### REV. DR. TALMAGE.

DAY SERMON.

THE BROOKLYN DIVINE'S SUN-

Subject: "Useful Suffering."

TEXT: "It behoved Christ to suffer."-

There have been scholars who have ventured the assertion that the pains of our Lord were unnecessary. Indeed it was a shocking waste of tears and blood and ag-ony, unless some great eni were to be reached. If men can prove that no good re-sult comes of it, then the character of God is impeached, and the universe must stand abhorent and denunciatory at the fact that the Father allowed the butchery of His only

egotten Son. We all admire the brave six hundred men described by Tennyson as dashing into the conflict when they knew they must die, and knew at the same time that "some one had blunder'd;" but we are abhorrent of the man who made the blunder and who caused the sacrifice of those brave men for no use. But I shall show you, if the Lord will help me, this morning that for good reasons Christ went through the torture. In other words, "It behooved Christ to suffer."

In the first place, I remark that Christ's lacerations were necessary, because man's rescue was an impossibility except by the payment of some great sacrifice. Outraged law had thundered against iniquity. Man must die unless a substitute can intercept that death. Let Gabriel step forth. He refuses. Let Michael the archangel step forth. He refuses. No Roman citizen, no Athenian, no Corinthian, no reformer, no angel In the first place, I remark that Christ's nian, no Corinthian, no reformer, no angel volunteered. Christ then bared His heart to the pang. He paid for our redemption in tears and blood and wounded feet and scourged shoulders and torn brow. Heaven and earth heard the snap of the prison bar. Sinai ceased to quake with wrath the moment that Calvary began to rock in crucifixion. Christ had suffered.

"Oh," says some man, "I don't like that doctrine of substitution; let every man bear his ewn burdens, and weep his own tears, and fight his own battles?" Why, my brother, there is vicarious suffering all over the world. Did not your parents suffer for you? Do you not sometimes suffer for your children? Does not the patriot suffer for his country? Did not Grace Darling suffer for the drowning sailors? Vicarious suffer-ing on all sides! But how insignificant compared with this scene of vicarious suffer-

Was it for crimes that I had done He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree.

Christ must suffer to pay the price of our redemption. I remark again, the sufferings of Christ were necessary in order that the world's sympathies might be aroused. Men are won to the right and good through their sympathies. The world must feel aright before it can act aright. So the cross was allowed to be lifted that the world's sympathics might be aroused. Men who have been obdurated by the cruelties they have enacted, the massacres they have inflicted, by the horrors of which they have been

guilty, have become little children in the presence of this dying Saviour.

What the swords could not do, what Juggernauts could not suodue, the wounded band of Christ has accomplished. There are this moment millions of people held un-fer the spell of that one sacrifice. The ham-mers that struck the spikes into the cross have broken the rocky neart of the world. Nothing but the agonies of a Saviour's death

three could rouse the world's sympathies.

I remark again, "It behoved Christ to that the strength and persistence of the divine love might be demonstrated. Was it the applause of the world that induced Christ on that crusade from Heaven? Why. all the universe was at His feet. Could the conquest of this insignificant planet have paid Him for His career of pain if it had been a mere matter of applause? All the of heaven surgi Would your queen give up her throne that she might rule a miserable tribe in Africa? Would the Lord Jesus Christ on the throne of the universe come down to our planet if it were a mere matter of applauss and ac-

Nor was it an expedition undertaken for the accumulation of vast wealth. What could all the harvests and the diamonds of our little world do for Him whose are the glories of infinitude and eternity? Nor was an experiment-an attempt to show what He could do with the hard hearted race, He who wheels the stars in their courses and holds the pillars of the universe on the tips of His fingers needed to make no experiment to find what He could do. Ob, I will tell you, my friends, what it was. It was undisguised, unlimited, all conquering, all con-suming, infinite, eternal, omnipotent love that opened the gate, that started the star in the east, with fluger of light pointing down to the manager, that arrayed the Christmas choir above Bethlehem, that opened the stable door where Christ was born, that lifted Him on the cross. Love thirsty at the well. Love at the sick man's couch. Love at the cripple's crutch. Love sweating in the garden. Love dying on the cross. Love wrapped in the grave. You cannot mistake it. The blindest eye must see it. The hardest heart must feel it. The dealest ear must hear it. Parable and miracle, wayside talk and seaside interview, the scenes of His life, all the sufferings of His death, proving beyond controversy that for our ingrate earth God has yearned with tupendous and inextinguishable love.

