REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Hadasssah."

Text: "And he brought up Hadassah,"

Esther it., 7.

A beautiful child was born in the capital of Persia. She was an orphan and a capitye, her parents having been stolen from their Israelitish home and carried to Shushan and had died, leaving their daughter poor and in a strange land. But an Israelite who had been carried into the same capityity was attracted by the case of the orphan. He educated her in his holy religion, and under the roof of that good man this adopted child began to develop a sweetness and excellency of character, if ever equaled, certainly never surpassed. Beautiful Hadassah! Could that adopted father ever spare her from his household? Her artlessness, her girlish sports, her innocence, her orphanage, had wound themselves thoroughly around his heart, just as around each parent's heart among us there are tendrile elitable. heart, just as around each parent's heart among us there are tendrils elimbing and tastening and blossoming and growing

I expect he was like others who have I expect he was like others who have loved ones at home—wondering sometimes if sickness will come and death and bereavement. Alas, worse than anything that the father expects happens to his adopted child? Ahasnerus, a princely scoundrel, demands that Hadassah, the fairest one in all the kingdom, become his wife. Worse than death was marriage to such a monster of iniquity! How great the change when this

that Hadassah, the fairest one in all the kincidom, become his wife. Worse than death was marriage to such a monster of iniquity! How great the change when this young woman left the home where God was worshiped and religion bonored to enter a palace devoted to pride, idolatry and sensuality! "As a lamb to the slaughter!"

Ahasuerus knew not that his wife was a Jewess. At the instigation of the infamous prime minister the king decreed that all the Jews in the land should be slain. Hadassah pleads the cause of her people, breaking through the rules of the court and presenting therself in the very face of death, crying. "If I perish, I perish!" Ob, it was a sad time among that enslaved people! They had all heard the decree concerning their death. Sorrow, gaunt and chastly, sat in thousands of households, and mothers wildly pressed their infants to their breasts as the days of massacre hastened on, praying that the same sword stroke which slew the mother might also slay the child, rosebud and bud perishing in the same blast.

But Hadassah is bus; at court. The hard heart of the king is touched by her story, and although he could not reverse his decree for the slaying of the Jews he sent forth an order that they should arm themselves for defense. On horseback, on mules, on dromedaries, messengers sped through the land bearing the king's dispatches, and a shout of joy went up from that enslaved people at the faint hope of success. I doubt not many a musty blade was taken down and sharpened. Unbearded youths grew stout as gaints at the thought of defending mothers and sisters. Desperation strung up cowards into heroes, and fragile women grasping their weapopos swung them about the cradles, impatient for them to strike the blow in behalf of household and country.

The day of execution dawned. Government officials, armed and drilled, cowed before the battle shout of the oppressed people. The cry of defeat rang back to the palaces, but above the mountains of dead, above 75,000 crushed and mangled corpses, sounded the tri

Your standard is much higher than anything you have attained unto. If there be any man so puffed up as to be thoroughly satisfied with the amount of excellency he has already attained, I have nothing to say to such a one, but to those who are dissatisfied with past attainments, who are toiling under disadvantages which are keeping them from being what they ought to be, I have a message from God. You each of you labor under difficulties. There is something in your temperament, in your worldly circumstances, in your ealling, that acts powerfully against you. Admitting all this, I introduce to you Hadassah of the text, a noble Christian notwithstanding the most gigantic difficulties. She whom you might to such a one, but to those who are dissatis gigantic difficulties. She whom you might have expected to be one of the worst of wo-

men is one of the best.

In the first place, our subject is an illustration of what Christian character may be under orphanage. This Bible line tells a long story about Hadassah. "She had neither father nor mother." A nobleman become her guardian, but there is no one who can take the place of a parent. Who so able at night to hear a child's prayer, or at twilight to chide youthful wanderings, or to soothe youthful sorrows? An individual will go through life bearing the marks of orphanige. It will require more strength, more ersistence, more grace to make such a one the right kind of a Chhristian. He who at forty years loses a parent must reel under the blow. Even down to old age men are accustomed to rely upon the counsel or be powerfully influenced by the advice of parents, if they are still alive. But how much greater the bereavement when it comes

much greater the bereavement when it comes in early life, before the character is walf raHant, and when naturally the heart is unsophisticated and easily tempted!

