## REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Nature's Wonders and Heaven's Glories."-(Farewell Sermon in London.)

TEXT: "The spider taketh hold with her hands and is in kings' palaces."-Proverbs xxx., 28.

Permitted as I was a few days ago to attend the meeting of the British Scientific Association at Edinburgh, I found that no Association at Edinburgh, I found that no paper read had excited more interest than that by Rev. Dr. McCook, of American, on the subject of spiders. It seems that my talented countryman, banished from his pulpit for a short time by ill health, had in the fields and forest given himself to the study of insects. And surely if it is not be-neath the dignity of God to make spiders it is not beneath the dignity of man to study

We are all watching for phenomena. A sky full of stars shining from January to nuary calls out not so many remaks as the blazing of one meteor. A whole flock of robins take not so much of our attention as one blundering bat darting into the window on a summer eve. Things of ordinary sound and sight and occurrence fail to reach us. and yet no grasshopper ever springs, upon our path, no moth ever dashes into the evening candle, no mote ever floats in the sunbeam that pours through the crack of the window shutter, no barnacle on ship's hull, no burr on a chestnut, no limpet clinging to arock, no rind of an artichoke but teach us a lesson if we were not so stupid. God in His Bible sets forth for our consideration the lily, and the snowflake, and the locust, and the stork's nest, and the hind's foot, and the aurora borealis, and the ant

In my text inspiration opens before us the gate of a palace, and we are inducted amid the pomp of the throne and the courtier, and white we are looking around upon the magnificence inspiration points us to a spider plying its shuttle and weaving its net on the wall. It does not call us to regard the grand surroundings of the palace, but to a solemn and earnest consideration of the fact that "The spider taketh hold with her

hands and is in kings' palaces."

It is not very certain what was the particular species of insect spoken of in the text, but I shall proceed to learn from it the ex-quisiteness of the divine mechanism. The king's chamberlain comes into the palace and looks around and sees the spider on the wall and says, "Away with that intruder," and the servant of Solomon's palace comes with his broom and dashes down the insect, saying, "What a loathsome thing it is." But under the microscopic inspection I fin it it more wondrous of construction than the embroideries on the palace wall and the up-holstery about the windows.

All the machinery of the earth could not make anything so delicate and beautiful as the prehensile with which that spider clutches its prey, or as any of its eight eyes. We do not have to go so far up to see the power of God in the tapestry hanging around the windows of heaven, or in the horses or chariots of fire with which the dying day departs, or to look at the mountain windows. tain swinging out its sword arm from under the mantle of darkness until it can strike

with its scimeter of the lightning.

I love better to study God in the shape of a fly's wing, in the formation of a fish's scale, in the snowy whiteness of a pond lily. I love to track His footsteps in the mount-I love to track His footsteps in the mount-ain moss, and to hear His voice in the hum of the rye fields, and discover the rustle of His robe of light in the south wind. Oh, this wonder of divine power that can build a habitation for God in an apple blossom, and tune a bee's voice until it is fit for the eter-nal orchestra, and can say to a firefly, "Let there be light." and from holding an ocean in the hollow of His hand, goes forth to find heights and depths and length and breadth of omnipotency in a dewdrop, and dismounts from the chariot of midnight hurricane to cross over on the suspension bridge of a spider's web

You may take your telescope and sweep it across the heavens in order to behold the glory of God, but I shall take the leaf holdthe spider and the spider's web, and I shall bring the microscope to my eye, and while I gaze and look and study and am confounded I will kneel down in the grass and cry, "Great and marvelous are Thy works, Lord God Almighty!"

Again, my text teaches me that insignifi-cance is no excuse for inaction. This spider that Solomon saw on the wall might have said: "I can't weave a web worthy of this great palace; what can I do amid all this gold embroidery? I am not able to make anything fit for so grand a place, and so I will not work my spinning jenny." Not so will not work my spinning jenny." Not so said the spider. "The spider taketh hold with her hands." On, what a lesson that is for you and me! You say if you had some great sermon to preach, if you only had a great audience to talk to, if you had a great army to marshal, if you only had a con-stitution to write, if there was some tremendous thing in the world for you to do -then you would show us. Yes, you would