But I remark again, "It behoved Christ to suffer," that the nature of human might be demonstrated. There is not a that the nature of human guil on sense man in the house to-day that wil not admit that the machinery of society is out of gear, that the human mind and the human heart are disorganized, that some thing ought to be done right away for its re thing ought to be done right away for its re pair and readjustment. But the height and depth and length and breadth and hate and recklessness and infernal energy of the human heart for sin would not have been demonstrated if against the holy and innocent one of the cross it had not been hurled in one bolt of fire.

Christ was not the first man that had been put to death. There had been many before Him put to death, but they had their whims, the r follies, their sins, their inconsistencies. But when the mob outside of Jerusalem howled at the Son of God it was hate against oodness, it was biasphemy against virtue, t was earth against heaven. What was it in that innocent and loving face of Christ that excited the vituperation and the contumery and scorn of men? If He had bantered them to come on, if He had laughed them into derision, if He had denounced them as the vagabonds that they were, we could understand their ferceity but it was could understand their ferocity, but it was against inoffensiveness that they brandished their spears, and shook their fists, and ground their teeth, and howled and scoffed and

secred and mocked What evil had He done? Whose evesight had He put out? None; but He given vision to the blind. Whose child had He slin? None; but He restored the dead damsel to her mother. What law had He broken? None; but He had law had He brown to None; but He had inculcated obedience to government. What foul plot had He engovernment. acted against the happiness of the racel None; He had come to save a world. The only cruelty He ever enacted was to heal the sick. The only ostentation He ever displayed was to sit with publicans and sinners

and wash the disciples' feet. and wash the disciples' feet.

The only selfishness He ever exhibited was to give His life for His enemies. And yet all the wrath of the world surged against His holy heart, Hear the reduct scorn of the world hissing in the pools of a Saviour's blood! And standing there to day let us see what an unreasonable, loatisome, hateful, blasting, damning thing is the iniquity of the human heart. Unloosel, what will not sin do? It will scale any height, it will fathom the very depth of hel, it will revel in all lasciviousness. There is no blasphemy it will not utter, there are no crueities on which it will not gorge itself. It

will wallow in flith, it will preatne theair of charnelhouses of corruption and call the n arome, it will quaff the blood of immortal

souls and call it nectar.

When sin murdered Christ on the cross it showed what it would do with the Lord God Almighty if it could get at Him. The prophet had declared—I think it was Jeremiah—had declared centuries before the truth, but not until sin shot out its forked tongue at the crucifix and tossel its sting into the soul of a martyred Jesus was it illustrated, that "the heart is deceitful above

all things, and desperately wicked."

Again, "It behoved Christ to suffer,"
that our affections might be excited Christward. Why, sirs, the behavior of our Lord
has stirred the affections of all those who have ever heard of it. It has been the art galleries of the world with such pictures as galleries of the world with such pictures as Ghirlandalo's "Worship of the Magi," Giotto's "Baptism of Christ," Holman Hunt's "Christ in the Temple," Tintorec's "Agony in the Garden," Angelo's "Crucifixion," and it has called out Handel's Messiah," and rung sweetest chimes in Young's "Night Thoughts," and filled the psalmody of the world with the penitential notes of sorrow world with the penitential notes of sorrow

and the hosannas of Christian triumph.

Show me any other king who has so many subjects. What is the most potent name to-day in the United States, in France, in England, in Scotland, in Ireland? Jesus. Other kings have had many subjects, but where is the king who has so many admir-ing subjects as Christ? Show me a regi-ment of a thousand men in their army and I will show you a battalion of ten thousand

men in Christs army.

