. Shrink back now and you are lost. Push on and you are saved. A Spartan general fell at the very moment of victory, but he dipped his finger in his own blood and wrote on a rock near which he was dying, "Sparta has conquered." Though your struggle to get rid of sin may seem to be almost a death struggle, you can dip your finger in your own blood and write on the Rock of Ages, "Victory through our Lord Jesus Christ."

Oh, what glorious news it would be for

Oh, what glorious news it would be for some of these young men to send home to their parents. They go to the postoffice every day or two to see whether there are any letters from you. How anxious they are to hear.

Some one said to a Grecian general: What was the proudest moment in your "What was the proudest moment in your life?" He thought a moment, and said: "The proudest moment of my life was when I "The proudest moment of my life was when I sent word home to my parents that I had gained the victory." And the proudest and most brilliant moment in your life will be the moment when you can send word to your parents that you have conquered your evil habits by the grace of God and become eternal victor. Oh, despise not parental anxiety! The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you and find them gone from the house, and gone from the field, and gone from the neighborhood. Cry as loud for forgiveness as you may over the mound in the churchyard, they will not answer. Dead! Dead! And then you will take out the white lock of hair that was cut from your mother's brow just before they from your mother's brow just before they buried her, and you will take the cane with which your father used to walk, and you will think, and think, and wish that you think, and think, and wish that you had done just as they wanted you to, and would give the world if you had never thrust a pang through their dear did hearts. God pity the poor young man who has brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Better if he had never been born—better if, in the first hour of his life, inteed of being leid. if he had never been born—better if, in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he had been coffined and sepulchered. There is no balm powerful enough to heal the heart of one who has brought parents to a sorrowful grave, and who wanders about through the dismal cemetery, rending the hair, and wringing the hands, and crying: "Mother! mother!" Oh, that to-day by all the memories of the past and by all the hopes of the future, you would yield your heart to God. May your father's God and your mother's God be your God forever!

Wonders of a Cheap Restaurant.

At some of the plain, cheap, American restaurants so plentiful in New York, you have four or five kinds of soup, as many, perhaps, of fish, half a dozen roasts, and an ample array of made dishes, pie, puddings, etc., and all the vegetables, canned or fresh, in ordinary use anywhere. Yet the entire kitchen is no bigger than that of an ordinary house, and one, or at most two, assistants to wash dishes is all the help the one plain cook requires. How is this possible? Stand aside and see. Here comes a waiter with an order for The next thing in the way of your return is the power of evil habit. I know there are those who say it is very easy for them to give up evil habits. I do not believe them. Here is disgracing his family, destroying his property, ruining him, body, mind and soul. If that man, being an intelligent man, and loving his family, could easily give up that habit, would he not do so? The fact that he does not give it up proves that it is hard to give it up. It is a very easy thing to sail down stream, the torow it? As long as we yield to the evil inclinations in our hearts, and our bad vegetable soup, made by boiling bones state carrying you with great force; but suppose you turn the boat up stream, is itso easy
then to row it? As long as we yield to the
will nellinations in our hearts, and our heal
habits, we are sailing down stream; but the
the rapide has to row, we put our boat in
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trapid death of him that dieth."

Blessed be God for such a Gospel as this:
"Cut the slices thin," said the wife to the husband, "or there will not be enough to go all around for the children; cut the slices thin." Blessed be God, there is a full loaf for and cold, and vanishes before the blast from his oven. The boiled rice of the from his oven. The boiled rice of the curry or soup, with milk, sugar, and a little nutmeg, is straightway rice-pudding. Tapioca and sago come out of the same dish, and it is a wonder how he remembers all the names he calls his cottage-pudding by .- Argouant.

Two Comparisons.