And yet behold what a nobility of disposition Hadassah exhibited! Though father
mother were gone, grace had triumphed over
all disadvantages. Her willingness to sell
sacrifice, her control over the king, her
humility, her saithful worship of God, show
her to have been one of the best of the world's
Christians.

markable early privileges. Perhaps, like the beautiful captive of the text, you were an orphan. You had huge sorrows in your lit-tle heart. You sometimes wept in the night when you knew not what was the matter. You felt sad sometimes even on the play-ground. Your father or mother did not stand in the door to welcome you when you came home from a long journey. You still feel the effect of early disadvantages, and you have sometimes offered them as a reason for your not being as thoroughly religious as you would like to be. But these excuses are not sufficient. God's grace will triumph if you seek it. He knows what obstacles you have fought against, and the more trial the more help. After all, there are no orphans in the world, for the great God is the Father

Again, our subject is an illustration of what religion may be under the pressure of poverty. The captivity and crushed condition of this orphan girl and of the kind man who adopted her suggest a condition of who adopted her suggest a condition of poverty. Yet from the very first acquaintance we had with Hadassah we find her the same happy and contented Christian. It was only by compulsion she was afterward taken into a sphere of honor and affluence. In the humble home of Mordecal her adopted father, she was a light that illumined every privation. In some period in almost every man's life there comes a season of straitened circumstances, when the severest calculation and most scraping economy are necessary in order to subsistthe severest calculation and most scraping economy are necessary in order to subsistence and respectability. At the commencement of business, at the entrance upon a profession, when friends are lew and the world is afraid of you because there is a possibility of failure, many of the noblest hearts have struggled against poverty and are now struggling.

are now struggling.

To such I bear a message of good cheer.

You say it is a hard thing for you to be a
Christian. This constant anxiety, this unresting calculation, wear out the buoyancy
of your spirit, and although you have told
perhaps no one about it cannot I tell that

this is the very trouble wheeps you from being what you ought t. You have no time to think about layin, treasures in heaven when it is a matter cat doubt whether you will be enabled to your next quarter's rent. You cannot tof striving after a robe of righteousness; you can get means enough to buy an coat to keep out the cold. You want the boffife, but you think you must get along hout that until you can buy another bast flour for your wife and children. Somes you sit down discouraged and almost you were dead.

dead.

Again, our subject illustrathat religion may be under the temptation ersonal attractiveness. The inspired rd says of the heroine of my text, "S as fair and beautiful." Her very namignified "a myrtle." Yet the admiration praise and myrile." Yet the admiration praise and flattery of the world did not the her humility. The simplicity of heanners and behavior equaled her extrao ary attractions. It is the same divine dness which puts the tinge on the rose sek, and the whiteness into the lily, and the work, and that puts color in cheek and sparkle in the eye, and majoin the forehead, and symmetry into form, and gracefulness into the gabut many, through the very charm o'sir personal appearance, have been deved. What simperings and affectational imperinences have often bee the result of that which God h sent as a blessing! Japonicas, anenes and heliotropes never swagger the beauty which God planted in theiry leaf, sepal, axil and stamen. There are any flowers that bow down so modestly; cannot see the color in their cheek un you lift up that bow down so modestly a cannot see the color in their cheek un you lift up their head, putting your ha under their round chin. Indeed any ki of personal attractions, whether they khose of the body, the mind or the hear may become temptations to pride and arrariness and foolish assumption. The miological story of a man who, seeing himse mirrored in a stream, became so enamore of his appearance that he died of the exts illustrates the fatalities under which tusands of both sexes have fallen by the visof their own superiority. Extraordinary pacities cause extraordinary temptations, ten who have good moral health down in a valley on the top of the mountain are selved for consumption.

tion.