Show me in history where one man has given ms property and ms inte for any one else, and I will show you in history hundreds and thousands of men who have cheerfully died that Christ might reign. Aye, there are a hundred men in this house who, if need were, would step out and die for Jesus. Their faith may now seem to be faint, and sometimes they may be inconsistent, but let the fires of martyrdom be kindled, throw them into the pit, cover them with poisonous serpents, pound them, flail them, crush them, and i will tell you what their last cry would be, "Come, Lord Jesus, come quickly!"

ome quickly?"

Oh, yes! the Lord Jesus has won the affections of many of us. There are some of us who can say this morning, "Lord Jesus, my light and my song; my hope for time, my expectation for eternity." Altogether lovely Thou art. My soul is ravished with the vision. Thou art mine. Come let me clasp Thee, Come life, come death, come scorn Thee, Come life, come death, come scorn and pain, come whirlwind and darkness Lord Jesus, I cannot give Thee up. I have heard Thy voice. I have seen Thy bleeding side. Lord Jesus, if I had some garlam plucked from heavenly gardens I would wreath it for Tny brow. If I had some gen worthy of the place I would set it is Thy crown. If I had seraphic harp I would strike it in Thy praise. But I come lost and ruined and undone to throw myself at Thy feet.

No price I bring; Simply to Thy cross I cling. Thou knowest all things. Thou knowest

But I remark again, "It behoved Christ to suffer," that the world might learn how to suffer. Sometimes people suffer because they cannot help themselves, but Christ had in His hands all the weapons to punish His in His hands all the weapons to bunish His enemies, and yet in quiescence He endured all outrage. He might have hurled the rocks of Golgotha upon His pursuers: He might have cleft the earth until He swallowed up His assailants; He might have called in reinforcement or taken any thunderbolt from the armory of God Omnipotent and backled it eathing and for a more His and hurled it seething and flery among His foes, but He answere I not again.

Oh, my hearers! has there ever been in the history of the world such an example of enduring patience as we find in the cross! Some of you suffer physical distresses, some of you have lifelong ailments and they make you fretful. So netimes you think that God has given you a cup too deep and too brimming. Sometimes you see the world laughing and romping on the highways of life, and you look out of the window while seated

in invalid's chair.

I want to show you this morning one who had worse pains in the head than you have ever had, whose back was scourged, who wounded in the hands and wo the feet, and suffered all over; and I want that example to make you more enduring in your suffering, and to make you say, "Father, not My will but Thine be done." You never have had any bodily pain, and you will never have any bodily pain that equaled Christ's torture. "It behoved Christ equaled Christ's torture. suffer," that He might show you how

physically to suffer. physically to suffer.
Some of you are persecuted. There are those who hate you. They criticise you. They would be glad to see you stumble and fall. They have done unaccountable mean-You feel as if you would like to retort. Stop! Look at the closed lips, look at the still hand, look at the beautiful demeanor of your Lord. Struck, not striking back what He endured in the way of persecution you never would complain of persecution. The words of Christ would be your words, "Father, if it be possible, let this cup pass from Me; but if not, Thy will be done." "It behoved Christ to suffer" persecution, that He might show you how to endure persecu-

Some of you are bereft. It is no random remark, because there is hardly a family here that has not passed under the shadow. You have been bereft. Your house is a different place from what it used to be. The same furniture, the same books, the same pictures, but there has been a voice hushed there. The face that used to light up the whole dwelling has vanished. The patter-ing of the other feet does not break up the loneliness. The wave has gone over your sou!, and you have sometimes thought what you would tell him when he comes back; out then the thought has flashed upon you, he will never come back.