Simon Greenleaf, the eminent jurist, who for fourteen years previous to his appointment as professor in the Harvard Law School was a practicing lawyer in Portland, had a charming daughter. A foppish young man named Barrel, meeting her at a social gathering in this city one evening in early spring, remarked to her that he had that day seen in Deering's woods something that reminded him of her. When asked what it was he said, "A green leaf." "And I saw something this morning from my window that reminded me of you, remarked Miss Greenleaf. "May I ask what it was?" asked the youth. "An empty barrel!"—Portland (Me.) Transcript.

Gathering Ginseng.

People in the vicinity of Phœnicia, N. Y., and the Catskill Mountains are finding lucrative employment in gathering

The dealers sell the roots to New York exporters, who in turn ship the product to China, where it holds a high place among medicines as a preservative of health.

The roots are being found in abundance, and if prices rule high until the close of the season the people engaged in digging the herb will have made a round sum of money .- New York Herald.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JULY 28.

Lesson Text: "Israel Asking for a King," 1 Sam. viii., 4-20-Golden Text: 1 Sam. viii., 19-Commentary.

4. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah." After the defeat of the Philistines recorded in the last lesson, they troubled Israel no more all the days of Samuel, for the hand of the Lord was against them; there was peace also between Israel and the Amorites (chap. vii., 13, 14), so that their repentance and reliance upon the Lord brought them victory over their enemies, and peace and prosperity because the Lord was with them. Samuel was the Lord's representative in their midst, and sought their true welfare in the sight of God. As their judge he went in circuit from year to year to Bethel, Gilgal and Mizpeh, and had his home at Ramah, or Ramanthaim Zophim, in Mount Ephraim, where also his father and mother had lived, and where he in due time died and was buried (I Sam. i., 1; xxv., 1) after having anointed to their office the first two Kings over all Israel, Saul and David. Samuel's house and altar unto the Lord at Ramah (chap. vii., 17) remind us of Abraham's tent and altar (Gen. xii., 8; xiii., 18); as pilgrims here we should be well content with any place of sojourn that the Lord may give us, but be sure to have in the home an altar unto the Lord, a whole hearted reliance upon the merits of His sacrifice, and constant communion with Him.

5. "Make us a King to judge us like all the nations." God had chosen Israel that they might be unto Him a peculiar treasure above all people—a kingdom of priests, an holy nation (Ex. xix., 5, 6), or, as Balaam said: "The poople shall dwell alone and shall not be reckoned among the nations" (Num. xxiii., 9). God had made them higher than all nations. He Himself was their King; His power was their strength, His presence their giory, and this request was like saying: "We do not care to be so different from other nations; let us have a King that we can see and let us be like other people."

6. "The thing displeased Samuel, * * * Samuel prayed unto the Lord." Samuel was one with God; from a child he had ministered to the Lord, 4. "Then all the elders of Israel gathered

xxiii., 5-8; Lu. i., 32, 33).

8. "They have forsaken Me and served other gods; so they do also unto thee." Samuel seems to have felt that they were turning against him, and that it was poor treatment of him even if he was told to ask for a King of him even if he was told to ask for a King to take his place; this was a natural feeling, and we are all apt to give way to it, but the servant of the Lord must remember that when he is despised or rejected or persecuted for the truth's sake, that it is the Lord who is thus treated and not the servant merely, and the Lord will see to it (Luke x., 16; Acis ix., 4, 5). So the Lord encourages Samuel by telling him that this conduct of Israel is nothing new, that it is just the way they have acted ever since they left Egypt, and that in his being thus treated he is enjoying fellowship with the Lord whose servant he is.

9. "Hearken unto their voice, " * * yet

protest solemnly." God wants cheerful, willing service, the love of Christ constraining; He does not love that which is done grudgingly. "The Lord loveth a cheerful giver," ingly. "The Lord loveth a cheerful giver," in spiritual as well as in temporal things; but when He sees His people bent on having their own way. He sometimes gives them their request though it brings leanness into their souls. (Ps. cvi., 15.)