What if the Levite in the ancient temple had refused to snuff the candle because he could not be a high priest? What if the humming bird should refuse to sing its songs into the ear of the honeysuckle because it cannot, like the eagle, dash its wing into the sun? What is the raindro, should refuse to descend because it is not a Niagara? What if the spider of the text should refuse to move its shuttle because it cannot weave s Solomon's robe? Away with such folly! If you are lazy with the one talent, you would be lazy with the ten talents. If Milo cannot lift the calf he never will have strength to lift the ox. In the Lord's army there is order for promotion, but you cannot be a general until you have been a captain, a lieutenant and a colonel. It is step by step, it is inch by inch, it is stroke by stroke that our Christian character is builded. Therefore be content to do what God commands

God is not ashamed to do small things. He is not ashamed to be found chissling a grain of sand, or helping a honeybee to construct its cell with mathematical accuracy, or tingeing a shell in the surf. or shaping the bill of a chaffinch. What God does, He does well. What you do, do well, be it a great work or a small work. If ten talents, employ all the ten. If five taients, employ all the five. If one talent, employ the one, If only the thousandth part of a talent, employ that. "Be thou faithful unto death, and I will give thee the crown of life." I tell you if you are not faithful to God in a small sphere, ou would be indolent and insignificant in a

Again, my text teaches me that repulsiveness and loathsomeness will sometimes climb up into very elevated places. You would have tried to kill the spider that Solomon saw. You would have said: "This is no place for it. If that spider is determined to weave a web, let it do so down in the cellar of this release or is some dark dungeon." lar of this palace or in some dark dungeon. Ah! the spider of the text could not be discouraged. It clambered on and climbed up, higher and higher and higher until after awhile it reached the king's vision, and he said, "The spider taketh hold with her hands, and is in kings' palaces." And so it often is now that things that are loathsome and requisive cet up into very alexated.

and repulsive get up into very elevated The church of Christ, for instance, is a alace. The King of heaven and earth lives it. According to the Bible, her beams se of cedar, and her rafters of fir, and her are of cedar, and her rafters of fir, and her windows of agate, and the fountains of salvation dash a rain of light. It is a glorious palace—the church of God is, and yet sometimes unseemly and loathsome things creep up into it—evil speaking and rancor and slander and backbiting and abuse, crawling up on the walls of the church, spinning a web from arch to arch, and from the top of one communion tankard to the top of another communion tankard. Glorious palace in which there ought only to be light

and love and pardon and grace; yet a spider

in the palace!

Home ought to be a castle. It ought to be the residence of everything royal. Kindness, love, peace, patience and forbearance ought to be the princes residing there, and yet sometimes dissipation crawls up into that home, and the isaleus eve comes up. that home, and the jealous eye comes up, and the scene of peace and plenty becomes the scene of domestic jargon and dissonance. You say, "What is the matter with the You say, "What is the matter who house," I will tell you what is the matter with it. A spider in the palace.

Christian character is a

A well developed Christian character is a grand thing to look at. You see some man with great intellectual and spiritual proportions. You say, "How useful that man must be!" But you find amid all his 'splen. dor of faculties there is some prejudice, some whim, some evil habit that a great many people do not notice, but that you nave happened to notice, and it is gradually spoiling that man's character—it is grad-ually going to injure his entire influence. Others may not see it, but you are anxious in regard to his welfare, and now you discover it. A dead fly in the ointment. A spider in the palace.

Again, my text teaches me that perseverance will mount into the king's palace. It must have seemed a long distance for that spider to climb in Solomon's splendid residence, but it started at the very foot of the wall and went up over the panels of Leba-non cedar, higher and higher, until it stood higher than the highest throne in all the na-tions—the throne of Solomon. And so God has decreed it that many of those who are down in the dust of sin and dishonor shall gradually attain to the King's palace. We

see it in worldly things. Who is that banker in Philadelphia? Why, he used to be the boy that held the horses of Stephen Girard while the millionaire went in to collect his dividends. Arkwright toils on up from a barber shop un-til he gets into the palace of invention. Sextus V toils on up from the cffice of a swineherd until he gets into the palace of Rome. Fletcher toils on up from the most insignificant family position until he gets into the palace of Christian eloquence. Hogarth, engraving pewter pots for a living, toils on up until he reaches the palace of world recovered and the reaches the palace of