Monimia, the wife of Thridates, was strangled with her own diam. While the most of us will not have to same kind of temptation that Hadassah aust have felt from her attractiveness of psonsi appearance, there may be some to shom it will be an advantage to hold up the baracter of the beautiful captive who sacrine into the humility and earnestness of diosition to the world's admiration and flatey. The chief secret of the beauty of the violet is that, away down in the grass, on one week's end to another, it never miscusts that it is a violet. from her attractiveness of

a violet.

Again, our subject exhibit what religion may be under bad dometic influences. Hadassah was snatched om the godly home into which she had ben adopted and introlluced into the abominale associations of which wicked Ahasucrus as the center. What a whirl of blasphem and drunkenness and licentiousness! Naltar, no prayer, no Sabbath, no God! Inhis captive girl can be a Christian there, then it is possible to be a Christian anywhee. There are many of the best people of traworil who are to be a Christian anywhee. There are many of the best people of the word who are obliged to contend with the most adverse domestic influences, children who have the grown up into the love of God under the frown of parents, and under the discouragement of bad example. Sone sister of the family having professed the faith of Jesus is the subject of unbounded satire inflicted by brothers and sisters. Tea, Hadassah was not the only Christian who had a queer husband! It is no easy matter to maintain correct Christian principles when there is a companion disposed to scoff at them and to ascribe every imperfection of character to hypocrisy. What a hard thing for one member of the family to rightly keep the Sabhath when others are separated to make it a day of revery, or to inculcate propriety of speech in the minds of children when there are others to offset the instructions by loose or

profane utterances, or to be regularly in atprofane differences, or to be regularly in at-tendance upon church when there is more household work demanded for the Lord's day than for any secular day. Do I speak to any laboring under these blighting disad-

vantages? My subject is full of encourage-ment. Vast responsibilities rest upon you. Be faithful, though you stand as much alone as did Lot in Sodom, or Jeremiah in Jerusalem, or Jonah in Nineveh, or Hadassah in the court of Abasuerus. There are trees which grow the best when their roots clutch among the jagged rocks, and you ver-ily have but poor soil in which to develop, but grace is a thorough husbandman and can raise a crop anywhere. Glassware is molded over the fire, and in the same way you are to be fitted as a vessel of mercy. The best timber must have on it saw and gouge and bestle. The foundation stone of yours and every other house came out only under crowbar and blast. Files and wrenches and hammers belong to the church. The Christian victory will be bright just in proportion as the battle is hot. Never despair being a as the battle is hot. Never despair being a thorough Christian in any household which is not worse than the court of Ahasuerus. Finally our subject illustrates what re-

ligion may be in high worldly position. The last we see in the Bible of Hadassah is that she has become the queen of Persia. Prepare now to see the departure of her humility and self-sacrifice and religious principle. As she goes up you may expect grace to go down. It is easier to be humble grace to go down. It is easier to be humble in the obscure house of her adopted father than on a throne of dominion. But you misjudge this noble woman. What she was before she is now—the myrtle. Applauded for her beauty and her crown, she forgets not the cause of her suffering people, and with all simplicity of heart still remains a worshiper of the God of heaven!

Noble example followed only by a very few. I address some who, through the goodness of God, have risen to positions of in-fluence in the community where you live in law, in merchandise, in medicine, in me-chanics and in other useful occupations and professions. You hold an influence for good or for evil. Let us see whether, like Hadasor for evil. Let us see whether, like Hadassah, you can stand elevation. Have you as much simplicity of character as once you evidenced? Do you feel as much dependence upon God, as much your own weakness, as much your accountability for talents intrusted, or are you proud and overdemanding and ungrateful and unsympathetic and worldly and sensual and devillab? Then you have been spoiled by your success, and you shall not sit on this throne with the heroine of my text. In the day when Hadassah shall come to the the day when Hadassah shall come to the grander coronation, in the presence of Christ and the bannered hosts of the re-deemed, you will be poor indeed. Oh, there are thousands of men who can easily endure to be knocked down of misfortune who are utterly destroyed if lifted up of success, Satan takes them to the top of the pinnacle of the temple and shoves them off. Their head begins to whirl, and they lose their belance and down they con

balance and down they go.

