

Sunday-School Lesson for December 3 Keeping the Sabbath.

NEH. XIII: 15-21.

BY J. E. GILBERT, D. D., LL. D., Secretary of American Society of Religious Education.

Religious...

Rev. Joseph Madison, of Green Ridge, gave No. 3 of his reminiscences before the preachers' meeting of Scranton Monday morning. He said he was sent by the bishop to Barton, N. Y., in 1865, and found the church at Smithers in a dilapidated condition, and succeeded in taking it down, except the framework, and rebuilding a nice church. He had a good revival at this point. During the second year they were blessed with a very extensive revival at Tioga Center. Eighty professed conversion and only one was under twenty years of age. The next charge of Mr. Madison was at Berkshire, N. Y. Many were converted at Berkshire and East Berkshire. In 1869 Mr. Madison returned to Pennsylvania and was stationed at Carverton, which was in Dallas and Mr. Zook. He held extra meetings at each point with considerable success, especially at Dallas. During one night at Dallas he almost lost his strength in the afternoon. Eliza Harris danced around him and said: "Bless God there is another Mark-out done around at one meeting during that evening that the whole congregation was moved toward the altar, the spiritual influence was so great. It was during the first year upon that charge that he attended the Wyoming seminary at Kingston and recited in the classes. He also attended the Wesleyan University at Middletown, N. Y. He went from there to Nanticoke, but stayed only one year, as his family was all down with theague during the whole year. His next charge was Forty-four. While there he was instrumental in building a church, which church has been enlarged and beautified twice since that. While at Forty-four his children attended the Wyoming seminary at Kingston. He was sent from Forty-four to Lackawanna Brick church. There were revivals both at Lackawanna and Taylorville, and as a result of the Taylorville revivals Taylorville became a separate charge. At the close of his services at Lackawanna he went to Dunmore. Dunmore at that time was considered a difficult station to serve, but Mr. Madison was happy in his work there for three years. He had his silver wedding there. Dr. J. G. Eckman and Hon. Lewis Puzie were present and made remarks. Souls were saved during his pastorate. He went from Dunmore to Waymart for the second time, and followed by the Rev. F. W. Waymart, now residing at Honesdale district. He had conversions at each point on the charges. He went from Waymart to Moscow, where he found a working church and a flourishing Sunday school. Many were saved at Moscow and the church was built. After spending three years at Moscow he was sent to Pleasant Mount, and there he encountered snow drifts, but the worst was always found around the Methodist parsonage. For some days he had to take out the ashes from the stove, and bring in the fuel through the side window. At White's Valley on this charge he had an extensive revival of religion in midsummer, and it continued during the busy season of the year. His next charge was Forest City. Three her children attended the seminary during that time. He had the church lot graded and seeded down, had a good fence built. Much credit for this was due to J. D. Cary, the superintendent, and William A. May, general superintendent of the H. C. & C. company, both now living in this city. A number of converts to the church. He was sent from there to Sterling and was blessed with an outpouring of the spirit both at Nobles-town and Laana. The work of grace at Laana was general. At the close of his pastorate at Sterling he moved to Bethany, where he had a revival at Bethany the son of a clergyman of a sister denomination was converted in the Methodist church, which brought comfort to his aged father and mother. At Aldenville on the same charge many heads of families were saved. Mr. Madison then moved to Wanamie in the Wyoming district and had success. He moved from there to Yatesville and employed his labors there and had souls for his hire. At the close of his third year at Yatesville he retired from the active work on account of the poor health of Mrs. Madison, and is now living in this city, at 1707 Monsey avenue.

service in the Second Presbyterian church at 7:30 o'clock. J. M. Chance has prepared the following music for the evening service in the Second Presbyterian church tomorrow: Organ prelude... Dulcis Anthem, "Praise the Lord, O Jerusalem"... from the oratorio Bethany... Williams... Mr. Beynon. Organ postlude... Lemaigne. Rev. R. F. Y. Pierce will give an object lesson at the Penn Avenue Baptist church Sunday evening. The topic announced is the title of a familiar tract, "Buy Your Own Cherries, or the Price of a Drink," and will be illustrated with objects which will be interesting to temperance advocates, as well as to the victims of intemperance. The gospel meeting of the Central rooms and West Side branch of the Young Women's Christian association will be omitted on Sunday, and all young women are asked to attend the missionary rally at the Penn Avenue Baptist church at 4 p. m.

