REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN DAY SERMON.

Subject: "Other Sheep I Have."

TEXT: "Other sheep I have which are not of this fold."-John x., 16.

There is no monopoly in religion. The grace of God is not a nice little property fenced off all for ourselves. It is not a king's park, at which we look through a barred gateway, wishing we might go in and pluck the flowers and look at the deer and the statuary. It is a father's orchard, and there are hear to be down and gater to swing open. statuary. It is a father's orchard, and there are bars to let down and gates to swing open. statuary. It is a father's orchard, and taker are bars to let down and gates to swing open. In my boyhood days, next to the country schoolhouse where I went, there was an apple orchard of great luxuriance, owned by a very lame man who did not gather the apples, and they went to waste by scores of bushels. Sometimes the lads of the school, in the sinfulness of a nature inherited from our first parents, who fell through the same temptation, would climb over the fence and take some of these apples, and not with standing the fact that there was a surplus, and all going to waste, the owner of that orchard, reckies of making his lameness worse, would take after these lads and shout, "Boys, drop those apples or I'll set the dog on you."

Now there are Christians who have severe guard over the Church of God. They have a rough and unsympathetic way of treating

guard over the Church of God. They have a rough and unsympathetic way of treating outsiders. It is a great orchard into which God would like to have all the people come and take the richest and the ripest fruit, and the more they take the better He likes it. But there are those who stand with a hard and severe nature grantling the Church of and severe nature guarding the Church of God, and all the time afraid that some will get these apples when they really ought not

Have you any idea that because you were Have you any idea that because you were baptized at eight months of age, and because you have all your life been surrounded by hallowed influences, you have a right to one whole side of the Lord's table, spreading yourself out so nobody else can sit there? You will have to haul in your elbows, for there will come a great multitude to sit at the table and on both sides of you. You are not going to have this monopoly of religion. "Other sheep have I which are not of this fold."

fold."

McDonald, the Scotchman, has on the Scotch hills a great flock of sheep. McDonald has four or five thousand head of sheep. Some are browsing on the heather, some are on the hills, some are in the valleys, a few are in the yard. One day Cameron comes over to McDonald and says: "McDonald, you have thirty sheep. I have been counting them." "Oh, no" says McDonald. "I have four or five thousand." "Ah?" says Cameron "you are mistaken. I have just counted four or live thousand. An says Counted ron, "you are mistaken. I have just counted them. There are thirty." "Why," says Mc-Donald, "do you suppose that is all the sheep I have? I have sheep on the distant hills and in the valleys, ranging and roaming every-where. Other sheep have I which are not of

So Christ comes. Here is a group of Christians, and there is a group of Christians; here is a Methodist fold, here is a Presbyterian fold, here is a Baptist fold, here is a Lutheran fold, and we make our annual institutions and the state of the state o statistics, and we think we can tell you just now many Christians there are in the wo how many there are in the church, how many in all these denominations. We ag-gregate them, and we think we are giving an intelligent and an accurate account, but gregate them, and we think we are giving an intelligent and an accurate account, but Christ comes and He says: "You have not counted them right. There are those whom you have never seen, those of whom you have never heard. I have My children in all parts of the earth, on all the islands of the sea, on all the continents, in all the mountains and in all the valleys. Do you think that these few sheep you have counted are all the sheep I have? There is a great multitude that no man can number. Other sheep have I which are not of this fold."

Carrist in my text talks of the conversion

Christ in my text talks of the conversion of the Gentiles as confidently as though they had already been converted. He sets forth the idea that His people will come from all parts of the earth, from all ages, from all cir-cumstances, from all conditions. "Other sheep have I which are not of this fold."

sheep have I which are not of this fold."

In the first place I remark the Heavenly Shepherd will find many of His sheep among those who are at present non-churchgoers. There are different kinds of churches, Sometimes you will find a church made up only of Christians. Everything seams finished. The church reminds you of those skeleton plants from which by chemical preparation all the greenness and the verdure have been taken, and they are cold and white and delicate and and they are cold and white and delicate and beautiful and fluished. All that is wanted is a glass case put over them. The minister on the Sabbath has only to take an ostrich feather and brush off the dust that has aculated in the last six days of business, and then they are as cold and beautiful and delicate as before. Everything is finished—finished sermons, finished music, finished architecture, finished everything.