While last autumn all through the forests While last autumn all through the forests there were luxuriant trees, with moderate out branch and moderate height pretending but little, there were ioliage shafts that shot far up, looking down with contempt on the whole forest, clapping their hands in the breeze and shouting, "Aha, do you not wish you were as high up as we are?" But last week a blast let loose from the north came rushing along, and grappling the boasting oaks hurled them to the ground, and as they went down an old tree that had been singing psalms with the thunder a hundred summers cried out, "Pride goeth before distinction and a haughty spirit before a fall." And humble hickory and pine and chestnut that had never said their prayers before bowed their heads as much as to say, "Amen!"

prayers before bowed their heads as much as to say, "Amen!"

My friends, "Good resisteth the proud, but giveth grace to humble," Take from my subject encouragement. Attempt the service of God whatever your disadvantages, and whatever our lot let us seek that grace which outshone all the splendors of the palaces of Shusham.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR OCTOBER 21.

Lesson Text: "A Sabbath in Capernaum." Mark 1., 21-34-Golden Text: Mark 1., 22-Commentary.

21. "And they went into Capernaum, and straightway on the Sabbath day He entered into the synagogue and taught," This losson probably comes in order after the call of the four from mending their nets. etc., rather than after the call from the draft of fishes, but let us see Jesus, and the order of events may not matter so much. Capernaum signifies the village of Nahum, the comforter,

signifies the village of Nahum, the comforter, and the true Comforter has come to His own city (Math., ix., 1). It was His custom to be in the synagogue on the Sabbath (Luke iv., 16), and we may be sure it was His custom never to be late.

22. "And they were astonished at His doctrine, and He taught them as one that had authority, and not as the scribes." He always preached the word and in the words which the Father gave Him to say (John xii., 49; xiv., 10). His words were the assertions of absolute confidence in God and in the Scriptures. He said, "We speak that we do know" (John iii., 11). We also, if sent by God, may speak boldly the message which He gives us (Ex. iv., 12; Jer. i., 7, 8; Acts iv., 31).

23. "And there was in their synagogue a man of an unclean spirit, and he cried out," Evil spirits still go to church and Sundayschool in the bodies of men and women and boys and girls, but not without the consent

school in the bodies of men and women and boys and girls, but not without the consent of those in whom they go. Anger, wrath, malice, worldliness, deceit, hypocrisy, are surely evil spirits. In fact, all that is not holy and true must be evil.

24. "Saying: Let us alone. What have we to do with Thee, thou Jesus of Nazareth? Art Thou come to destroy us? I know Theo who Thou art, the Holy One of God." Let us alone is still the cry. We will go to church and contribute to the cause if you will only let us alone about the theatre and the ball, social customs. Sunday newspapers whi only let us alone about the theatre and the ball, social customs, Sunday newspapers and Sunday driving, receiving Josus, preparing to meet Him and such like. But it is no use; we must all have to do with Jesus. He will destroy the work of the devil (I John lil., 8), and if those works include any of us then we shall have to hear Math. xxv., 41.

then we shall have to hear Math. xxv., 41.

25. "And Jesus rebuked him, saying, Hold thy peace and come out of him." He spoke to the spirit who was controlling the man. He hates sin, but loves the sinner. Let us also see to this and act likewise. Sin must be destroyed, and if the sinner persists in clinging to his sin he, too, must perish, but the Lord wishes to save the sinner and blot out his sins (II Pet. iii., 9).