Tomorrow's Services

Episcopal. St. Luke's Parish, Rev. Rogers Israel, pastor; Rev. E. J. Houghton, senior curate; Rev. M. B. Nash, junior curate. First Sunday in Advent. St. Luke's Church—7:30 a. m. Holy Communion; 9:45 a. m. Morning Prayer; 10:30 a. m. Sermon and Holy Communion; 7:30 p. m. Evening Prayer and sermon; 9:15 a. m. Sunday school and Bible classes. St. Mark's, Dunmore—8 a. m. Holy Communion; 10:30 a. m. Morning Prayer and sermon; 7:30 p. m. Evening Prayer and sermon; 3 p. m. Sunday school and Bible classes. East End Mission, Prescott Avenue—3 p. m. Sunday school and Bible classes; 7:30 p. m. Evening Prayer and sermon. South Side Mission, Flg. street—2:30 p. m. Sunday school and Bible classes. St. George's, Olyphant—2:30 p. m. Sunday school and Bible classes; 3:30 p. m. Evening prayer and sermon. St. David's church, Edward James McHenry, rector—Celebrations of Holy Eucharist at 7:30 and 10:30 a. m.; evening prayer and address at 7:30 o'clock; Sunday school and Bible classes at 2:30 p. m. Christ's Church, (Protestant Episcopal), Washington avenue and Park street—Rev. F. S. Ballentine, rector. First Sunday in Advent. Morning prayer, Holy Communion and sermon, 10:30 a. m. Sunday school, 2:30 p. m. Evening prayer and sermon, 7:30 p. m. All seats free. All welcome.

Evangelical Lutheran

Evangelical Lutheran—First Sunday in Advent. Matt., 21:1-9; epistle, Rom., 13:11-14. Vestment color, violet. St. Mark's, Washburn and Fourteenth streets, Rev. A. L. Ramer, Ph.D., pastor—Services at 10:30 a. m. and 7:30 p. m.; Luther league at 6:30 p. m.; Sunday school at 12 m. The Holy Communion will be celebrated at the morning service. Bible study Wednesday at 7:45 p. m. Holy Trinity, Adams avenue and Mulberry street, Rev. C. G. Spicker, pastor—Services at 10:30 a. m. and 7:30 p. m.; Luther league at 6:30 p. m.; Sunday school at 12 m. The Holy Communion will be celebrated at the morning service. Bible study Wednesday at 7:45 p. m. St. Paul's, Short avenue, Rev. W. C. Lauer, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2:30 p. m. Zion's, Millin avenue, Rev. P. F. Ziesmann, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m. Christ Church, Cedar avenue and Beech street, Rev. James Witke, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m. St. Peter's, Prescott avenue, Rev. J. W. Standish, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m. Grace Evangelical Lutheran church of the Second Street corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor; 9:30 a. m., Sunday school; 10:30 a. m. and 7:30 p. m. Divine Worship. Morning topic: "Signs and Wonders and Their Consequences." Evening subject: "Missionary Heroes and Heroism." A welcome to all.

Methodist Episcopal

Elm Park church—Prayer and praise service at 9:30 a. m.; preaching at 10:30 a. m. and 7:30 p. m. by the pastor, C. M. Giffin, D. D. Sunday school at 2 and Epworth League at 6:30 p. m. Simpson Methodist Episcopal church, Rev. J. E. Stewart, pastor—Morning prayer meeting at 9:30 o'clock; preaching service at 10:30 a. m.; Sunday school at 12 m.; Junior Epworth league at 3 p. m.; Young Men's meeting at 4 p. m.; Epworth league at 6:30 p. m.; evening preaching service at 7:30 o'clock. The pastor will preach at both services. All seats free. A welcome to all. Ash Street Methodist Episcopal church, Rev. John R. Austin, pastor—Morning prayer meeting at 9:30 o'clock, subject, "A Drink of Water;" class meetings at 11:30 a. m. J. E. Masters, leader; Sunday school at 2 p. m. M. H. Fine, superintendent; Epworth league at 6:30 p. m., subject, "The Lord's Supper," I Cor., 11:23-28. Miss Katie Hartmann, leader; evening sermon at 7:30 o'clock, subject, "Content for the Christian." A most cordial welcome to all. Court Street Methodist Episcopal church, Rev. G. C. Lyman, pastor—Prayer at 9:30 a. m.; preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 11:45 a. m.; Junior league at 3:30 p. m.; Epworth league at 6:30 p. m.; preaching at 7:30 p. m. Seats free. All are welcome. Howard Place A. M. E. church—10:30 a. m. and 7:45 p. m. Preaching by the pastor, 2:30 p. m. Sabbath school; 6:45. Christian Endeavor society. Strangers always welcome. Rev. J. M. Gilmore, pastor.

