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ALI WORKS, New York.

## REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Evil Companions-Kindly Advice to Young Men-Avoid Bad Com--Shun Those Who Seek Only Pleasure. [Copyright 1990.]

(Copyright 1992.)

Washington, D. C.—In this discourse Dr. Taimage speaks on a theme which all men, young and ol', will be glad to see discussed, and the kindly warning will no doubt in many cases be taken; text, Proverbs xill., 20, "A companion of fools shall be destroyed."

"May it please the court," said a convicted criminal when asked by the judge what he had to say why sentence of death should not be pronounced upon him, "may it please the court, bad company has been my destruction. I received the hieraing of good parents and in return therefor promised to avoid all evil associates. Had I kept my promise I should have avoided this shame and the burden of guilt which, like a vulture, threatens to drag me to justice for my many crimes. Although I once moved in high circles and was entertained by distinguished men. I am lost, Bad company did the work for me." Only one out of a thousand illustrations was that of the fact that "a companion of fools shall be destroyed." It is an invariable rule.

Here is a hespital with a hundred men.

Here is a hospital with a hundred men down with the ship lever. Here is a healthy man who goes into it. He does not so cer-tainly each the disease as a good man will eatch moral distomper if he consents to be

catch moral distemper if he consents to be shut up with the vicious and the abandoned. In the prisons of the olden time it was the custom to put prisoners in a cell togother, and I am sorry to say it is the custom still in some of our prisoners in a cell togother, and I am sorry to say it is the custom still in some of our prisones; so that when the day of liberation comes the men, instead of being reformed, and turned out brates, not men, each one having learned the vices of all the rest.

We may in our worldly occupation be obliged to talk to end commingle with had people, but he who voluntarily chooses that kind of association is carrying on a courtship with a Delilah which will sheat the locks of his strength, and he will be tripped into perdition. Look over all the millions of the race, and you cannot show me a single instance where a man voluntarily associated with the bad for one year and maintained his integrity. Sin is catch-

tarily associated with the bad for one year and maintained his integrity. Sin is catching; it is infectious; it is epidemic.

A young man wakes up in one of our great cities knowing only the gentlemen of the firm into whose service he has entered. In the morning he enters the store, and all the circles mark him, measure him, discuss him. The bad cierks of that establishment, the good cierks of that establishment, the good cierks of that establishment stand in some relation to him. The good cierks will wish him well, but they will wait for a formal introduction, and even after they have had the introduction they are very cautious as to whether they shall call him into their association before they know him very well.

whether they shall call him into their asso-clation before they know him very well.

But the bnd young men in that estab-lishment all gather around him. They patronize him, they offer to show him everything that there is in the city on one condition—that he will pay the expenses, for it always happens so when a good young man and a bed young man go to-gether to a place of evil entertainment— the good young man always has to pay the charges. Just at the time the ticket is to the good young man always has to pay the charges. Just at the time the ticket is to be paid for or the champagne bill is to be settled the bad young man will effect embarrassment and feel around in his pockets and say, "Well, well, really I have forgotten my pocketbook."

In forty-eight hours after this innocent young man has entered the store the bad young men will gather around him, slap him on the shoulder with familiarity, and, if he is stupid in not being able to take

If he is stupid in not being able to take certain aliasions, will say, "Ah, my young friend, you will have to the broken in," And forthwith they go to work to "break

him in."

Ob, young man, let no fallen young man slap you on the shoulder familiarly! Turn around and give a withering giance that will make the wretch cower in your presence. There is no monstrosity of wickedness that can stand before the glacee of purity and honor. God keeps the lightnings of neaven in His own scabbard, and no human may reach them, but God gives to every young man a lightning which he to every young man a lightning which he may use, and that is the lightning of an honest eye. Anybody that understands the temptations of our great cities knows the use of one sermon like this, in which I try

ase of one sermon like this, in which I try
to enforce the thought that a "companion
of fools shail be destroyed."

