s have the art of dwarf mere shrubs, and of culti in a similar way. The as great delight in their ardens, which require a sper to keep them down to The author of "On to Japan," writes: "A grden is generally about ten e, and in this small space s park and demesne, with house, temples, trees, all and all in keeping with the The lake is long and full of small goldthe border stands a pine tree ghteen inches high and fifty wheath its shade is a tem-

s available, out of one piece of stone, at a brick. On a lofty crag tree, perfect in form and nen years old and twelve We bought three of are trees later-a maple, and a bamboo clump-each pen years old and eighteen pro feet high, growing in We were told of a girden, contained in a shalon wine case. Everything te, down to the fish in the et of water only a few inches a me foot bridges over the Ten houses there were, ous trees of various kinds, mix inches high. Old as the m but full of vitality, and yet ring blagger."

other's Tears. dory Every Time I Washed



ald cry, reulizing what page al about given up hope of sien I was urged to give him meilla, all other treatment ad. I washed the sores with exted Soap, applied Hood's est and gave him Hood's Sar-In child seemed to get better and very soon the change was table. The discharge grow less in went down, the skin took on or, and the raw flesh began to rand a thin skin formed as the al off. Loss than two bottles saparilla, aided by Hood's oss and Hood's Olive Ointished this wonderful cure. I

that He had not come before?

Now all the whispering and all the crying and all the sounds of shuffling feet are
stopped. It is the silence of expectancy,
EXT.

we testimental is very much confrom Hrs. Gaerinot's letter. As
affect will be interested in readhistory will be an echo He cries, "Lazarus.come for the
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history will be an echo He cries, "Lazarus.come for the ords. It is my hope to be are a live specimen, but of die not build upon it greatthe task I have set myself is us, but if I should be forough to get one I would be of fellow in the world." And ver clasped his hands in he thought,

WOMAN'S HEALTH Letters from Women Reof Pain by Mrs. Pinkham.

take your medicine l estate, wishing myself my times. Every part seemed to pain in some me of monstruction my as something terrible. e was no cure for me, but several bottles of Lydin Vegetable Compound all ga were gone. I am now ing good health. I shall your medicine. "- Mrs. R. Box 226, Romeo, Mich. de Troubles Overcome

s. Pinkham: - I had female painful menses, and kidney also stomach trouble. About 40 I happened to pick up a utained an advertisement L Pinkham's Vegetable Comwhen I read how it had rs, I thought it might help ded to give it a trial. I as a result am now feeling l wish to thank you for Ir medicine has been to CLARA STIEBER, Diller, Neb.

No More Pain Mus. PINKHAM :- Your Vegeound has been of much When my menses first hey were very irregular, red too often and did not week or more. I always these times with terrible back and abdomen. Would several days and would rational at times. I Pinkham's Vegetable and menses became regular left me entirely."—Mrs. E.

Thompson's Eye Water

## REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Religious treeds-4 Plea For the Doing Away With the Dogmatics and For the Substituting of a Creed Founded on Faith in Christ.

(Copyright 1900.1

Washikoton, D. C.—At a time when the old discussion of creeds is being vigorously and somewhat bitterly revived this discourse of Dr. Talmage has a special increat. The text is John xi., 44. "Loose aim and let him go."

My Bible is, at the place of this text, written all over with lead pencil marks ande at Betlany on the ruins of the house of Mary and Martha and Lazarus. We dismounted from our horses on the way up from Jordan to the Dead Sea, Bethany was the summer evening retreat of Jesus. After spending the day in the hot city of Jerusalem He would come our there almost avery evening to the house of His three friends. I think the occupants of that house were orphans, for the father and mother are not mentioped. But the son and two daughters must have been, judging from what I saw of the foundations and the size of the rooms, an opulent home. Lazarus, the brother, was now at the head of the household, and his sisters depended in him and were proud of him, for he was very popular, and everybody liked him, and these girs were splendid girls—Martha a first rate housekeeper and Mary a splittinelle, somewhat dreamy, but affectionate, and as good a girl as could be found in all Palestine. But one day Lazarus got sek. The sisters were in causternation. Fa her gone and mother gone, they feel very servous test they lose their brother also. Discove this pillow! Not much sicep about that house—no sleep at all.