Ah! my brother, my sister, Christ has sounded all that depth, Jesus of the bereft soul is here to-lay. Behold Him! He knows what it is to weep at the tomb. It seems to me as if all the storms of the world's orrow were compressed into one sob, and that sob were utterel in two worls, "Jesus

I close my sermon with a doxology:
"Blessing and glory and honor and power be
unto Him that sitteth upon the throne, and
unto the Lamb, forever. Amen and amen for

### Carious Tricks of Memory.

One of the queerest freaks of the memory is the trick-often enough noted, for that matter-which some people's memories have of seeming to recall only the things that the mind never made any effort to remember, and leting go irrevocably all the things that the mind did consciously attempt to store up. Possibly the Listener has once before told the story of a friend of his whose occupation is more or less literary, who can remember but one single piece of poetry, and that was a piece of doggerel that his scat mate in school once learned! All the divine verse that he himself has often labored to commit is gone forever; but this piece of doggerel which the other boy labored to learn, but probably totally forgot in a month or a year, sticks fast in his mind. Everybody's memory has a tendency to hold fast to mischief and nonsense, and let serious and important things go. However, this very characteristic of the memory is a thing that can be made use of if we know how to do it. If we are bright enough at the right time to take in these usoful things somewhat after the easy and enjoyable fashion that we take the agreeable ponsonse, the chances are that they will stick by us .- Boston Transcript.

## SABBATH SCHOOL

INTERNATIONAL LESSON FOR AUGUST 21.

Lesson Text: "Fae Apostles Perse cuted," Acts v., 25-41-Golden Text; Acts v., 29-Commentary.

25, "Then came one and told them saying, Behold the men whom ye put in prison are standing in the temple and teaching the people." The account of the arrest, imprisonment and deliverance is found in verses 17-20. When released on a former occasion and forbidden to speak in the name of Jesus, their reply was to the effect that they must speak weat they had seen and heard (chap-

ter iv., 18-20).
26. "Then went the captain with the offithen went the captain with the om-cers and brought them without violence, for they feared the people lest they should have been stoned.' The people were benefited by the apostles' preaching and miracles and heard them gladiy (verses 14-16), just as the common people heard Jesus gladly (Mark xii., 37). It was the religious rulers who did the persecuting and tried to hinder this

blessing to the people.
27. "And when they had brought them they set them before the council." Jesus had told them that it would be even so (Math. x., 16, 17; John xv., 20, and the same thing is true to-day, for if a man will preach the whole truth, according to the plain, obvious sense of God's Word in the power of the Holy Spirit, he will soon find opposition from some religious rulers and worldly minded prefessors. 28. "Ye have filled Jerusalem with your

28. "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Thus the council accused the apostles, reminding them also of the restrictions which had been placed upon them. It was good testimony to the earnest work of the apostles that they had already filled the city with their teaching.

29. "Then Peter and the apostles answered and said, We ought to obey God rather than men." If we please men rather than food we

men." If we please men rather than God we are not servants of Christ; and He Himself taught us that we cannot serve Go1 and mammon. The friendship of the world is enmity with God, and to love the world is to forsake God (Gal. i., 10; Luke xvi., 13; Jas. iv., 4; II Tim. iv., 10).

30. "The God of our fathers raised up

Jesus whom ye slew and hanged on a tree."
To their face they again fearlessly accuse them of being guilty of His blood, but they testify that God has raised Him up. Compare ii., 32; iii., 15; iv., 10, 33; x., 40., xiii., 33, and see what a prominent topic the resurrection was in the preaching of the apostles.
31, "Him hath God exalted with His right

hand to be a Prince and a Saviour, for to nand to be a Frince and a Saviour, for to give repentance to Israel and forgiveness of sins." Exalted to be a Saviour to the very men who crucified Him if they would only turn to Him in true penitence; ready to give them even repentance as well as full forgive-ness. See Isa. 1, 13; xxxviii., 17; xliii., 25; Acta viii. 28, 39

Acts xifi., 38, 39.
32. "And we are His witnesses of these things, and so is also the Holy Ghost, whom God nath given to them that obey Him." Their bold and fearless testimony was that of the Holy Spirit speaking through them as Jesus had said. See Acts i, 8, and compare iv., 31. The same Spirit is in every true believer as He was in the apostles be-fore Pentecost (John xx., 22), but our need is to be filled with the Spirit. 33. "When they heard that they were cut

to the heart, and took counsel to siay them." Not only was the blood of Jesus upon them, but they were ready to bring upon them also the blood of the apostles. So likewise did they desire to do to Lazarus, whom Jesus raised from the deal (John xii., 10). The truth of God when not meekly received, makes manifest that the carnal mind is

enmity against Go I (Rom. viii., 7).