Another church is like an armory, the and of drum and fife calling more recruits the Lord's army. We say to the applisound of drum and life calling more recruits
to the Lord's army. We say to the applicants, "Come in and get your equipment.
Here is the bath in which you are to be
cleansed, here is the heimet you are to put on
your head, here are the sandals you are to
put over your feet, here is the breastplate
you are to put over your heart, here is the
sword you are to take in your right hand and
fight His battle with. Quit yourselves like
men."

There are those here, perhaps, who say, "It is now ten, fifteen years since I was in the habit, the regular habit, of church going." I know all about your case. I am going to tell you something that will be startling at the first, and that is that you are going to become the Lord's sheep. "Oh," you say, "that is impossible; you don't know my case; you don't know how far I am from anything of that kind." I know all about your case. I have been up and down the world. Christian services.

You are now this hour in the tide of Christian influences. You are going to be swept in; your voice is going to be heard in prayer; you are going to be consecrated to God; you are going to live a life of usefulness, and your deathbed is going to be surrounded by Christian sympathizers, and devout men will carry you to your burial when your work is done, and these words will be chiseled for your epitaph: "Precious in the sight of the Lord is the death of His saints." And all that history is going to begin today. "Other sheep have I which are not of this fold."

day. "Other sheep have I which are not of this fold."

Again I remark, the Heavenly Shepherd is going to find many of His sheep among those who are now rejecters of Christianity. I do not know how you came to reject Christianity. I do not know whether it was through hearing Theodore Parker preach, or whether it was reading Renan's "Life of Jesus," or whether it was through some skeptic in the store or factory. Or it may be —probably is the case—that you were disgusted with religion and disgusted with Christianity because some man who professed to be a Christian defrauded you, and he being a member of the church, and you taking him as a representative of the Christian religion, you said, "Yell, if that's religion, I don't want any of it."

I do not know how you came to reject Christianity, but you frankly tell me you do reject it; you do not think the Bible is the word of God, although there are many things in it you admire; you do not think that Christ was a divine being, although you think He was a very good man. You say, lay. "Ot

that Christ was a civine being, accordingly you think He was a very good man. You say, "If the Bible be true—the most of the Bible be true—I nevertheless think the earlier part be true—I nevertheless think the carner positive of the Bible is an allegory." And there are affty things that I believe you do not believe. Nevertheless they tell me in regard to lieve. Nevertheless they tell me in regard to you that you are an accommodating, you are an obliging person. If I should come to you and ask of you a favor you would grant it if it were possible. It would be a joy for you to grant me a favor. If any of your triends came to you and wanted an accom-

you to grant me a lavor. It may of your friends came to you and wanted an accommodation and you could accommodate them, how glad you would be!

Now I am going to ask of you a favor. I want you to oblige me. The accommodation will cost you nothing, and you will give me great happiness. Of course you will not deny me. I want you as an experiment to try the Christian religion. If it does not stand the test, discard it; if it does, receive

If you were very sick, and you had been given up of the doctors, and I came to you, and I took a bottle of medicine from my pocket and said. "Here is medicine I am pocket and said, "Here is medicine I am sure will help you; it has cured fifty people," you would say, "Oh, I haven't any confidence in it; they tell me all these medicines will fail me." "Well," I say, "will you not, as a matter of accommodation to myself, just try it?" "Well," you say, "I have no objection to trying it; if it will be any satisfaction to you I will try it." You take it. Now you are sick in disquietude, sick in sin. You are not happy. You laugh sometimes when you are miserable. There come surges of unhappiness over your soul that almost of unhappiness over your soul that almost swamp you. You are unhappy, struck through with unrest. Now, will you not try this solace, this febrifuge, this anodyne, this

Gospel medicine?

"Oh," you say, "I haven't any faith in it."
As a matter of accommodation, let me introduce you to the Lord Jesus Christ, the Great Physician. "Why," you say, "I haven't any faith in Him." Well, now, will you not just let him come and try His power on your soul? Just let me introduce Him to you. I do not ask you to take my word for the rot sek you take the advice of clerel medicine? you. I do not ask you to take my word for it. I do not ask you take the advice of clergymen. Perhaps the clergymen may be prejudiced; perhaps we may be speaking professionally; perhaps we may give you wrong advice; perhaps we are morbid on that subject; so I do not ask you to take the advice of clergymen. I ask you to take the advice of very respectable laymen, such as William Shakespeare, the dramatist; as William Wilberforce, the statesman; as Isaac Newton the astronomer; as Robert Boyle,

cture what you have said against the Bible; it does not make any difference to me at this juncture how you may have carica-tured religion. Take the advice of men who are prominent in secular affairs, as these men whom I have mentioned and others who men whom I have mentioned and others who immediately occur to my mind. You see I do not scoff at skepticism. I never scoffed at skepticism. I have been a natural skeptic. I do not know what the first word was that I uttered after entering the world, but I

think it must have been "why?"