Presbyterian

First Presbyterian church—Services at 10:30 a. m. and 7:30 p. m. Dr. McLean will preach. Mid-week service Wednesday evening 7:45. Strangers welcome to all services.

INTRODUCTION.—The rebuilding of the walls gave security to the inhabitants of Jerusalem, and commercial activity and prosperity followed. The city speedily became an excellent market for the sale of commodities, and trade was conducted with other cities and countries. But, as is too frequently the case, the financial gains made many indifferent to their religious obligations, and practices were introduced contrary to the law of Moses. To make matters worse, Nehemiah, having filled the time allowed for his mission, returned to Artaxerxes, king of Babylon, leaving Jerusalem (Neh. xiii: 6), to be governed by one of the princes, who was careless in his administration. As a consequence many social evils crept into the city, unfavorable to its welfare, which Nehemiah sought to remove, when he came again to assume the government. One of those evils will be considered in this lesson.

DESECRATION (verse 15)—Nehemiah observed that the people did not keep the Sabbath. On that day they pursued their ordinary business, violating the law of Moses (Ex. xx: 8), and disregarding the teaching of the prophets (Jer. xvii: 21). Just outside the city there were numerous vineyards (John, xviii: 1), some were treading wine presses, to which were brought great clusters of grapes, while all manner of burdens were laid on beasts and carried into the city. Also, there was secularized, and unrestrained traffic was conducted as on other days. At such a spectacle the heart of Nehemiah was moved to the depths, and he spoke plainly against the abominable practice, selecting as an opportune time for his address, the day on which the victuals were sold, that is, the market days, when great numbers were brought together.

FOREIGNERS (verse 16)—King David and his son, Solomon, made a close alliance with Hiram, the king of Tyre, by which the latter assisted in constructing the temple at Jerusalem (I Chron. xiv: 1). In the year 1045 B. C. Upon the restoration of the sacred city five centuries afterward, those heathen neighbors returned as traders. Tyre was the chief city of Phoenicia on the eastern coast of the Mediterranean, nearly eighty miles northwest of Jerusalem. It was renowned for its arts and sciences, and its goods were carried into all civilized countries. It was also famous for its fish, from which its names were derived, as Julian declared (See lib. xviii). Nehemiah found that these men of Tyre had come to Jerusalem in his absence, bringing their wares and their fish which were freely sold to the Jews on the Sabbath. The holy people on the holy day were trafficking with foreigners.

REMONSTRANCE (Verses 17 and 18)—The law of the sabbath applied not only to the chosen people, but to strangers who might sojourn among them (Deut. v: 14). This requirement was prudential and wise. A guest

evening 7:45. Strangers welcome to all services. Second Presbyterian church—Rev. C. B. Robinson, D. D., pastor. Services 10:30 a. m., 7:30 p. m. The Rev. J. S. Riggs, D. D., professor of Greek at Auburn Theological seminary, will preach in the evening. Morning prayer, Mr. Brown Gage and Mr. Vickery, of the Yale Missionary band, will speak. All are cordially invited. First Presbyterian church, Rev. E. F. Matthews, pastor—The usual preaching service Sabbath morning at 11:30 o'clock. In the evening at 7:30 o'clock there will be a special service. The subject will be "The Sabbath." Appropriate to the occasion, Sunday school at 2:30 p. m. at Plymouth church, Dr. Beddoe, superintendent; Baptist Young People's society, 6:30 p. m. in the Ivoire hall; Industrial school at 2 p. m., Saturday in Ivoire hall. All are cordially invited.

Green Ridge Presbyterian church, Rev. Isaac J. Lansing, pastor—10:30 a. m., Communion and reception of members; 12 m., Bible school; 6:30 p. m., Christian Endeavor; 7:30 p. m., worship, with sermon by the pastor. All welcome. Presbyterian chapel, Adams avenue and New York street—Rev. James Hughes, the pastor, will preach both morning and evening at 10:30 a. m. and 7:30 p. m. The attention of the public is invited to the fact that henceforth Mr. Hughes will conduct morning services as well as evening services. A cordial invitation is given to all. Sumner Avenue Presbyterian church, Rev. L. R. Foster, pastor—10:30 a. m., regular Communion service; 6 p. m., the pastor will preach. There will also be some extra music. 2 p. m., Sunday school; 7 p. m., Endeavor; 7:45 Tuesday evening, Sunday school practice for christians; 7:45 Wednesday, prayer service. Taylor Presbyterian church, Rev. L. R. Foster, pastor—10:30 a. m., Mr. George G. Sanborn will preach; 11:30 a. m., Sunday school.