world renowned art. The spider crawling up the wall of Solo-mon's palace was not worth looking after or considering as compared with the fact that we, who are worms of the dust, may at last ascend into the palace of the King Immor-tal. By the grace of God may we all reach Oh, heaven is not a dull place. It is not a wornout mandon, with faded curtains and outlandish chairs and cracked ware. No, it is as fresh and fair and beautiful as though it were completed but yesterday. The kings of the earth shall bring their honor

and glory into it. I do not know but that Christ referred to the real juice of the grape when He said that we should drink new wine in our Father's kingdom, but not the intoxicating stuff of this world's brewing. I do not say it is so: but I have as much right for thinking it is so as you have for thinking the other way. At any rate, it will be a glorious banquet. Hark! the chariots rumbling in the distance, I really believe the guests are coming now. The gates swing open, the guests dismount, the palace is filling, and all the chalices, flashing with pearl [and amethyst and 'car-buncle, are lifted to the lips of the myriad banqueters, while standing in robes of snowy white they drink to the honor of our glori-

"Oh," you say. "that is too grand a place for you and me," No, it is not. If a spider, according to the text, could crawl up on the wall of Solomon's palace, shall not our poor souls, through the blood of Christ, mount up from the depths of their sin and shame, and finally reach the palace of the eternal

Years ago, with lanterns and torches and a guide, we went down in the Mammoth cave of Kentucky. You may walk fourteen miles and see no sunlight. It is a stupendous place. Some places the roof of the cave is a hundred feet high. The grottoes filled with weird echoes; cascades falling from invisible height to invisible death. Stalagmites rising up from the floor of the cave, salectites defrom the floor of the cave, salectites described. from the floor of the cave; salactites de-scending from the roof of the cave, joining each other and making pillars of the Al-mighty's sculpturing. There are rosettes of amethyst in halls of gypsum. As the guide carries his lantern ahead of you the shadows have an appearance supernatural and spec-tral. The darkness is fearful.

Two people, getting lost from their guide only for a few hours, years ago, were demented, and for years sat in their insanity. You feel like holding your breath as you walk across the bridges that seem to span the bottomless abyss. The guide throws his calcium light down into the caverns, and the light rolls and tosses from rock to rock the light rolls and tosses from rock to rock and from depth to depth, making at every plunge a new revelation of the awful power that could have made such a place as that. A sense of suffocation comes upon you as you think that you are two hundred and fifty feet in a straight line from the summit surface of the earth.

The guide after awhile takes you into what is called the "star chamber;" and then he says to you, "Sit here;" and then he takes the lantern and goes down under the rocks, and it gets darker and darker until the night is so thick that the hand an inch from the eye is unobservable. And then, by kindling one of the lanterns and placing it in a cleft of the rock there, is a reflection cast on the dome of the cave, and there are stars coming out in constellations-a liant night heavens-and you involuntarily

exclaim, "Beautiful! beautiful! Then he takes the lantern down in other depths of the cavern and wanders on and wanders off until he comes up from behind the rocks gradually, and it seems like the dawn of the morning until it gets brighter and brighter. The guide is a skilled venand brighter. The guide is a skilled ven-triloquist, and he imitates the voices of the morning, and soon the gloom is all gone and you stand congratulating yourself over the wonderful spectacle.

Weil, there are a great many people who look down into the grave as a great cavern. They think it is a thousand miles subterran-eous, and all the echoes seem to be the voices of despair, and the cascades seem to be the falling tears that always fall, and the gloom of earth seems coming up in stalagmite, and the gloom of the eternal world seems descending in the stalactite, making pillars of indescribable horror. The grave is no such place as that to me, thank God! Our divine guide takes us down into the great caverns, and we have the lamp to our feet and the light to our path, and all the echoes in the rifts of the rock are anthems, and all the falling waters are fountains of salvation, and after awhile we look up, and behold! the cavern of the tomb has become a king's star chamber.

And while we are looking at the pomp of

and while we are locking at the point of the reverlasting morning begins to rise, and all the tears of earth crystallize into stalagmite, rising up in a pillar on the one side, and all the glories of heaven seem to be december in the results of the reverse of t scending in a stalactite, making a pillar scending in a stalactite, making a pillar on the other side, and you push against the gate that awings between the two pillars, and as that gate flashes open you find it as one of the twelve gates which are twelve pearls. Biessed be God that through this Gospel the mammota cave of the sepuicher has become the illuminated star chamber of the King! Ob, the palaces! the eternal palaces! the King's palaces!