34, 35. "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men." The apostles having been sent whose feet Saul of Tarsus had been educated (chapter xxii., 3) thus begins to address his brethren. He seems to have had something of the spirit of Joseph and Nicodemus who also were at one time members of the council (Mark xv., 43; John vii., 50). We do not know that he ever received Jesus as the Christ, but from the wisdom and spirit of this address we may almost hope that he

36, 37. "For before these days rose up Theudas, boasting himself to be somebody He quotes two cases of deceivers who for a time had quite a following, but in each case the leaders perished and their followers were dispersed. The mark of a deceiver is that "he boasts himself to be somebody," while a true follower of the Lord seeks only to glorify God. Jesus sought neither His own will nor His own giory (John vi., 33; viii., 50), and Paul determined to know nothing but "Jesus Christ and Him crucified," his mottoes being, "Not I, but Christ," "Not I, but the Grace of God" (I Cor. ii., 2; xv., 10; Gal, ii., 20). If any man, be he preacher or professor, D. D. or LL. D., boasts himself to somebody, he is very evidently not true to Jesus Christ.

88. "And now I say unto you, Refrain from those men and let them alone; for if this counsel or this work be of men, it will come to nought." He probably thought of such words as these, "The Lord bringeth the counsel of the heathen to nought; He maketh the devices of the people of no effect (Ps. xxxiii., 10). See also Isa. viii., 9, 10, for very strong words in this connection. It is a great comfort for the true believer to know that no weapon forme! against Him

can prosper (Isa. liv., 17).

39. "dut if it be of God ye cannot over-throw it, lest haply ye be found even to fight against God." The counsel of the Lord standarh forever, the thoughts of His heart to all generations (Paragraphics of Paragraphics of Par to all generations (Ps. xxxiii., 11). My counsel shall stand and I will do all my pleasure (Isa. xlvi., 10). I know that whatsoever God doeth it shall be forever (Eccl. iii., 14). We hope that Gamaliel really believed in his heart that this work was the

40. "And to him they agreed—and when they had called the apostles and beaten them they commanded that they should not speak in the name of Jesus, and let them go." Why beat them if they were innocent of any crime? But Jesus had said that it would be so (Math. x., 17), and they were walking in His footsteps. Ponder, I Peter ii., 19, 20; iv., 12-16, and may the spirit cause us to es-teem it a great honor to suffer for the truth. 41, 42. "Rejoicing that they were counted worthy to suffer shame for His name, they ceased not to teach and preach Jesus Christ." Scourged and bleeding backs, full Christ." Scourged and bleeding backs, full of pain physically, full of joy inwardly. What a glorious reality is Jesus, who can enable men to take such treatment, not only without resontment, but even joyfully. See II Cor. xii., 10. How much of this spirit have we? How much can we bear cheerfully for Hissake? How much do we desire His power to rest upon us? His grace is sufficient. Let us be loyal to Him,—Lesson Helper.

Counting the Enemy.

In the old days of impetuous warfare caution was not regarded as so much a virtue on the part of a military commander as it is at present.

In a battle between French and Austrians, in which Marshal Bugeaud commanded the French forces, an officer of the staff said to the marsha':

"The enemy are advancing. Shall I send a party to reconnoiter and see how numerous they are?" "No," said Bugeaud, "we'll count 'em after we've beaten 'em."

HOUSEHOLD AFFAIRS.

HOW TO WASH WINDOWS. Choose a dull day, when the sun is not shining on the windows, to wash

them. Then they will not be streaked. Take a painter's brush and dust the windows inside and out, washing all the woodwork inside before touching the glass. The latter must be washed simply in warm water and diluted ammoniado not use soan.

Take a small cloth with a pointed stick to get the dust out of the corners; wipe dry with a soft piece of cotton clothdo not use linen, as it makes the glass linty and dry. Polish with tissue paper or old newspaper .- New York World.