Baptist. Penn Avenue Baptist church, Penn avenue and Linden street—Preaching morning at 10:30 and evening at 7:30 by the pastor, Rev. Robert F. X. Pierce. Morning prayers in the lower temple at 9:45. Topic of morning sermon, "A Christian Out of Place." Sunday school at 2 o'clock; American mission Sunday school at 2:30 o'clock.

Miscellaneous. Grace Reformed Episcopal church, Wyoming avenue below Malberry street—Prayer at 9:30 a. m., divine worship at 10:30 a. m., and 7:30 p. m.; Communion at the evening service. Preaching by the pastor at 10:30 a. m. and 7:30 p. m. The Twenty-sixth Anniversary of the Founding of the Reformed Episcopal Church, Nehemiah, 4:6; evening, "Sorrow for Joy," John, 16:20. Sabbath school at 12:15 in the Young People's society. Christian Endeavor at 6:30 p. m. The Union Bible class for the study of the lesson on Thursday evening at 7:45 o'clock.

First Church of Christ (Scientist), 519 Adams avenue—Sunday services, 10:30 a. m. and 7:30 p. m. Subject: "The Power of Prayer." 5:30 p. m., Friday evening meeting at 5 o'clock. All are invited. All Souls' Universalist church, Pine street, between Adams and Jefferson avenues—Rev. O. R. Boardley, pastor. Residence, 629 Adams avenue. Morning service, 10:30 a. m. Subject: "Thanksgiving." Text Psalm 145: 8 vs. Psalm 106, 6th vs. Evening service,

ought always to conform to the customs of his host, and the latter has a duty to the former which he cannot discharge unless he holds strictly to his religious usages. This gross and open profanation of the Sabbath in Jerusalem removed the distinguishing mark of Judaism and left a false impression upon the merchants from Tyre. Nehemiah, however, was instructed with the nobles who had been shamefully negligent and had allowed such practices to abound in the city. He reminded them of the calamities that had befallen Jerusalem in former days as the result of God's displeasure for similar offenses (Jer. xvii: 22), declaring that further judgment impended if they continued in their course. COMMANDMENT (verse 19)—By showing the evil and the consequences of Sabbath desecration Nehemiah appealed to the conscience and reason of the nobles. Nothing is said concerning the response which they made. But whatever may have been their attitude on the subject, whether they were convinced of the wrong or whether they rejected the notion of the people, there was a class of persons for whom sterner measures were necessary. As civil governor, Nehemiah enforced the law. As the sun was declining on the sixth day of the week he commanded that the gates be shut and that they should remain closed until the Sabbath was passed; that is, until the setting of the sun on the seventh day. This enactment merely restored the holy day (Lev. xxiii: 32), by forcibly suspending all business. That there might be no objection of the governor stationed watchmen at the smaller gates through which pedestrians passed, to prevent any from entering who bore burdens.

EVASION (verse 20)—It is an easy matter to keep the letter of the law and at the same time to disregard its spirit, thereby defeating the very end proposed. This course is generally pursued by those whose selfish purposes are in conflict with the righteous practices of the law. To close the gates and shut out the laden beasts, and to station men to intercept bearers of burdens, did not, therefore, prevent Sabbath breaking. The merchants from a distance came as before and erected their booths outside the walls, although all hours devoted to rest and to worship they sold their wares to those who came to them. Thus many, if disposed, might go out of the city, and the trading might all be done except that the goods could not be delivered through all hours devoted to rest and to worship. Jerusalem would indeed be quiet, and its shops might be closed, but around the walls there would be the bustle and distraction of the secular days of the week.