From the characteristics otherwise developed I judge that Martha prepared the modicines and market texts.

bung over his pitlow! Not much sleep about that house—no sleep at all.

From the characteristics otherwise developed I judge that Martha prepared the medicines and made tempting dishes of food for the poor appetite of the sufferr, but Mary prayed and sobbied. Worse and worse gets Lazarus until the doctor announces that he can do no more. The shriek that went up from that household when the last breath had been drawn and the two sisters were being led by sympathisers into the adjoining room all those of us can imagine who have had our own hearts broken. But why was not Jesus there, as He so often had been? Far away in the sountry districts, preaching, healing other size, how unfortunate that this omnipotent Jostor had not been at that domestiz crisis in Bothany. When at last Jesus arrived in Bothany, Lazarus had been buried four days, and discountion had taken place. In that climate the breathless body disintegrates more rapidly than in ours. It immediately after decease the body had been awakened into life, unbelievers might have said he was only in a comatose state or in a sort of trance and by some vigorous manipulation or powerful stimulant vitality had been renewed. Not Four days dead.

At the door of the sepulcher is a crowd of people, but the three most memorrable

At the door of the sepulcher is a crowd of people, but the three most memorable are Jesus, who was the family friend, and the two bereft sisters. We went into the traditional tomb one December day, and it is deep down and dark, and with torches we explored it. We found it all quiet that afternoon of our visit, but the day spoken of by the Bible there was present an excited multitude. I wonder what Jesus will do? He orders the door of the grave removed, and then He begins to descend the steps, Mary and Murtina close after Him and the crowd after them. Deeper down into the shadows and deeper! The hot tears of Jesus roll over His checks and plash apon the backs of His hands. Were ever so many sorrows compressed into so ever so many sorrows compressed into so small a space as in that group pressing on down after Christ, all the time bemoaning

down after Christ, all the time bemoaning that He had not come before? Now all the whispering and all the cry-ing and all the sounds of shuffling feet are

body and free their sout, and I shall try to obey the Master's command that comes to mo and comes to every minister of religion, 'Loose him and let him go."

Many are bound hand and foot by religious creeds. Let no man misinterpret me as antagonizing creeds. I have eight or ten of them—a creed about religiou, a creed about art, a creed about religiou, a creed about government, and so on A creed is something that a man believes, whether it be written or unwritten. The Presbyterian Charch is now agitated about its creed. Some good men in it are for keeping it because it was framed from the belief of John Calvin. Other good mon in it want revision. I am with neither party. Instead of revision I want substitution. I was sorry to have the question disturbed at all. The creed did not hinder us from offering the pacdon and the comfort of the Gospel to all men, and the Westminster Confession has not interfered with me one minute. But now that the cleatric lights have been turned on the imperfections of that creed—and everything that man fashlons is imperfect—let us put the old creed respectfully aside and get a brand new one. old creed respectfully aside and get a brand

It is impossible that people who lived hundreds of years ago should fashion an appropriate creed for our times. John Calvin was a great and goed man, but he died 335 years ago. I could call the names of twenty living Presbyterian ministers of religion who could make a better creed than John Calvin. The nineteenth esatury ought not to be called to sit at the feet of the sixteenth.

the sixteenth.

"But," you say, "it is the same old Bible, and John Calvin had that as well as the present student of the Scriptures." Yes; so it is the same old sun in the heavens, but in our time it has gene to making daguerrectypes and photographs. It is the same old water, but in our century it has gone to running steam engines. It is the same old electricity, but in our time it has become a lightning footed errand boy. So it is the old Bible, but now applications, new uses, new interpretations. You must remember that during the last 300 years words have changed their meaning, and some of them now mean more and some less. the sixteenth.

I do not think that John Calvin believed, as some say Le did. In the damnation of infants, although some of the recent hot dis-

putes would seem to imply that there is such a thing as the damnation of infants. A man who believes in the damnation of infants himself deserves to lose heaven. I do not think any good man could admit such a possibility. What Christ will do with all the bables in the next world I conclude from what He did with the bables in Palestine when He hugged them and kissed them.