There were times when I doubted the existence of God, when I doubted the divinity of ence of God, when I doubted the divinity of Christ, when I doubted the immortality of the soul, when I doubted my own existence, when I doubted everything. I have been through the whole curriculum of doubt, and you can tell me nothing new about it. I have been there. You can tell me nothing have been there. You can tell me nothing new about it. And I know all about the other condition of which you do not know anything—the peace, the comfort, the joy, the triumph of trusting in God and in Jesus Christ whom He has sent. So I am not

There are those here, perhaps, who say, "It is now ten, fifteen years since I was in the habit, the regular habit, of church going." I know all about your case. I am going to tell you something that will be startling at the first, and that is that you are going to become the Lord's sheep. "Oh," you say, "that is impossible; you don't know my case; you don't know how far I am from anything of that kind." I know all about your case. I have been up and down the world. I know why some of you do not attend upon Christian services. ng in regard to it. They say if a man has had the delirium tremens twice he cannot be cured. They

ness has got to come up, your physical health is to be rebuilt, your family is to be restored, the Church of God on earth and

health is to be rebuilt, your falminy is to be restored, the Church of God on earth and in heaven is to rejoice over your coming, "Other sheep have I which are not of this fold." If this is not the Gospel I do not know what the Gospel is. It can scale any height, it can fathom any depth, it can compass any infinity. I think one reason why there are not more people saved is we do not swing the door wide enough open.

Now there is only one class of persons in this house about whom I have any despondency, and that is those who have been hearing the Gospel for perhaps twenty, thirty, forty years. Their outward life is moral, but they tell you frankly they do not love the Lord Jesus Christ, liave inot trusted Him, have not been born again by the spirit of God. They are Gospel hardened. The Gospel has no more effect upon them than the shining of the moon on the city pavement. The no more effect upon them than the saming of the moon on the city pavement. The publicans and the harlots go into the kingdom of God before they. They went through, some of them, the revival of 1857, when 500,000 souls were brought to God. Some of them went through great revivals in individual churches. Still unpardoned unblessed, unsaved. They were merely spectators. Gospel hardened! After awhile we will hear that they are sick and then that they are dead, they are sick, and then that they are dead, and then that they died without any hope.

Gospel hardened! But I turn away from all such with a thrill of hope to those who are not Gospel hard-ened. Some of you have not heard, perhaps, five sermons in five years. This whole subject has been a novelty to you for some time. you are not Gospel hardened; you know you are not Gospel hardened; you know you are not Gospel hardened. The whole subject comes freshly to your mind. I hear some soul saying: "Oh, my wasted life! Oh, the bitter past! Oh, the graves I stumbled over! Whither shall I fly? The future is so dark, so dark, so very dark! God help me!"

Oh, I am so glad for that last utterance!

That was a prayer, and as soon as you be-

That was a prayer, and as soon as you begin to pray that turns all beaven this way, and God steps in, and He beats back the hounds of temptation to their kennels, and He throws all around the pursued soul the covert of His pardoning marcy. I heard covert of His pardoning mercy. I heard something fall. What was it? It was the bars around the sheepfold, the bars of the fence around the sheepfold. The Heavenly Shepherd let them fall, and the hunted sheep of the mountain come bounding in, some with fleece torn of the brambles, and others with feet lame from the dogs, but bounding in. Thank God! "Other sheephave I which are not of this fold."

God forbid that any of you should have the lamentation of the dying nobleman who had every opportunity of salvation, but rejected all, and who wrote or dictated these words: "Before you receive this my final state will be determined. I am throwing my last stake the state with the salvation and shudder for be determined. I am throwing my last stake for eternity, and tremble and shudder for the important issue. Oh, my friend, with what horror do I recall the hours of vanity we have wasted together; but I have a splendid passage to the grave. I die in state, and languish under a gilded canopy. I am expiring on soft and downy pillows, and am respectfully attended by my servants and physicians. My dependants sigh, my sisters weep, my father bends beneath a load of years and grief. But oh, which of these will answer my summons at the high tribunal? And which of these will bail me from the arrest of death? While some flattering panegyric is pronounced at my interment, I panegyric is pronounced at my interment, I may be hearing my just condemnation at a supreme tribunal. Adieu?"