26. "And when the unclean spirit hadtorn him and cried with a loud voice he came out of him." He cast out the spirits with His word (Math. viii., 16). Where the word of a king is there is power (Eccl. viii., 4), and Jesus gave His disciples power over all the power of the enemy (Luke x., 19). What a strength it would be for service as we go forth in His Lame if we would only believe His word, "All power is given unto Me in His word, "All power is given unto Me in Heaven and on earth, and, lo, I am with you

Heaven and on earth, and, lo, I am with you all the days, even unto the consummation of the age!" (Math. xxviii., 18-20).

27. "And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? What new doctrine is this?" The obedience of the demons to His word surprised them, and well it might, for whoever heard of evil spirits controlled by a word world provided by a world wor trolled by a word which men resist? Let His word be now received in all simplicity His word be now received in all simplicity and meekness, and no evil spirit of fault finding, fretting, slander or evil speaking can abide in that person. Then will some have to say, "What new doctrine is this?"

28. "And immediately His fame spread about Galliee." If the preaching in any church to-lay should cure even the majority of its members of the evil spirits which seem

get in the community! Why not with our hearts determine that by His grace we will seek in every way to magnify that honorable name which is called upon us (Jas. ii., 7

R. V., margin). 29. "And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew with James and John." Happy men to take Jesus home from church with them. How many get all they want of Him while in church, more than enough to do them a whole week, for once a week is all that some pastors see many of their people in the house of God! If such should take Him home from church with them, they could not go out driving in the afternoon, nor go visiting, nor read

30. "But Simon's wife's mother lay sick of a fever, and anon they tell Him of her." Perhaps a poor day for Simon to bring company (four men) home to dinner—his wife might think so, with her mother sick in bed-but we will hope she was one of those blessed women whom some of us know, who are always glad to exercise hospitality, who live

31. "And He came and took her by the 81. "And He came and took her by the hand and lifted her up, and immediately the fever left her, and she ministered unto them." It was a good day to have company, after all, especially His kind. Mark is specially the gospel of service, and Jesus is here, in a very marked way, the servant ministering; hence many touches like this, "He took her by the hand." Note also the words straightway, and, immediately, forthwith, all the same word in the Greek—see R. V.—used over forty times in this gossee R. V.—used over forty times in this gos-pel, and only about eighty times in the

pel, and only about eighty times in the whole New Testament. 32, 33. "And at even when the sun did set they brought unto Him all that were diseased and them that were possessed with devils. And all the city was gathered together at the door." The Sabbath ended at sunset, so they could then do this without, in the estimation of the Harrisees, breaking the day. See chapters ii., 24; iii., 2. The manifest power of God will draw the poople. There are weary and heavy laden ones everywhere, sick in body and in soul, and this Jesus is to-day the very same Jesus (Heb. xiii., 8), waiting to give rest of soul and quietness of mind to every weary heart, and when He giveth quietness who then can

make trouble? (Job xxxiv., 29).

34. "And He healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because and suffered not the devils to speak, because they knew Him." The margin says that He suffered them not to say that they knew Him. The testimony of the evil spirit in Acts xvi., 17, sounds well. What could be better? Yet it was not tolerated. God requires no help from the devil. When will His people see this and stop seeking help for the Lord's work from those who are not His children, and therefore must be children of the devil? (John viii., 44.)—Lesson Helper.

California's Fruit Crop:

California's Fruit Crop:

A review of the California fruit crop by Secretary[Lelong, of the State Board of Horticulture, shows that the orchardists lost \$1,000,000 by the great railroad strike, which prevented the shipping of much fruit and caused low prices for pears and peaches by glutting the markets. The prune crop is thirty per cent, below the average, and this shortage has induced the fruit exchanges to fix the minimum price at six cents. The bad service given by the commission men will stimulate the formation of co-operative associations for shipping and curing fruits.

The South's Prospects. Reports from all parts of the South show a steady tendency toward improvement in business circles. Net earnings of Southern railroads are showing an increase over the corresponding time last year. The stockholders of a leading New England cotton mill company having voted to spend \$500,000 in building a new cotton mill in the South, several other New England companies are expected to follow the example. Horses Are Very Cheap.