Palestine when He hugged them and kissed them.

When some of you grown people go out of this world, your doubtful desting will be an embarrassment to ministers officiating at your obsequies, who will have to be cautious so as not to hurt surviving friends. But when the darling children go there are no "ifs" or "buts" or gnesses.

We must remember that good John Calvin was a logician and a metaphysician and by the proclivities of his nature put some things in an unfortunate way. Logic

has its the, and inelaphysics has its uze, but they are not good at making creeds. What a time we have had with the dogmatics, the apologetics and the hermenutics! The defect in some of the creeds is that they try to tell us all about the decrees of God. Now, the only human being that was ever competent to bandle that subject was Paul, and he would not have been competent had he not been inspired. I believe in the sovereignty of God, and I believe in man's free agency, but no one can harmonize the two. It is not necessary that we harmonize them.

Every sermon that I have ever heard that attempted such harmonization was to me as clear as a London fog, as clear as mud. My brother of the ulneteenth century, my brother of the sixteenth century, give us Paul's statement and leave out your own.

Beiter one chapter of Paul or that and has its the, and metaphysics has its use,

Beiter one chapter of Paul on that subect than all of Calvin's institutes, able and honest and mighty as they are. Do not try to measure either the throne of God or the thunderbolts of God with your little

not try to measure either the throne of God or the thunderbolts of God with your little steel pes.

What do you know about the decrees? You cannot pry open the door of God's eternal counsels. You cannot explain the mysteries of God's government now, much less the mysteries of His government five hundred quintillion years ago.

A But now that the old creeds have been put under public scrutiny something radical must be done. Some would split them, some would carve them, some would elongate them, some would abbreviate them. At the present moment in the present shape they are a bindrance. Lawrus is alive, but humpered with the old grave-clothes. If you want one glorious church, free and unincumbered, take off the cerements of old ecclesiasion! vocabulary. Loose her, and let her go!

Again, my text his good advice concerning any Christian hampered and bothered and bound by fear of his own dissolution. To such the book rolers when it speaks of those who through hear of death were all their lifetime subject to bondary. The most of us, even if we have the Christian hope, are cowards about death.

Eacked up by the teachings of your Bible, just look through the teachings of your Bible, just look through the leasungs of your Bible, just look through the teachings of your Bible, just look through the leasungs of your Bible, just look through the teachings of your Bible, just look through the feather are

hasked up by the teachings of your Bible, just look through the telescope some bright night and see how many worlds there are and reflect that all you have seen, compared with the number of worlds in existence, are less than the fingers of your right hand as compared with all the fingers of the human rase. How foolish, then, for us to think that ours is the only world fit for us to stay in.

to think that ours is the only world fit for us to stay in.

One of our first realizations in getting out of this world, I think, will be that in this world we were very much pent up and had cramped apartments and work kept on the limits. The most, even of our small world, is water, and the water says to the human race, "Don't come here or you will drown." A few thousand feet up the atmosphere is uninhubitable, and the atmosphere says to the human race. "Don't come aphere says to the numan race." Don't come aphere says to the numan race. "Don't come aphere says to the numan race." come up here or you cannot breathe." A lew miles down the earth is a furnace of the, and the fire says, "Doa't come here or you will burn." The caveras of the mountains are full of poisonous gases, and the gases say, "Doa't come here or you will be asphyxiated."

alas are full of poisonous gases, and the gases say, "Don't come here or you will be asphysiated."

And pastimonias and pleurisies and consumptions and apoplexies go across this earth in floces, in droves, in hords, and it is a world of equinoxes and cyclones and graves. Yet we are under the delication that it is the only place if to stay in. We want to slick to the wet plank in midocean while the great ship, the City of God, of the Colestial line, goes suffing past and would giadly take us up in a liteboat. My Christian friends, let us tear off your despondencies and frights about dissolution. My Lord commands me regarding you, saying, "Loose him, and let him go."