Revolutionary Widows.

The last Revolutionary soldier died years and years ago. But the Revolutionary widows are still with us. Twenty venerable women whose husbands "fit" for American independence are carried upon the pension rolls. It is amazing how the widows of soldiers hold on. At the pretent time Uncle Sam is disburs-William Wilberforce, the statesman; as Isaac Newton, the astronomer; as Robert Boyle, the philosopher; as Locke, the metaphysician: as Morse, the electrician.

These men never preached—they never pretended to preach—but they come out, and putting down, one his telescope, and another the electrician's wire, and another the parliamentary scroll—they come out, and they commend Christ as a comfort to all the people, a Christ that the world needs. Now I do not ask you to take the advice of clergymen. Take the advice of these laymen. It does not make any difference to me at this juncture what you have said against the widows will be drawing more pension money than the survivors. That is the way the pension laws work out. At the Pension Office this is well understood. It is explained in a few words. The old pensioners marry young wives and leave them their blessings and pensions. The pensioners of the Civil War will reach their maximum in numbers eight or ten years from now if there are no more pen-sion laws enacted. But the widows' list will keep on growing for a quarter of a century. Fifty years from now there will not be a Grand Army man living. Seventy-five years from now a grateful Republic will still be reimbursing widows for what their husbands suffered at Gettysburg and Chickamauga. Women are yet to be born who will become widows of old soldiers and draw pensions for their husbands' services in the war of 1861-5.

There are to-day over one hundred thousand widows on the pension rolls. The pensioners number 400,000. These figures will be reversed in twenty years. Ninety-eight thousand widows draw \$12 a month. Last year the Civil War pensioners drew \$71,877,619. The Civil War widows drew \$19,006,857, more than one-fourth of the magnificent total. - Washington Letter.

case. I have been up and down the world. I know why some of you do not attend upon Carrietian services. I go turther, and make snother amounterment in regard on the three properties of the case of t

INTERNATIONAL LESSON FOR JANUARY 18.

Lesson Text: "God's Care of Elijah" -Golden Text: I Kings xvii., 1-16--Commentary.

who made Israel to sin (xiv., 16; xv., 34; xvi., 19, 26), and now we have Ahab, the seventh, the worst of all, the perfection of

whom I stand, there shall not be dew nor rain these years, but according to my word." We are here for the first time introduced to one of the most wonderful men that ever lived; a man who never died, who lives still, and who is yet to come on earth again as a witness for God before Christ comes in power and glory. One of the only two mere men from whom we have heard since they left the earth (Luke ix., 30, 31). Yet he was a man of like passion with us, but he lived close to God in a day when God was little known. God had said that if Israel turned aside to serve and worship other gods He would shut up the heaven that there should be no rain (Deut. x1., 16, 17). Elijah was jealeus for the glory of God, and prayed earnestly that God would do as He had said, if perchance His people would return to Him (Jas. v., 17). God had evidently given him assurance of answer to his prayer, hence

him assurance of answer to his prayer, hence this message to Ahab.

2. "And the word of the Lord came unto him, saying." There is nothing under the sun like "the word of the Lord." It is pure, sure and unchanging like the Lord Himself.

3. "Hide thyself by the brook Cherith, that is before Jordan." "Get thee hence" teaches us that one who would live close to God must not tarry long with those who

Cor. xv., 10).
4. "Thou shalt drink of the brook; and I have commanded the ravens to feed thee

"And the ravens brought him bread

6. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." He could sing the song of Hab. iii., 17, 18, and say: "Though vineyard, fleld and flock all fail, yet I will rejoice in the Lord, I will joy. in the God of my salvation?"

7. "And it came to pass, after a while, that the brook dried up, because there had been no rain in the land." The source of this brook was not unfailing; it was dependent upon the clouds, which empty their contents upon the earth. Elijah, however, depended neither upon the brook nor upon the clouds, but upon Him who is far above all earthly sources.

"And the word of the Lord came unto him." God does not forget those who trust in Him, nor is He ever too late with His pro-viding. Elijah saw the brook drying up day by day, but so did his God whom he served. Just enough of the necessaries of this life, and one day's supply at a time, keeps one very close to God, while an abundance is apt to lead us to forget Him.