THREATS (verse 21)—Nehemiah had the courage to refuse to be intimidated, reasoning with the nobles and issued instructions for the enforcement of the law, he was prepared to deal summarily with a class of men who determined not to yield unless compelled. They were made to understand that their gathering outside of the wall was offensive to the authorities, an injury to the city, a violation of the law, and that it would not be permitted. If they continued they would be liable to arrest and punishment. This is proof that the magistrates of those days held that their jurisdiction extended for some distance beyond the city walls. All this should, in order to preserve order, be the desired effect. It was apparent that a man who had proceeded thus far could not be trifled with, and that he would employ all the forces at his command to execute his will. As a result the merchants disappeared and the hours of the Sabbath were afterward undisturbed, either without or within Jerusalem.

SANCTIFICATION (Verse 22)—The law had triumphed. The civil magistrates had compelled external obedience. Willingly or unwillingly all had yielded to the just action of the law. But this was merely preliminary. The real observance must be from choice a matter of the heart. Where the government ended religion must begin. The Levites, who were the ministers of religion under the old dispensation, were then set to work to perform various functions. During the reign of secularity these men had fled from the city. The insatiate thirst for money had deprived them of their living and their office (Neh. xiii: 10). But they were now restored, and their tasks were undisturbed. Thus the old-time Sabbath came once more settled upon their beloved Jerusalem. By appropriate services they cleansed themselves and sanctified the day, and they also took their seats in the gates, that the people might not forget it was God's day. Thus this reform had passed steadily on from one stage to another until it was complete.

CONCLUSION.—We see here the value of a good ruler. The men who had been entrusted with the administration of affairs in Jerusalem allowed the practices contrary to law. But Nehemiah on taking up the reins of government instructed, remonstrated, appealed and then, finally, commanded. Under him the evils were removed, and the religious welfare of the city was promoted. The lesson shows only two motives that prompted this good man to this heroic conduct. He had respect to the will of God, and he saw that the good of the city was inseparably bound up in an obedience to the law of God. This last conclusion was derived from the study of history, for the fathers of the nation had aimed in the same way and had been punished. The same method might be followed now. It is a well known fact that the violation of the Sabbath by any people to whom it has been given has been attended with serious results. How far the example of Nehemiah may be followed by the magistrate in our time we hesitate to say. The Jewish state was theocratic and in no sense a model for any modern government. But the Sabbath is a perpetual institution, deserving universal observance.

United Evangelical church, Capoue avenue—Rev. L. D. Moore, pastor. Sabbath school 9:45 a. m., preaching, 10:45 a. m. and 7:30 p. m. Keystone League Christian Endeavor, 6:30 p. m. Chapel Mission—Hubert St. Monday, 7 p. m.; prayer meeting Wednesday, 7:30 p. m. A cordial invitation is extended to the public to attend these services. People's Prohibition church—Rev. Dr. B. B. pastor. There will be regular preaching services on Sabbath evening at 7:30 p. m. in the Finn Chapel, Penn avenue, Green Ridge. Subject, "The Hand of God in the Affairs of Today." All are welcome. First Welsh Congregational church, South Main avenue—Services at 10 a. m. and 6 p. m.; Sunday school at 2 p. m. The subject of the evening sermon in the evening. Everybody invited.

Railroad Y. M. C. A., Mr. S. M. Bard, State secretary of the Y. M. C. A. will address the Gospel meeting on Sunday at 3:45 p. m. There will be special music. The meeting is open to all and a large crowd should hear Mr. Bard. Chapel Mission—Hubert St. Monday, 7 p. m.; prayer meeting Wednesday, 7:30 p. m. "Let Both Grow Together." Evening subject: "Wedding Garment." Matt. 22:12. Christian Endeavor society meets at 7:30. James Wilson, leader. All welcome. Rev. J. H. Bell in charge.

THE OWL AND HIS MATE.

Written for The Tribune. Out in the wood, in an ancient pine, In the midst of the deepest shade, The owl dwells with his wild-eyed mate, In a home that nature made. Only when night has cast its gloom, O'er forest, field and tower, And the moon is waning away in the west, The owls forsake their bowers. They dread the sound of the birds' sweet song, And the light of the shining day, But when nature has sabbled the forest wild, They silently steal away. The sprightly squirrel, the timid hare, And the birds that fly by day— The creatures that shun in the bright sunshine, At night become their prey. Down in the alley, off the public street, Scarce trod by the feet of men, Where no mortal mortal never goes, There fosters crime in its den. The day is weary and long indeed, For it, and shadows fall, To the gambler's lair or the harlot's home, From the dreadful "hole in the wall." It avoids the gaze of a pure, sweet face And hides from the light of day: Those whom it shuns in the daylight fair At night become its prey. Dec. 3, 1899. —C. H. Soper.

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