Heaven is minety-five per cent, better than this world, a thousand per cent, better, a million per cent, better. Take the gladdest, brightest, most jubilant days you ever had on carth and compress thom all into one hour, and that hour would be a requiem, a fast day, a gloom, a horror, as compared with the poorest hour they have had in beaven since the lirst tower was built or its first gates swong or its first song caroled.

"Oh," you say, "that may be true, but I am so afraid of crossing over from this world to the next, and I lear the sampoing of the cord between soni and body." Well, all the surgeons and physicians and selentists declare that there is no pang at the parting of the bedy and soid, and all the restlessness at the closing hour of life in involuntary and no distress in all.

"But," you say, "I fear to go because the future is so full of mystery." Well, I will tell you how to freat the mysteries. The mysteries have censed bothering me for I do as the judges of your courts often the papers and give you my decision next week." So I have steard all the arguments in the case, and they say, "I will take these papers and give you my decision shout things are uncertain and mit of mystery, and so I fold up the papers and reserve until the next world my decision shout them. I can there study all the anysteries to better advantage, for the light

and so I fold up the papers and reserve until the next world my decision about them. I can there study all the mysteries to better advantage, for the light will be better and my faculties stronger, and I will ask the Christian philosophers, who have had all the advantages of neaven for centuries to help me, and I may be permitted myself humbly to ask the Lord, and I think there will be only one mystery left; that will be how one so neworthy as myself got into such an enraptured place.

The only part of the journey I made years ago to Palestine that I really dreaded was the landing at Joppa. That is the port of entrance for the Holy Land, and there are many rocks, and in rough weather people cannot land at all. The boats taking the people from the steamer to the docks must run between reefs that looked to me to be about fifty feet apart, and one misstroke of an earsman or an unexpected wave has sometimes bean fattal, and hundreds have perished along those reefs. Besides that, as we left Port Said the evening before, an old traveler said: "The wind is just right to give you a rough landing at Joppa; indeed I think you will not be under to land at all." The fact was that when our Mediterranean itemate dropped anchor near Joppa and we put out for shore in the small heat, the water was as still as though it had been sound asbee, a hundred years, and we landed as easily as I carrend this pulpit. Well, your fears have pictured for you an appailing arrival at the end of your voyage of He, and they say that the case will run high and that the breakers will swallow you up, or that if you reach Canana at all it will be a semonth as was ones at Palestine. Christ will meet you far out at sea and pilot you into complete safety, and you will land with a bosanua on one side of you and a halfeluiah on the other.

"Land ahend:" Its fruits are waving O'er the hill of fadeless green.

"Land ahead:" Its fruits are waving O'er the hill of fadeless green And the living waters laving Shores where heavenly forms are seen,

Rocks and storms I'll fear no more When on that eleman shore. Drop the anchor, furl the sail! I am safe within the vell!

South Africa's Lafayette.

Col. de Villebois-Mareuli, Gen. Jonbert's chief of staff, the Frenchman to whom undoubtedly the Boers owe a large measure of the success that has attended their campaign against the British, is 52 years old. He was graduated from the military academy at St. Cyr in 1868, and began his career as a licutenant of the marine infantry, serving in Cochin-China. Later he was transferred to the chasseurs, and as captain took part in the Loire battles in 1870. He was severely wounded at Blois, and for gallantry displayed in that action he received a decoration. Some years later he was made a major and acted as chief of the staff in Algiers. After 30 years of service he resigned, but was only out a short time when he resolved to use his experience in behalf of the Boers, who call him the "South African Lafayette" and "the Von Moltke of the Boers." He is said to have personally commanded the troops at Colenso, and is now with the Boers who are confronting Lord Rob-

INTERNATIONAL LESSON COMMENTS FOR APRIL 29.

Subject: Jesus and John the Baptist, Luke vil., 18-28-Golden Text, Mark vil., 37 -Memory Verses, 22, 23-Commentary on the Day's Lesson.

-Memory Verses, 22, 23—Commentary on the Day's Lesson.