#### HANDKERCHIEF CASE.

Cut two strips of two shades of pink ribbon three inches in width and threequarters of a yard long. Also a piece of pale-blue China silk of the same length of the ribbon and six inches wide. Overhand the ribbon together, and point one end; to this point fasten a roset of baby ribbon of the two shades of pink. Lay one thickness of sheet wadding over the China silk, dust well with sachet powder, and fasten securely. Cover the wadding with the strips of ribbon and fasten. On the square end of the China silk side measure off three squares, and with baby ribbon of the same shades of the roset cross from corner to corner, finishing with tiny bows. Slip the handkerchiefs under these ribbons, which will hold them in place. Fold up the case so that the pointed end with the roset will be on top .-American Farmer.

#### CANNING PEACHES AND PEARS.

To can peaches or pears, have two kettles. In one have your sugar and water and boil the fruit in this. In another have a boiling syrup made of white sugar and water, about one heaping cup of sugar and a scant half-cup of water. When the fruit is thoroughly heated and so soft that it can be pierced with a fork, take it out with a wire spoon or skimmer and place in a glass jar. Fill to the top and then pour in all the syrup possible. The water in which the fruit is cooked can be boiled down and by adding more sugar you can have marmalade. To prepare peaches for canning, pare with a thin, sharp knife, halve and remove the stone. Do not prepare more than enough for one jar at a time, as they discolor so rapidly. Have all your jars perfectly sweet, wring a towel out of cold water, lay one end down, set the jar on it and wrap the rest of the towel round the jar. This is a better process than putting the jars in hot water before putting in the fruit.

#### EASY WAY TO WASH DISHES.

I have an improved plan for washing dishes, writes a housewife, which has been practised in some households in this city, and which has been pronounced a great success.

First, have your water boiling hot. This is essential. Provide yourself with a common painter's brash, with a handle about ten inches long. If the bristles are not found convenient tie a piece of soft rag at the end of a stick of the same length. Take the plates, and, after removing all the scraps, pile them on top of each other in the empty dish pan. Pour enough hot water on the topmost dish to fill the dish, then tipping up one end of the dish with your finger, wash front and back with the brush. In France special brushes trimmed with thin rope about four inches long, instead

of brushes are used for this purpose. Remember, it is not the plates, but the hot water, that pains the hands. When this is completed the water will be in the next dish. Lift the clean dish out, and place it on its edge against the wall. Put in more hot water, and perform the same operation on all the other dishes, and when the work is finished you will find that the heat has dried the plates, and that they do not require to be wiped. By this method you need not scald or wet your hands, and you also avoid the trouble of wiping, which is half the work .- Detroit News.

Cottage Cheese-Set a pan of clabbered sour milk over the fire, scald until the whey separates, pour into a strainer and squeeze dry, put in a dish, season with salt, a tablespoonful of butter and sweet cream enough to moisten, mix well, make into balls and set in a cool place.

Breakfast Muffins-One egg, half a pint of sweet milk, one tablespoonful of butter, one tablespoonful of sugar, two teaspoonfuls of baking powder sifted into the flour, flour enough to make a batter as stiff as cake, and a dust of salt. This rule will make about one dozen; bake in mussin rings or gen irons; have the irons hot and well greased.

Popovers-Heat two eggs together, add half a pint of milk and a dust of salt, then slowly add a scant half-pint of sifted flour, stirring all the time, make very smooth so there are not any lumps; grease the gem irons and keep them hot, then fill half full and bake in a moderate oven half an hour or more. Do not have the oven too hot at first.

Potato Salad-Boil six large potatoes till tender, cool and cut up in small pieces and pour over them the following dressing: Take the yolks of four hard boiled eggs and rub with a little pepper, salt and mustard; add a little celery cut up fine and a little oil; then add enough vinegar to make of the consistency of any salad dressing; cut the whites of the eggs in rings and put on the top.

Tongue Salad-After the best part of the tongue has been used on the table, there are small bits generally left. Cut these in small pieces on a board, set in a dish in the ice box, take enough mayonnaises dressing to mix with the tongue, add a large spoonful of chopped parsley just before ready to serve, mix the mayonnaise with the tongue, and serve on tender lettuce leaves which have been in ice cold water and then drained.

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