And, first, I chargeyou, avoid the skeptic
—that is, the young man who ruts his
thumb in his vest and swaggers about,
seoffing at your old fashioned religion,
then taking out the Bible and turning over
to some mysterious passegs and saying:
"Explain that, my friend, explain that." to some mysterious passege and saying:
"Explain that, my friend, explain that. I used to think just as you do. My father and mother used to think just as you do. But you can't scare me about the lature. I used to believe in those things but I've got over it." Yes, he has got over it, and you will get over it if you stay in his companionship much longer. For awhite he may not bring one argument against cur holy Christianity. He will try scotfs and jeers and carleatures desiroy your faith in that religion which was the comfort of your father in his declining years and the pillow on which your old mother lay a-dying.

That brilliant young skeptle will after awhite have to die, and his diamond will flash no splendor into the eye of death.

awhile have to die, and his diamond will flash no splendor into the eye of death. His hair will lie uncombed on the pillow. Death will come up, and this skeptic will say to him: "I cannot die. I cannot die. You have but ten seconds more to live. Your soul-give it to meright away. Your soull' "Oh, no!" says the skeptie. "De not breathe that cold air into my face. You crowd me too hard. It is getting dark in the room. Here-take my rings and take erowd me too hard. It is getting dark in the room. Here—take my rings and take all the pictures in the room, but let me off." "No," says Death, Your soul! Your soul!" Then the dying skeptle begins to say, "O God!" Death says, "You declared there was no God." Then the dying skep-tle says, "Pray for me," and Death says; "It is too inte to pray; you have only three seconds more to live, and I will count them off—one, two, three, Gone!" Where

seconds more to live, and I will count them off—one, two, three. Gone!" Where? Where? Carry him out and lay him down beside his old father and mother, who died under the delusions of the Christian religion singing the songs of vistory.

Again, avoid the idiers—that is, those people who gather around the store or the shop or the factory and try to seduce you away from your regular calling and in your business hours try to seduce you away. There is nothing that would please them so well as to have you give up your en-

There is nothing that would please them so well as to have you give up your employment and consort with them.

These idlers you will find standing around the engine houses or standing at noonday or about noon on the steps of some hotel or fashionable restaurant. They have not direct there. They never direct there. They never direct there. They never will direct there. Before you invite a young man into your association ask him plainly, "What do you do for a living?" If he says, "Nothing: I am a gentleman," look out for him. I care not how soft his hand or how elegant his apparel or how high remnding his family name his touch a death.

These people who have nothing to do

These people who have nothing to do will come around you in your busy hours, and they will ask you to ride with them to Chevy Chase or to Central Park, and they will tell you of some excursion that you will tell you of some excursion that you must make an some wine that you must drink, of some beautiful dancer that you must see. They will try to take you away from your regular work. Associate with these men, and, first of all, you will become ashamed of your apparel; then you will lose your respectability, then you will lose your respectability, then you will lose your soul.

Soul.

Idleness is the next door to villainy. When the police go to find criminals, where do they go to find them? They find tuen among the idle—those who have nothing to do, or, having something to do, refuse to engage in their daily work. Some one ame to good old Ashbei Green and asked him why he worked at eighty years of age when it was time for him to rest. "Oh," he replied, "I work to keep out of mizduiel?" And no man can afford to be idle. I care not how strong his moral character, he cannot afford to be idle. But you say: "A great many necole are

character, he cannot afford to be idle.

But you sany "A great many people are suffering from enforced idleness. During the hard times there were a great many people out of employment." I know it, but the times of duliness in business are that times when men ought to be thoroughly engaged in improving their minds and enlarging their hearts. The fortunes to be made twenty years from now will be made by the young men who in the times when pasiness was dull cultivated their

minds and improved their nearts. They will get the fortunes after awaile, while those men who hang around their stores never engaging to any useful occupation, will be as poor then as they are now. It is absurd for a Christian man to say he has nothing to do.

nothing to do.