18. "Disciples of John showed him." John was confined in prison in the fortress of Machineus, on the southern border of Ferma. His confinement was not of the closest kind, as his disciples were allowed interviews with him. "Of all these things." The m. were which Jesus had performed, and, pethaps, an account of some of His public discourses.

19. "Art thou He that should come." Some suppose that John sent this message for his own information, others think that his purpose was to confirm the faith of his disciples in Jesus as the Messiah, while all agree that John was anxious to inve Him declare, openly, His Messiahiship. John had been in prison now about six months, and during all of that time Jesus had been enjoving the greatest liberty and had performed many miracles, and John may have been under a strong temptation relative to the Messiah why would He allow His forerunner to lauguish so long in prison? Why did He not openly declare Himself? Those were questions that might seem mysterious to John. But he took the proper means to get rid of his doubts, if doubts he had; his message is straightforward and open, and is addressed directly to Jesus. "Or look we for another." John had confidence in the integrity of Jesus, and believed that if He, after all, were only a forerunner, like himself, He would say so plainly.

20. "The mea wers come unto Him." These disciples of John needed encouragement. It was a severe test to them to see John in prison so long.

These disciples of John needed encouragement. It was a severe test to them to see John in prison so long.

21. "In that same hour He cured many." They find Jesus in the midst of Hismiraculous activity. Some suppose that these disciples only remained with Jesus one hour. "And of evil spirits." In the account of the sick here healed, Luke, the physician, distinguishes the demoniacs from naturally sick persons.

22. "Go your way and tell John." Jesus kept them long enough to show them the remarkable cures which He was performing. Christ would have men judge of Him and of others, by their works. This is the only safe way of judging. A man is not to be credited because he professes to know, but because he demonstrates by his conduct that his pretensions are not vain, Jesus answered John's inquiry simply by a clearer presentation of the great truths of His greatel and more integers. vain. Jesus answered John's inquiry simply by a clearer presentation of the great truths of His gospel, and more miracles performed, each one of which was typical of the spirit and power of the gospel. It was precisely the same evidence that convinced the apostles and the multitude of believers. The argument is as potent now as in the time of Christ. "The blind see." In His roply Jesus combined the highest wisdom with the highest power; He appealed to His works by which John could not fall to recognize Him as the Messiah pealed to His works by which John could not fail to recognize Him as the Messiab. "The dead are raised." They probably witnessed the raising of the widow's son at Nain, "To the paor the gospel is preached." This is the crowning proof of His Messiahship. The preaching of the gospel to the poor is the nighest signature for the divinity of the gospel. The greatest merry and the greatest miracle of all. Jesus set out the same old truths with new clearness, in a new light, so we need expect no pew truths, but the same old truths and promises, with new depths of meaning—the old Bide in a new light.

23. "Shall not be offended in Me."

of meaning—the old Bide in a new light.

23. "Shail not be offended in Me."
Christ's education at Nazarath. His residence in Gailies, the humble life of His family and relations, His poverty, and the lowliness of His followers—these and the like were stumbling-blocks to many; he is blessed that is not overcome by these things. See I Pet. 27. 8.

24. "He began to speak unto the people." In answer to their thoughts and secret questionings. They might imagine from John's measage that the Baptist wavered in his faith, and that his imprisonment had shaken his constancy. Our Lord, therefore, reminds them of what John was, "What went ye out., for to see?" This is a reference to John's early ministry, when the whole country went to hear and see him. Matt, 3.5. "A read shaken with the wind." The reed of Palestines a very tail cane, growing twelve feet high, with the wind." The reed of Palestine is a very tail cane, growing twelve feet high, with a magnificent blossom at the top, and so tender and yielding that it will lie per-fectly flat under a gust of wind, and imme-diately resume its upright position. So far from being a reed shaken by the wind of persiar opinion, or affliction, John was a rock—a man of inflexible resolution and invincible courage, that stood unmoved though basten by many storms.

invincible courage, that stood unmoved though beaten by many storms.