## Carious Traits of Rice.

"While all rice is white," says a commission merchant, "the size of the grain varies greatly, according to the locality where it is raised. I have seen rice grains as fine as grains of mustard almost, and again it is nearly as large as beans. As for taste, it is all about alike, but the amount of cooking depends altogether on the size of the grains. It takes an artist to cook rice properly. You have noticed occasional black grains. Well, that is what is called hot rice, and is so discolored by being overheated in the process of milling "-Chicago Herald.

## SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 25.

Lesson Text: "The Lord's Supper Profaned." I. Cor. xt., 20-34 (Quarterly Temperance Lesson) -Golden Text:I. Cor. xi., 28-Commentary.

20. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper." The R.V. says: "It is not possible to eat the Lord's Supper." The diversions of this epistle are easily recognized by the words, "Now concerning or as touching" in the control of the concerning or as touching." (chapters vii., 1; viii., 1; xii., 1; xvi., 1). It the section in which our lesson is found be carefully read, the prominent topic will be found to be that of glorifying God in eating and drinking (x., 31.) and when people come together to enjoy themselves in eating and drinking, they cannot truly eat the Lord's Supper, for it points to the death of self, not the life of self.

21. "For in eating, every one taketh before other his own supper; and one is hungry and another is drunken." Imagine people coming together for a good time, as they say, and after enjoying themselves to the full, proceed to commemorate the Lord's death. These did worse than that, for they actually made the Lord's Supper a drunken

"What? have ye not houses to eat and drink in, or despise ye the church of God? The supplying of our bodily needs is one thing, but the worship of God is an entirely different matter. One of the most prominent characteristics of Christ was that He never lived for Himself, but always as a sacrifica for others (Rom. xv., 3; John vi., 38, 51). If we have not His spirit we are none of

His (Rom. viii., 9). If we abide in Him we will walk as He walked (I John ii., 6).

23. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread." Hated by the world, betrayed by a professed friend and delivered to be crucified; this was the treatment Christ received, and He teaches us not to expect anything different or better (John 18-20; xvi., 33).
"And when He had given thanks, He

24. "And when He had given thanks, He brake it and said, Take, eat; this is My body which is broken for you; this do in remembrance of Me." He did not say, this is My body which is pampered or indulged in for you, but given or broken for you. If we are saved by His blood, then the great question with us is no longer one of food or raiment, but one of righteousness and glorifying Ged (Rom, viv. 17).

ing God (Rom. xiv., 17)
25. "This cup is the new testament of My blood; this do ye, as oft as ye drink it, in remembrance of Me." It was after the eating of the passover on that last night before He was crucified that He instituted this supper (Luke xxii,, 14-20) and gave to His dis-ciples these emblems of His body and blood, to be used by them in coming days as mem-pries of His death He would have them not only filled with gratitude because of His sacrifice on their behalf, but also ready to lay down their lives for Him, or pour them out in loving service on behalf of others (1 John iii., 16; John xv., 13).

26. "For as often as ye eat this bread, and

drink this cup, ye do shew the Lord's death till He come." Redeemed by His great sacrifice, we are expected to deny self, reckon our old man as crucified and constantly present our bodies a living sacrifice, sustained and cheered by the glory which will be ours in the resurrection body at His coming (Matt. xvi.; 24; Rom. vi., 6; xii., 1, 2; viii., 18; 1 Thess. i., 10). The two greatest of all events in the history of the world are the death of Jesus on Calvary and His re-

turn to reign and subdue the earth.
27. "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." The unworthy refers not to the persons partaking, for all are un-worthy in themselves, but to the spirit in which it is partaken. If one should take the bread and wine at such a time for mere carnal gratification, he would be guilty of ill-treating the sacrifice of Christ and making light of His death for us.

"But let a man examine himself and so let him eat of that bread and drink of that cup." We must consider well if we that cup." We must consider well if we have really seen ourselves to be guilty in the sight of God, sinners justly deserving His wrath, and have truly received Jesus Christ as our own personal Saviour, believing that He loved me and gave Himself for me. If this be so, then with humble and grateful

hearts we will partake of the bread and wine as emblems of His body and blood. 22. "For he that eateth and drinketh un-worthily, eateth and drinketh judgment to himself, not discerning the Lord's body." To die to self is the daily business of every believer, in order that the life of Christ may be manifest in us (2 Cor. iv., 11). One who lives to gratify self and yet partakes of the Lord's Supper, the emblems of which speak of death, and life through death, of neces-

sity condemns himself.