I went into a store in New York where there were five Christian men, and they said they had nothing to do. The whole world lying in sin. Poverry to be comforted, slokness to be alleviated, a Bible in the back office, every opportunity of mental culture, spiritual culture; every inducement to work, yet a Christian may, sworn before bigh betwen to consecrate his whole life to "sefuiness, has nothing to do! If you have not any business for this world, my Christian friend, then you ought to be doing business for eteraity.

Again, I connect you, avoid the measure

Again, I counsel you, avoid the pleasure speker, the man whose entire business it is to seek for recreation and amusement. I believe in the amusements of the world so har as they are innocest. I could not live without them. Any man of sanguine temperament must have recreation or die. And yet the amusements and recreations of life must administer to bard work. They are only present the countries for are only preparative for the occupation to which God has called us.

God would not have given us the capacity to laugh if He did not sometimes intend us to induige it. God hath hung in sky and set in wave and printed on grass man a roundelay. But all the music and the brightness of the natural world were merely intended to it us for the earnest work of life. The thundersload has edge exquisitely purpled, but it jars the moun exquisitely purpled, but it jars the mountain as it says, "I come down to water the fields." The flowers standing under the fence look gay and beautiful, but they say, "We stand here to refresh the husbandmen at the mountag." The brook frolices and sparkles and foams, but it says, "I go to baptize the moss; I go to stake the thirst of the bird; I turn the wheel of the mill; in my crystal cradle I rock muckshaw and water lily; I play, but I work."

Look out for the man who plays and

Look out for the man who plays and never works. Look out for that man whose entire business is to play ball or sail a yach or engage in any kind of mer-riment. These things are all beautiful and riment. These things are all beautiful and grand in their piaces, but when they become the chief work of life they become man's destruction. George Brammel was admired of all England. He danced with pecresses and went a round of mirth and folly until after a while, exhausted of purse, ruined of reputation, blasted of soul, he begged a crust from a groser, declaring as hie deliberate opinion that he though that a dog's life was better than a man's.

These mere pleasurists vill come around you while you are engaged in your work, and they will try to take you away. They have lost their places. Way not you lose your place? Then you will be one of them. Oh, my friends, before you go with these pleasure seekers, these men whose entire life is fun and amusement and recreation, remember while after a man has lived a life of integrity and Christian consecration, kind to the poor and elevating to the world's condition, when he comes to die he has a glorious reminiscence lying on his death pillow, the mere pleasurist has nothing by way of review but a torn playbill, a treat for the race, an empty tankard or the cast out rinds of a carousal. And as in delirium of his awfor death he glutches the goblet and presses it to his lips, the dreggialing on his tongue will begin to uncolland hiss with the adders of an eternal poison. These more pleasurists will come around

Again, beware of Sabbath breakers. Tell me how a young man spends his Sabbath, and I will tell you what are his prespectin business, and I will tell you what are his prospectin business, and I will tell you what are his prospects for the eternal world. God has thrust into our busy life a sacred day when we are to look after our souls. Is it exorbitant after giving six days to the feeding and the clothing of these perishable bodies that God should demand one day for the feeding and the clothing of the immortal soul? Our bodies are saven day clocks, and they need to be wound up, and if they are not wound up they run down into the grave. No man can continuously break the Sabbath and keep his physical and mental health. Ask those aged men, and they will tell you they never know men who continuously broke the Sabbath who did not fail either in mind, hody or moral principle. A manufacturer gave this as his experience. He said: "I owned a factory on the Lehigh. Everything prospered. I kept the Sabbath, and everything went on well. But one Sabbath morning I bethought myself of a new shuttle, and I thought I would invent that shuttle before sunset, and I refused all food and drink until i had completed that shuttle. By sun-Again, beware of Sabbath breakers. Tell thought myself of a new shuttle, and I thought I would invent that shuttle before sunset, and I refused all food and drink until I had completed that shuttle. By sundown I had completed it. The next day Monday, I showed to my workmen and friends this now shuttle. They all congratulated me on my great success. I put that shuttle into play. I enlarged my business; but, sir, that Sunday's work cost me \$30,000. From that day everything went wrong. I failed in business, and I lost my mill. Oh, my friends, keep the Lord's day. You may think it old fogy advice, but I give it to you now: "Remember the Sabbath day, keep it holy. Six days shalt thou labor and, do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." A man said that he would prove that all this was a fallacy, and so he said, "I shall raise a Sunday crop." And he plowed the field on the Sabbath, and then he put in the seed on the Sabbath. When the harvest was ripe, he reneed if on the Sabbath, and he carried it into the new on the Sabbath, and he carried it into the new on the Sabbath, and then he stood out defiant to his Christian neighbors and said, "There, that is my Sunday crop, and it is all garnered." After awhile a storm came up and a great darkness, and the light-nings of heaven struck I he barn, and away went his Sunday crop, Beware, young man, of all Sabbath breakers.