10. "Samuel told all the words of the Lord unto the people." Just as when, as a child, he told Eli every whit of the Lord's message (chap. iii., 18), even though it was a message

(chap. iii., 18), even though it was a message of judgment, so now he declares faithfully all the words of the Lord. He is no man pleaser, he will speak the Lord's message faithfully (Gal. i., 10; Jer. xxiii., 28), leaving results to God.

11. "This will be the manner of the King that shall reign over you." A God of love whi not let His people rush into ruin blindly. Many a year did Noah tell the people plainly of the judgments that would surely come if they continued in their sins. Even Pharaoh, who boasted that he knew not Jehovah, was not overthrown without many a warning. who beasted that he knew not Jehovah, was not overthrown without many a warning. If Israel will have a King in place of God they must know beforehand how he will treat them and what they may expect from him. 11-17. "He will take." Six times in these verses are these three words repeated; it is the number of a perfect oppressor as 696 is the number of the last great oppressor of the people of God ere the kingdom comes (Rev. Xiii., 18). Contrast the seven "I wills" of God in Ex. vi., 6-8; Lev. xxvi., 3-13, and notice how God is always giving while this notice how God is always giving while this King is said to be always taking, and not once is he spoken of as giving. Not only will he be an oppressor of the people, but he will be a robber of God, for it is twice said (vs. 15, 17) that he will take the trade

God's special portion (see Lev. xxvii., 30, 32), and appropriate it to himself. If it should be asked: "Will a man rob God?" see the question and answer in Mal. iii., 8, and ask

be asked: "Will a man rob Gody" see the question and answer in Mal. iii., 8, and ask your own beart if you are in any way appropriating to your own use, either of time or money, that which belongs to God.

18. "And ye shall cry out in that day, because of your King, which ye shall have chosen you; and the Lord will not hear you in that day." God fills His people with such blessings that they cry out and shout for joy (laa. xii., 6), but this will be a cry because of oppression, and inasmuch as they voluntarily accept the oppressor instead of the deliverer, they are told that it will be vain for them to cry unto the Lord. (Prov. i., 25-25; Isa. i., 15; Mic. iii., 4). As we sow we must reap (Gal. vi., 7; Hos. viii., 7).

19. "Nay, but we will have a King over us." Thus, though fully forewarned, they persist in their mad career, determined to have their own way regardless of consequences. Faithful Samuel is to them a man of a past age, he is behind the times, good old man, but in their estimation now in his dotage; so like the people in the days of Jeremiah they seem to say: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth."

20. "That we may be like all the nations." Thus our lesson begins and ends. They want a man rather than God, a visible King to rule over them, go before them, and fight their battles. In Deut. i. 30, it is written, "The Lord your God, which goeth before you, He shall fight for you;" so also in Ex. xiv., 14: Josh. xxiii., 10. But they take these very words and ask for a man who shall do this for them instead of God, deliberately reject-

Josh. xxiii., 10. But they take these very words and ask for a man who shall do this for them instead of God, deliberately rejecting the Almighty who redeemed them and asking for an arm of flesh to lean on; and they were the people of God, exalted above all the nations by His wonderful works on their behalf, that they might magnify His name among men and glorify Him. But they now ask to be excused from being such a peculiar people and beg to be allowed to come down on a level with other people. If the conduct of lat church or Sunday-school or Society of Caristian Endeavor which condescends to worldly ways of raising money, or pretending to do the Lord's work, is not here pictured forth them my spiritual vision is dim. Let us trust in the Lord and honor Him and rejoice to be a peculiar people.—Lesson Helper.

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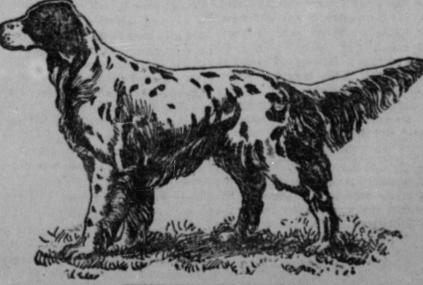
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