30. "For this cause many are weak and sickly among you, and many sleep." Physical health was promised on condition of obedience and disease was threatened if they disobeyed (Ex. xv., 26; Lev. xxvi., 15, 16).
At Corintb, because of disobedience, many
were sick and some had died. We are not
taught that all sickness is because of disobedience (John ix., 3; xi., 4), but that it is sometimes the case that sickness and death follow the disobedience of believers.

31. "For if we would judge ourselves, we should not be judged." If we would walk humbly with God and live uprightly, no good thing would He withhold from us, and we would escape much chastening. If we would test every thing by the judgment seat of Christ, and do only what He approves, we would thus walk in the light with Him

we would thus walk in the light with Him and enjoy constant fellowship.

32. "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Whom the Lord loveth He chastened (Heb. xii., &. The same word translated chasten, chastening or chastisement, in Heb. xii., 5-8, and in this verse of our lesson, is in Eph. vi., 4, nurture; in 2 Tim. ii., 25, instruct, and in Titus ii., 12, teach, so that by chastening us when we do wrong our Heavenly Father instructs us to do better, and nourishes us by His love.

33. "Wherefore, my brethren, when ye

33. "Wherefore, my brethren, when ye come together to eat, tarry one for another." Jesus taught His disciples to be humble and delight in serving rather than in being served. To be first and uppermost is not His Spirit, but rather to esteem others better than ourselves (Matt. xx., 26-28; Phill 12.

Phil, ii., 3).
34. "And if any man bunger let him eat at home; that ye come not together unto condemnation, and the rest will I set in order when I come." The worship of God, the service of Christ, and the showing forth of His death till He come, leaves no room whatever for the display of self or for self-gratification in any way. If in Christ there is no condemnation (Rom. viii., 1); and as to the daily life, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. xiv., 22). As temperance in Scripture signifies seli-control, and includes the subduing of all that pertains to self, we have in this study a good temperance lesson.

JACK-What are you feeling so blue about? Tom-I got into the habit of kissing Imogen whenever she got angry at me. Jack-Yes? Tom-And now her temper is completely ruined. -New York Herald.

OBEY the law as good citizene is a maxim which a lot of people should paste in their hats and read it every time they feel themselves growing hot under the collar.



Gray is the dignified color. Round waists are much worn. Velvet dresses are in fashion now.

Sleeves are larger and fuller than ever. The craze for short hair has spent it-

Green is to be more fashionable than

There are 300,000 women engaged in industrial pursuits in Massachusetts. Miss Lawson, a young sculptor of Cincinnati, Ohio, has sold her statue,

"The Mermaid," for \$6000. It is estimated that there is a daily display of \$5,000,000 worth of diamonds

at Saratoga during the season. Lady Ponsonby may be said to be the most interesting and clever woman connected with Queen Victoria's court.

London furriers announce the furs for the coming season to be unplucked otter, the three kinds of fox, sealskin, and Russian sable.

The new imperial crown of Queen Victoria has its entire surface completely covered with jewels, several of which are famous in history. A bed quilt with 3000 pieces in it,

woman had labored for years, was sold at her death for \$125. Coat basques cut off at the waist and prolonged in coat tails at the back are

and upon which a Coopersburg (Penn.)

being made up in heavy and serviceable material for street wear. Would you have dark lashes and brows and yet keep all pasty cosmetics at arm's length? Try walnut juice, applying it

with a fine camel's hair brush. It is said that Queen Victoria cherishes a large number of dolls, chiefly wooden and of Dutch make, which she

herself dressed when she was a girl. Olive Thorne Miller, the authoress, knows as much about ornithology as a professor. She devotes six months of every year to the study of birds and bird

Mrs. Julia Stark Evans, of Hampton, Iowa, though the wife of an active lawyer and the mother of five children, is studying for graduation at the State University.

The waists of some of the new dresses seem to be made entirely of trimming. They are piecemeals of garniture, and many of them are quite too- fussy and patchy to be either pretty are becoming.

It is said by those in authority that the fashionable coat of the future will be the long redingote, cut double breasted, with wide Directoire reveres, big buttons, and a double or triple cape.

Much of the money which Mrs. Custer, widow of the General, her seventy-two readings last winter has gone toward educating a young girl whose father died on the same field with her husband.