of all Sabbath breakers. of all Sabbath breakers.

Again, I charge you, beware of association with the dissipated. Go with them and you will in time adopt their habits. Who is that man falles against the carbstone, covered with bruses and beastiness? He was as bright a lad as ever looked up from your nursery. His mother rocked him, prayed for him, fondled him, would not let the night air touch his cheek and held him up and looked down into his loving eyes and wondered for what high position he was being fitted. He entered tile with hight house. The world inch position he was being fitted. He entered tite with bright hopes. The world
leakonsa' blim, friends cheered him,
but the archest shot a him; vile
men set traps for him, tail bushly bround
fast to him with their iron grapples; his
feet slipped on the way, and there be lies.
Who would think that that uncombed fase
was once toyed with by a father's flugers?
Would you think that those blor'ed cheeks
were ever kissed by a mother's lips? Would
you guess that that the tongue ones
made a household glad with its innocent
prattie? Utter no harsh words in his car.
Help him up. Put the hat over that once
manly brow. Brus the dust from that
coat that once covered a generous heart.
Show him the way to the him; that once
rejoiced at the sound of his lootstep and
with gentle words tell his children to stand
back as you help him through the hall.

The Largest Plant in the World. "The fargest plant in the world," said an eminent naturalist to the writer the other day, "is probably a gigantic seaweed, known as the 'nereceytis. which frequently grows to a height of more than 300 feet. The stem of the plant is as strong as an ordinary rope and large quantities of it are dried and used as rope by the inhabitants of the South Sea islands, where the curious vegetable ropes are found. The seaweed usually grows to a depth of from 200 to 300 feet. As soon as the plant takes root a spear shaped balloon is formed, which grows with the stem toward the surface of the center. This balloon frequently has a diameter of six feet or more. It has, of course, an upward tendency, and therefore keeps the stem growing until it floats on the top of the water. This enormons weed grows in such quantities that large meadowlike islands are formed, which are often so big as to impede navigation. The ropes made from the stem of the plant are used for building purposes, and the balloons

THE SABBATH SCHOOL.

NTERNATIONAL LESSON COMMENTS FOR MARCH II.

inbject: The Paralytic Healed, Mark ii., 1-12-Golden Text: Mark ii., 10-Memory Verses, 9-12-Commentary on the Day's Lesson.

Day's Lesson.

1. "And again." At the close of the missionary tour in Galilee. "Capernaum." Which was this home, or headquarters, "it was noised." The news spread very rapidly. "In the house." Probably Peter's house. When Christ is in the house, 1, Good men will be attracted to it. 2. Bad men will be benefited in it. 3. Divine benediction will rest upon it. 4. Beneficest ministries will flow from it. Those who have Christ in their home do not not like other people; their motives are purer, their charities more disinterested, and they have with them the source of joy and blessedness.