25. "A min dothed in suff raiment," A second excellency of John was his sober, self-sacrificing life. Gorgeous raiment was the mark of effeminate persons; John was clothed with a camet's-hair garment. A preacher of the gospel should have nothing about him that savors of worldly pomp, "Are in kings" courts." If you desire to see gorgeous appared and delicate living, go to Herod's palace. Christ's forerunner did not resemble any of the great persons that lived in kings' courts. The wilderness prophet was entirely separated from the worldly spirit of his time.

26. "Much more than a prophet," I.

prophet was entirely separated from the worldly spirit of his time.

26. "Much more than a prophet." I. Because he was himself the object of prophecy. 2. Because he pointed out the Messiah, whom others forstold, and saw Him whom kings and prophets desired to see, 3. He was forerunner as well as prophet. It was his mission, not merely to foretell the coming of the Lord, but to prepare the people to receive Him. He was a prophet, a teacher, a man divinely commissioned to point out Jesus and His salvation, and he was more excellent than any of the old prophets, because he had the honor of dying for that sacred truth which he so boldly procealmed.

27. "Of whom it is written." In Mal. 31. An allusion to one who went before a king to remove all obstacles out of the way and prepare for His coming. (See third lesson of first quarter.) John was the instrument in the Lord's hands of preparing the hearts of the people to receive Jesus.

28. "Not a greater." See on verse 26. No one in any age has been superior to John in greatness of soul, in self-denial, in disinterested and heroleal devotedness to the service of God, and to the interests of the kingdom of God." He that is least in the kingdom of God. "He that is least in the kingdom of God." By the kingdom of God is meant the fulness of the bie sings of the gospel of peace, which was not known till after Christ had been cruelfied, God is meant the fulness of the ble sings of the gospel of peace, which was not know till after Christ had been crucified, and had risen from the dead. Now the least in this kingdom who preaches a crucified, risen and glorified Saylor, is greater than John, who was not permitted to live to see the fulness of gospel grace. He is greater than John not in personal character, but he lives in a better dispensation and has greater privileges.

EXTERMINATING WILD HORSES Great Bands of the Northwest Are

Expidity Vielding to Civilization. The wild horse of the west seems destined to share the fate of the buffalo. Slowly, but surely, the great herds of these beautiful animals which roam the plains of Washington, Idaho and Montana are being decimated. In the last two years at least 65,000 head of horses have been removed from the ranges of eastern Washington alone Their disposition has been approximately as follows: Shipped to Chicago and other eastern markets 20,000, sent to Alaska during Klondike rush 8,000, canned into horse meat at Linton, Ore. for shipment to France 9,000, driven to Idaho, Montana, Wyoming, Colorado and Utah, largely for pack and saddle horses 10,000, broken for use by new settlers in Washington 10,000, dled in the last two winters 8,000. This loss has been double the natural increase, reducing the number of wild horses in that state from about 125,000 to 80,000 or 90,000. At this rate of decrease they would last for some years, but the fact is that the horses are being confined to a smaller area each successive year, thereby increasing their chances of de struction. At least 5,000 horses died of starvation last winter in the dis-

tricts north and south of the Snake

river.-New York Journal.

THE SABBATH SCHOOL, THE "PIGEON CURE" IN PAIRS. A Curlous Popular Craze-Cruel as It

In Senseless. If the following facts were not vouched for by a highly distinguished physician, Dr. G. Legue, it would be permissible to regard them as an invention suggested by sundry of the marvelous "cures" in vogue in the middie ages, says a Paris correspondent of the Pall Mall Gazette. Dr. Legue was put on the track of his curious discovery by one of his patients, who informed him in the most casual manner, and as if there were nothing extraordinary about the statement, that she had tried the "pigeon cure" for meningitis and for the first time with limited success. Dr. Legue had to confess his entire ignorance of the cure in question and to ask for an explanation of its nature. It was then revealed to him that in this skeptical age and in Paris, of all places in the world, there are people who believe in the efficaciousness, as a remedy for certain maladies, of the blood of a freshly killed pigeon. The head of the patient to be treated is shaved and then the breast of the pigeon is ripped open by the "operator," and the warm and bleeding carcass immediately applied to the bared skull. The believers in this cruel and senseless cure imagine that all fever is drawn out of the body by the hot lifeblood and the quivering flesh of the pigeon. The extraordinary thing is that faith in the cure is widespread and recourse to it frequent. Dr. Legue, who has thoroughly investigated the matter, has been able to obtain the address of a shop in the Central market at which nothing else is sold but live pigeons destined to this strange purpose. The business done is so brisk that the late proprietor, Mms. Michel, has been able to retire, after making a small fortune. Her successor declares that the pigeon cure is consid-