9. "Arise, get thee to Zarephath, * * *

9. "Arise, get thee to Zarephath, behold I have commanded a widow woman there to sustain thee." Young says that Zarephath signifies "place of refining," and if Cherith signifies considering the pro-would seem to indicate, we can see the pro-cesses by which the Lord was fitting His ser-cesses by which the Lord was fitting His serif Cherith signifies "cutting." vant for the great day on Carmel. Without the cutting and refining of Cherith and Zare-phath he never would have been able to stand alone for God as he afterward did on Car-

behold, the widow woman was there gathering of sticks." It was quite a journey from Cherith to Zerephath, but the journey

asked her to bring also asked her to bring also a little bread. Put yourself, if you can, in his place. Think of a long and weary jourhis place. Think of a long and weary jour-ney, your arrival at a strange city and such an one pointed out as your hostess. Have you been living near enough to God and in such close communion with Him that your heart fails not because of things seen and felt, but by His grace you patiently endure as seeing Him who is invisible and quietly rejoice in Him (Heb. xi., 27; II Cor.iv., 16-18)

larder that is to sustain the prophet in this widow's home. By the brook he had bread

13. "And Elijah said unto her, Fear not; go and do as thou hast said." He wavers not, he trembles not, he is not moved; "his heart is fixed, trusting in the Lord." "he waits only upon God; his expectation is from Him."

14. "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth." It would seem from this that God had told Elijah how He would provide in this case, viz., by a miraculous increase of the meal and oil from day to day; and this is told the widow for her encouragement, for she has not been living at Cherith, and has not learned the secret of peace when cut of from seen resources. This meal and oil would make unleavened bread, symbol of the putting away of all evil (I Cor. v., 7, 8), for we cannot know the power of God unless we walk with Him in sincerity and truth.

15. "And she went and did according to the saying of Elijah; and she, and he, and her house did eat many days" (Margin: "A full year"). Here again is obedience and consequent blessing. It was a poor time to take in a boarder, with not enough in the house for the present company. It seemed to the disciples a poor time to have 5000 hungry men around when five loaves and two flahes were all that the disciples had for themselves. But they learned, and this widow learned, that "There is that scattersth and yet increaseth" (Prov. xi., 24). Many

eth and yet increaseth" (Prov. xi., 24). Many are poor because they keep their little all for themselves.

16. "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah." This is the fourth time thet we have met in this lesson the expression, "the word of the Lord." We called attention to it in the second verse, urging full subjection. Observed. second verse, urging full subjection. Observe now its sure and complete fulfillment. Not one word of God can ever fail (Josh, xxiii., 14: I Kings viii., 59). In time and in eternity we shall find all just as He has said."—Lesson Helper.

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1. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab." Sixty years have passed since the kingdom was divided. Six Kings have reigned over the ten tribes (Jeroboam, Nadab, Baasha, Elah, Zimri, and Omri), each seeming to ex-cel his predecessor in wickedness (xvi., 25, 36), and all walking in the ways of Jeroboam, who made Israel to sin (xiv. 16, xv. 26, 30

ickedness (xvi., 33).
"As the Lord God of Israel liveth, before

God must not tarry long with those who know Him not; just long enough to testify for Him and then be gone. "Turn thee astward" is suggestive of the sun rising, the orning for which we wait (II Sam. xxiii.,

Ps. xlix., 14; xlvi., 5 margin). "Hyde yself" is the key to all true service. It is aggestive of Paul's "Not I, but Christ;" Not I, but the grace of God" (Gal. ii., 20; I

have commanded the ravens to feed thee there." No earthly company, no dainty food; but "He shall dwell on high, his place of defense shall be the munitions of the rocks, bread shall be given him his waters shall be sure" (Isa. xxxiii., 10).

5. "So he went and did according unto the word of the Lord." Here is one man who is obedient; he questions not, but simply obeys. He is subject to the word of the Lord.

6. "And the ravens brought him bread.

"When he came to the gate of the city.

is not noticed.

11. "Bring me, I pray thee, a morsel of bread in thy hand." As he came near to the city and saw this poor woman the Spirit must have whispered, "This is she." He asked her to bring him a drink a water, and is not noticed.

16-18)?

12. "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse." Behold the widow's home. By the brook he had bread and nesh twice a day; but now there is no flesh, and only enough meal to make one last cake for the woman and her son, after which they expect to die. The man who can stand this without faltering must have been well cut off from all reliance upon human resources. He who can see the hand of God in this kind of provision for him must have learned to live far above the clouds.

13. "And Elijah said unto her, Fear not; go and do as thou hast said." He wavers not, he trembles not, he is not moved; "his heart is fixed to said to the said to t



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