2. "Many were gathered together." The audience included Pinrisees and doctors of the law who had come from the towns of Galilee, and Judea, and Jerusalem. They had come to inspect and criticise this new Teacher. It was like the gathering of Israel on Carmel to witness the issue between Elijah and the priests of Baal. "About the door." There was a great concourse of people so that the house and court were both filled. "Preached the word". The doctrine of the Son of God. They had come partly to criticise and partly out of curiosity, and now Jesus selece the opportunity to preach the Gospel.

3. "They come unto Him." Access to

and partly out of curiosity, and now Jesus sedzes the opportunity to preach the Gospel.

3. "They come unto Him." Access to Jesus seemed impossible. There were many obstucies in the way. Should they have waited for a convenient senson? No. They must force their way to Christ. "Bringing one." There are many so weak and discouraged that they cannot go to Jesus without assistance; we should always be ready to heid such, "Sick of the paisy." "Palsy—a contraction of the word paralysis—is a disease that deprives the part "Palsy—a contraction of the word paralysis—is a disease that deprives the part affected of sonsation, or the power of motion, or both." This patient was utterly helpiess. The disease is considered incurable. "Palsy is a type of sin. Sin in the soul takes all the forms which paralysis does in the body. I. It takes away the sense of feeling. 2. It weakens the will so that when men would do good evil is present with them. They put off duty they that when men would do good evil is prescut with them. They put off duty; they
know but will not come to a decision. 3. It
produces a fixed condition of evil with intense suffering." "Borne of four." Each
one holding a corner of the "pallet," or
hed. There was co-operation is this work.
One could not have done it; it needed four.
In the union of hearts and knads there is
strength. United they had no difficulty.
4. "The press." It seemed quite impossible for the crowd to make an opening
sufficiently large for them to pass through.
Uncovered the roof." Luke says "through
the tiling." In the eastern countries the
houses were flat-roofed and joined together
so one could walk upon them from one end

houses were flat-roofed and joined together so one could walk upon them from one end of the city to the other. These house-tops were places of prayer and meditation, and from the house-tops criers proclaimed the times of public worship. Outside stairs always lea to the roof. "Broken it up." They took up the tilling. They determined that nothing should stand in their way. "Jet down the bed." Imagine the arresting of the discourse of Jesus, and the breathless surprise of the crowd as this opening through the tiles appeared, and slowly a

of the discourse of Jesus, and the breathless surprise of the crowd as this opening through the tiles appeared, and slowly a paliet was let down before them. Willing hands would help to steady it and bring it safe to the ground. On that bed lay one paralyzed—his fevered face and glistening eyes upturned to Jesus.

5. "saw their faith." Many of the gifts of heating and restoration were obtained through the faith and prayers of the friends of the sufferers. See Matt. 8:13; Mark 5:36; John 4:50. Josus saw their faith. Real faith acts. Their hely boldness pleased Him. "Faith is the channet through which the grace of God flows into the soul in converting, healing power." Christ always notices and commends faith. To the poor Gentile woman who came to Him for the healing of her daughter He said, "O woman, great is thy faith." "Son." He spoke with tenderness. Matthew adds, "Be of good cheer." Evidently the young man was despondent because of his sins, for it seems probable that this disease had been brought on as a result of dissipation. "Thy sins are forgiven" (R. V.). Our first great need is the forgiveness of sin. Jesus rightly puts this alhead of the bealing of the body. We result of dissipation. Thy sine are for-given" (B. V.). Our first great need is the forgiveness of sin. Jesus rightly puts this ahead of the healing of the body. We cannot doubt that this paralytic was a conscience-stricken young man. The con-ditions necessary to forgiveness are repentance, confession, forsaking sin, and faith. Aithough this man did not speak