Electric lines and bicycles have reduced the average value of horses in the United States from twenty-five to fifty per cent. In the Western range country the loss is felt the worst, for the surplus has formerly been sold in the East. Now the East is a closed market to ordinary grades of horses, and there is a surplus everywhere. In cases of forced sale prices are sometimes ridiculously low.

Recently a number of car loads of range horses of good grade were received by an Eastern road for shipment to an Eastern terminal. The Eastern road advanced the charges of the Western lines which had forwarded the horses, and added the amount to its charges for transporta-tion. Arrived in the East there was no market for the horses, and they were finally sold for \$6 a head. The Eastern road was paid the entire purchase price, and was then compelled to charge \$800 to profit and loss for its experience in the horse business. In the future it will advance no more charges on horses.

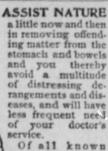
The telling of this story brought out a recent experience of a railroad official in Kansas City. He wanted a good, small-sized riding horse for his boy and found exactly what he wanted in a Kansas City horse market. He wanted to buy the horse immediately, but was informed that he must buy it at auction. As a special favor, however, the auctioneer agreed to put up the horse selected to be bid on first, the railroad official being in a hurry. As it was lead out the auctioneer an-

to the barn manager. "What will you have done with the others?" asked that functionary.

starting a livery stable .-- Chicago Her-

Her Heart Was on War.

It does not take long for the fair sex to become Amazons, if they are thrown among circumstances that require it. The wife of one of the most famous Boer leaders was walking through the Amsterdam Museum of Antiquities with a friend. The first thing they saw was a row of ancient plates against a wall. "Mooi! om koeg els te gieten!" ("Nice to make balls of!") she exclaimed. It was a reminiscence of the days of her youth, when she and other women in the laager melted all the pots and pans they could lay their hands on, and even coins and metal ornaments, to



agents for this purpose, Dr. Pierce's Pleasant Pellets are the best. Once used, they are always in favor. Their secondary effect is to keep the bowels open and regular, not to further constipate, as is the case with

other pills. Hence, their great popularity with sufferers from habitual constipation, piles and their attendant discomfort and nanifold derangements. are purely vegetable and perfectly harmless in any condition of the system. No care is required while using them; they do not interfere with the diet, habits or occupation, and produce no pain, griping or shock to the system. They act in a mild, easy and natural way and there is no reaction after-ward. Their help lasts.

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Venice Not the Only One.

There are four cities in Europe that are wholly or partially built upon islands. Amsterdam in Holland, a city ten miles in circumference, is mostly so small and her credit became so built on piles driven into the sandy subsoil, but the flowing of the tide nounced: "Lot No. 16," and the and the debris of the Ainsel River have when the Cardinal De Retz waited on official's eyes sparkled as he noted the made ninety islands, and the city has springing gait and graceful form of more canals than streets. Amsterdam the Princess Henrietta, was obliged to his prospective purchase. He would is frequently referred to as the Venice remain in bed for want of a fire.willingly have given \$100 for the horse of the North. Ghent, in Belgium, is New York Advertiser. without a bid, but carelessly called built on twenty-six islands which are out: "Fifty dollars" as a starter. connected by eighty bridges, the city He was jubilant when it was finally having as many canals as streets. St. knocked down to him for \$75. He Petersburg is built on a peninsula and decided to lead his prize home im- two islands connected by several large lose exactly two pounds between tidemediately and so announced himself stone bridges, and in summer by water and the top of a mountain four numerous bridges of boats, which are miles high. This, it is plain to be removed at the first frost. Venice is seen, is because the force of the earth's thers?" asked that functionary. built on eighty islands, great and There were six horses in lot 16 and small, which are connected by 400 he railroad official is thinking of bridges.—Detroit Free Press. the railroad official is thinking of bridges .- Detroit Free Press.

A Penniless Queen,

ing Strength.

The widowed Queen of Charles L of England, when an exile in France, had a pension allowed her, but it was poor that she was often reduced to the greatest straits. On one occasion, her, she told him that her daughter,

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