ver, but in this instance two pigeons Ask Your Dealer For Allen's Foot-Ease, A powder to shake line your shoes; rests the feet. Cures Corns, Bunions, Swollen Sere, Hot, Callons, Aching, Sweating Feet and Ingrowing Nails, Allen's Foot-Enge-makes new or right shore-say. At all drug-gists and shoe stores, 25 ets. Sample mailed FELE. Adr's Allen's, Olmsted, Lelioy, N. Y.

ered a sovereign remedy for influenza,

since the appearance of which she has

been unable to meet the demand that

has arisen for birds. They are also

used, it seems, in cases of typhoid fe-

To Cure a Cold in One Day. Take LANATIVE BROWN QUINNS TABLETS. All druggists relund the manney if it this to cure, R. W. GROWN'S signature is on each box. ESC.

Hall's Catarrh Cure is a liquid and is taken internally, and acts directly upon the blood and nuccos surfaces of the system. Send for testimonials, free, rota by Druggasts, fic. F. J. Chesey & Co., Prop., Toledo, O.

In some parts of Germany schools have closed for want of coal,

Piso's Cure for Consumption is an infalli-ble medicine for coughs and colds.—N. W. SARULL, Ocean Grove, N. J., Feb. 17, 1990. There are 252,000 bank shares in New York city, assessed at ±85,400,846.

FUTS permanently cured. No lits or nervous-ness after first day's loss of Dr. Kline's Great Nervo Resident Safrai bottle and treather free los, R. H. Kaise, Ltd., Sil Aren St., Phila., Pa.

. Mrs. Winslow's Southing Springfor children technic, softens this cums, reducing inflamma-tion, allays pain, curse wind oldio, Sie. a natus, The second largest automobile plant in America is projected at Indianapolis, Ind.

The Best Prescription for Chills and Vever is a bottle of GROVE's TASTRIESS CHILL TOSIC. It is simply from and quinte in a tasteless form. No cure—no pay. Price 500.

The entertainment of royalty costs British ociety each year fully \$10,000,000.

The cakes of Ivory Soap are so shaped that they may be used entire for general purposes, or divided with a stout thread into two perfectly formed cakes for toilet use. For any use put to, Ivory Soap is a quick cleanser, absolutely safe and pure.

A WORD OF WARNING.—There are many white soars, each represented to be "just as good as the 'Ivory'," they Am NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for 'Ivory' Soap and insist upon getting it.

A BLIND RAILROAD PORTER.

Handles Freight, Puls Out the Switch Lights and Seals Preight Cars. There is a blind negro employed at

the Yazoo & Mississippi Valley station at Shelby, Miss., who is certainly a wonder, says the Memphis Commercial-Appeal. The darkey's name is Marshall Bright. He is totally bereft of the power of sight. Notwithstanding this physical hindrance Marshall attends to all the duties of a porter around the station. He handles freight, puts out awirch lights and seals freight cars as The Boston Poor Department expended correctly as any person could do who issiyear \$178,430, In define Is blessed with good sight. In fixing the switch lights in the evening he adjusts the flame of the lamp by passing his finger over the biaze. His sense of touch is so acute that he can Flore are nearly 2,000 stitches in a pair of tell just when the lampwick is prop-hand-sewed boots. erly adjusted. Bright has been employed around the station for a number of years and although he is constantly around the railroad tracks he has had but one mishap. Several years ago, before he became thoroughly familiar with the trains, he was brushed off the track by a slowly moving train

HOICE Vegetables will always find a ready market-but only that farmer &. can raise them who has studied

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