faith. Aithough this man did not speak Jesus must have seen these marks in him.
6. "Certain of the scribes." "The scribes were the leaders of the nation, the theologians, legislators, politicians." They had come up from Jerusalem and other places for the purpose of opposing Him. Luke 5:17. "Reasoning in their hearts." They had not yet spoken openly.
7. "Blasphemies." Taking to Himself what belongs to God only. He is intruding on the Divino rights. The blasphemer was to be put to death by stoning, "But God only," They rightly understood that all sins are sins against God, and therefore only God could lorgive them. See Psa. 51:4. sins are sins against God, and therefore only God could forgive them. See Paa, 51:4. S. "When Jesus perceived." In telling them the thoughts of their hearts Jesus gave them the fullest proof of His divinity. He "searcheth all hearts and understandeth

gave them the fullest proof of His divinity. He "searcheth all hearts and understandeth all the imaginations of the thoughts." No sin escapes His notice. "Why reason ye." Matthew says, "Wherefore think ye evil?" Why are you putting a misconstruction on my words?

9. "Whether is it ensier." Both are equally easy and equally difficult. Everything is equally easily to that power which is unlimited. A universe can be as easily produced by a single act of the Divine will, as the smallest part of matter.

10. "That ye may know." "Eternal miracies are the proof of internal ones." Christ was conscious of Divine power. "If failure had been the result His humiliation would have been overwhelming and final." He proposes now to prove His divinity beyond question. "Power on earth." They were thinking of God as being in heaven, and Jesus calls attention to the fact that there is power on earth now to forgive sins, The Son of Man has come to earth and has brought this power with Him.

11. "Arise." Here is the test. Christ shows His ability to forgive sins by His ability to heal.

12. "He arose." The man had a part to

11. "Arise." Here is the test. Christ shows His ability to forgive sins by His ability to best.

12. "He arose." The man had a part to perform. Had he not acted at the word of command he could not have been healed. He exercised the power of his will and put forth the necessary effort to arise, believing that strength and healing would be given him. "Before them all." This thing was "not done in a corner." Christ's miracles were performed in the most public manner and were never questioned by those who witnessed them. "Amaxed." Luke adds. "They were illied with fear." "Giorified God." They had a high degree of reverence for God and were flied with admiration for His power and goodness. "On this fashion." Christ's works are without precedent. He acts independently and advises with no one. They had seen three marks of His divinity. 1. Forgiving sins. 2. Perceiving thoughts. 3. Healing diseases.

Mongeese or Mongooses.

There is a young man uptown with a for iness for pets that are a bit out of the ordinary. A friend traveling in the West Indies forwarded him a mongoose, and with this addition to his menagerie he was happy. Two weeks ago another arrived, and now the owner of the menagerie is miserable. He does not know whether to call the two "mongooses," or to refer to them as "mongoese." Just now he does this sort of thing when he meets an acquaintance who is familiar with his fad: "You know that mongoose that Tom sent me last summer? Well, he has sent me another, and they are a lively pair, I assure you." "What are you going to do with them, raise mon-, ch, whatever you call 'em, for the market?" "Can't do that, you know, for both of my mon-, what-ever you call 'em, are males." "Better kill one of them at once, then; a fellow'll know what to call one of them, but when it comes to referring to more than that single one, you'll have every body crazy trying to guess which is when dried make very serviceable ver-the right thing as between mongeese sels.—Washington Star. the right thing as between mongeese

A Wonderful Germ-Killer.

Skin diseases, such as tetter, eczema, ringworm, salt-rheum, or anything of the kind, are cured by Tetterine. It kills the germs, and the skin becomes healthy. Its efficacy is well estab-lished. Hundreds of testimonials can be shown by J. T. Shuptrine, Savan-nah, Ga. Send 50c. for a box postpaid if your druggist doesn't keep it.