One of the old insurance companies in Philadelphia makes a specialty of insuring women's lives on several plans, and has women physicians, Drs. Anna Broomall and Clara Marshall, to act as women examiners.

Women with oval faces, and, unfortunately, many with less classical contour, have adopted the fashion of rolling the hair close to the head and twisting a ribbon in and out of the coils to tie in two pointed ends on top.

The pretty fashion of flower-hung necklaces which has been carried out with enamelled blossoms hung on a slender gold chain, is gorgeously reproduced now by Parisian jewelers in

diamonds and precious stones. Mrs. L. L. Polk, widow of the late President of the National Alliance, contiques the publication of the Progressive Farmer at Raleigh, N. C., in her own name. The Farmer is published in the interests of the People's Party.

Emilia Bazan, the Spanish authoress, runs a monthly review to which she is the only contributer. Each edition contains a disquisition on the principal topics of the day, a review of the most

notable books of the month, and a story. The bell-skirt remains, but it is short. just clearing the ground, and is either plain or trimmed, according to taste. But however plain the skirt may be, the waist fully makes up for any lack of garniture on the lower portion of the cos-

tume.

In one consignment recently a feather dealer in London received 6000 birds of paradise, 360,000 birds of various kinds from the East Indies, and 400,000 humming birds. In three months another dealer imported 356,398 birds from the East Indies.

The jingling, nerve destroying chatelaine is to be worn again this year. Quite a little medicine case or surgeon's equipment is now appended to the silver or gold bow. There is a book, whose leaves are of court plaster, a silver flask of salts, a tiny cruet and a scissors, knife and memorandum book!

Miss Zelia Nuttall, of San Francisco, Cal., is making a mark as an anthropologist. Just now she is in Dresden, Germany, where she has a fine collection of books on Mexico. Her apartments are furnished and decorated in Mexican style, and she is wonderfully well informed in Aztec history and arts.

Eminent specialists are declaring that insanity, diseases of the eyes and nervous prostration are largely traceable to the tight-fitting narrow-toed shoes now so fashionable. There are certain nerves in the feet which seem to be abnormally sensitive to the pressure of narrow shoes, and untold suffering results from wear-

A correspondent of the London Times says: "The armorial bearings of the Washingtons are: Argent two bars gules, in chief three mullets of the second. Cousequently there seems little reason to doubt that the liberator himself designed the flag from the charges in the Washington arms as they appeared on the very seal which he used.'

A Distinguished Physician. Every one has heard of Dr. Hoxsie's Certain Croup Cure. This great remedy was used by Dr. Hoxsie himself for twenty years among the most notable tandits in Bufato, N. Y. with unfailing success for Congestive Colds, Pneumonia, Croup and Bronchitis. Sold by druggists. 50c. Manufactured by A. P. Hoxsie, Buffalo, N. Y.

A dog bitten by a rattlesnake in Florida was cured of the bite by the administration of gunpowder internally.

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Scrofula Afflicted me four yearsblotches all over my body, swelling in my neck, and in less than a year had lost 40 lbs. I was induced by H. L.

try Hood's Sarsapa-Mr. G. W. Doner. and lump in my neck dis-ippeared, and I soon began to gain in flesh. in 4 months there was none of the disease left in my system, and I was as well and strong as ever." G. W. Donen, Osceola, South Dakota.

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## MERCURIAL

Mr. J. C. Jones, of Fulton, Ark., says of S.S. "About ten years ago I con-tracted \_ severe case of blood poison. Leading physicians prescribed medicine after medicine, which I took without any relief. I also tried mercurial and potash remedies, with unsuc

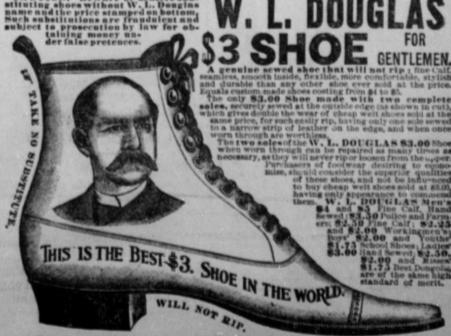
## RHEUMATISM

cessful results, but which brought on an attack of mercurial rheumatism that made my life one of agony. After sufmade my life one of agony. ering four years I gave up all remedie and commenced using S. S. S. After taking several bottles, I was entirely cured and able to resume work.

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