Long before the average child understands how moisture promotes adhesion between two solid bodies he has contracted the habit of wetting his thumb every few seconds while turning the pages of a book. The practice is a most objectionable one, and mothers and teachers should discourage it for sanitary reasons as well as on the grounds of simple refinement. Fancy a child suffering from diphtheria or some serious disease of the mouth and gums transferring the germ-laden saliva to the porous paper to be in turn carried to the mouth of the next one to perform the same operation! Unhappily, it is practiced by older people, and by many that ought to know bet-The baker, for instance, introduces his thumb or forefinger between his lips when he takes a sheet of paper from a pile of sheets to wrap the rolls or cake that you buy at his shop. Perhaps the dainties do not touch the identical spot of contamination, but again perhaps they do, conveying carles or some other taint of impurity to the eater. The librarian handling library cards sometimes forgets himself in the same way; so do people arranging slips of paper and counting hank notes. Because done innocently and unconsciously, the practice is none the less prejudicial to health and oftensive to good taste.

There is more Catarria in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed tocal remedies, and by constantly failing to cure with local treatment, pronounced it limits for cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional diseases mentioned by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken increasily in dones from its drope to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. Cheney & Co., Toledo, O. Sold by Drugrists, 75c.

It has just been made public that the sum

It has just been made public that the sum of 50,000 francs, the interest of which is to be used by the University of Paris for the aid of poor students, was the gift of the late Baron-ess Von Hirsch.

and Fever is a bottle of GROVE'S TASTELES CHILL TONIC. It is simply iron and quintne it a tustoless form. No cure—no pay. Price 50c

The Rev. J. J. Healy, of St. Anne's Roman Catholic Church, Gloucester, has erected a building for a free public library, started it with a considerable number of books and presented it to the city.

Vitality low, debilitated or exhausted cured by Dr. Kline's Invigorating Tonic. Fage \$1. trial bottle for 2 week'streatment. Dr. Kline, Ld., 2d Arch St., Philadelphia. Founded 1871.

Schliemann owned two painces in Athens. One of these, in the Phidias street, has been purchased by the German Government for 400,000 drachmas.

could not get along without Pise's Cure for Consumption. It always cures.—Mrs. E. C. Mouliron, Needham, Mass., October 22, 189.

Ex-Representative Isaac Stephenson, of Marinette, Wis., has announced his intention to give to that city e public library building, to cost \$50,000.

PUTNAM FADRLESS DYES are fast to sunlight, washing and rubbing. Sold by all druggists. Emperor William, of Germany, has asked his Reichstag to have his salary increased \$1,000,000 a year. His present yearly in-come is \$8,401,253.

Mrs. Winslow's Soothing Syraptor children eething, softens the guins, reducing inflamma-on, allays pain, cures wind colle. 25c, a bottle.

Russell Sage says that if he lost all his money today he would go to work with the same energy and ambition that he had at the

To Cure a Cold in One Day. Take Laxative Buomo Quinine Tablets. All druggists refund the money if it fails to cure, E. W. GROVS's signature is on each box. 25c,

The Woolwich Antiquarian Society has erected a memorial tablet in the house at Woolwich, England, in which General Gor-don was born.

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surface or texture of any material, however delicate. Ivory Soap differs from other soaps. It is more

carefully made, and the materials used in its manufacture are the purest and best.

Pope Much Altered. A correspondent in Rome thus des-

crices the present appearance of the pope: "There is no doubt that since I last saw Leo XIII. be has greatly altered. He is much thinner and much whiter than he was a few months back. His face looks so very small that one almost fears that should he wear his miter it would entirely extinguish his tiny face and head. On the other hand his eyes are bright and his voice is fairly strong. He could not stand unassisted, or even walk across the room without the aid of a stick, and is afflicted by a constant, irritating cough. His intellect is as strong as ever, and his memory is very clear and precise. He is, moreover, quite able to attend to business and to write his letters and sign documents. His last signature shows no alteration in the firmness of his hand, and is as clear and distinct as it was twenty years

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untimely hour? Pretty time o' night for you to be returnin' to the bosom of your family. Klondike husband (humbly)-it ain't so (hic) very late. m'dearsh, 'Sonly 'bout two (hie) weeks after 'leven o'clock.

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From Judge: Klondike matron

(wrathfully)-What do you mean, sir,

by comin' home in such a state at this

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