mpany which underarry cattle is bound to prothat are not infected with cattle diseases, and if it in which cattle that had have been hauled, withdisinfecting them, it is he value of any cattle which may lose by reason of that the Supreme Court of Illinois d in the case of the Illinois sailroad company va. Harris.

has a paper chimney fifty and perfectly fireproof.

tour reet Allen's Foot-Ease, a payent shoes Allen's Foot-Ease, a payent feel easy. Cures Corns, Bunions, lot, Smarting and Sweating Feet wise Nalls. Sold by all druggists ages, 25 ets. Sample sent FREE.

as University, at Middletown, Ct., ad an aunex for women students on

tage of PUTHAM PADELERS DYR ods than any other dye and better too. Sold by all

gare in great demand in Brazil, all paid, but their life is a hard yolten have to ride all day to 7s Cure a Cold in One Day.

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dis exports from France in Jan-ued \$5,000,000 over 1899; mer-ports increased \$4,000,000.

etts imposes a tax of 5 per cent. cotside the state limits.

complains of the poverty the clergy in England, and

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ood's Sarsa-

rmans say "Wie befinden sie low do you find yourself?) or this?" (How goes it?); the Hoe vaart gij?" (How do you the Italians, "Come state (How stand?); the French "Comment ez-vous?" (How do you carry ff). In Spain, as in Germany, greetings are "Como esta (How are you) or "Que tal low goes it?). The Greeks say te?" (What do you do?), a China the expression is, on eaten your rice?" in Ruswell!" or "How do you live td in Arabia, "May your mornfood!" or "God grant thee big The Turk's greeting is, "Be he care of God," and that of the "Is thy exalted condition May thy shadow never be The briefest and at the same at expressive salutation is the American Indian's "How!"-

emedies

disorders of the ine organs have d their great renown enormous sale heof the permanent they have done and loing for the women is country.

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REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: Labor Strikes - A Question of Present Import Treated in a Way Almed to Bring About a Better Feeling Between Employer and Employe.

Washington, D. C.—At a time when in various districts labor troubles are existing or impending the efforts Dr. Taimage makes in this discourse to bring about a better feeling between both sides of this difficult question is well timed; texts, Galatians, v., 15. "But if ye bite and devour one another, take heed that ye be not consumed one of another," and Philippians it., 4. "Look not every man on his own things, but every man also on the things of others."

About every six months there is a great labor agitation. There are violent questions.

About every man also on the things of others."

About every six months there is a great labor agitation. There are violent questions now in discussion between employers and employes. The present "strikes" will go into the past. Of course the damage done cannot immediately be repaired. Wages will not be so high as they were. Spasmodically they may be higher, but they will drop lower. Strikes, whether right or wrong, always injure laborers as well as capitalists. You will see this in the starvation of next winter. Beycotting and violence and murder never pay. They are different stages of anarchy. God never blessed murder. The worst use you can put a man to is to kill him.

The worst enemies of the working classes in the United States and Ireland are their demented coadjutors. Years ago assassination—the assassination of Lord Frederick Cavendish and Mr. Barke in Phomix Park, Dublin, in the attempt to avenge the wrongs of Ireland, only turned away from that afflicted people millions of sympathizers. The attempts to blow up the house of common, in London, had only this effect—to throw out of employment tens of thousands of innocent Irish people in England. In this country the torch put to the factories that have discharged hands for good or bad reason, obstructions on the rall tracks in front of midnight express trains because the offenders do not like the president of the company, strikes on shipboard the hour they were going to sail, or in printing offices the hour the paper was to go to press, or in the mines the day the coal was to be delivered, or on house scanfoldings so the builder fails in keeping his contract—all these are only a hard blow on the head of American labor and cripple its arms and lame its feet and pierce its beart. Traps sprung suddenly upon employers and violence never took one knot out of the knuckles of toil or put a farthing of wages into a callous palm.

Frederick the Great admired some land near his palace at Potsdam, and he re-

apon employers and violence never took ene knot out of the knuckles of toil or put a farthing of wages into a callous palm.

Frederick the Great admired some land near his palace at Potsdam, and he resolved to get it. It was owned by a miller. He offered the miller three times the value of the property. The miller would not take it because it was the old homestead, and he left about as Naboth felt about his vineyard when Aliab wanted it. Frederick the Great was a rough and terrible man, and he ordered the miller into his presence, and the king, with a stick in his hand—a stick with which he sometimes struck the officers of state—said to the miller. "Now, I have offered fyou three times the value of that property, and if you won't sell it I'll take it anyhow." The miller said, "Your majesty, you won't." "Yes," said the king; "I will take it." "Then," said the miller, "If your majesty does take it I will sue you in the chancery court." At that threat Frederick the Great yielded his Infamous demand. And the most imperious outrage against the working classes will yet cower before the law Volence and

infamous demand. And the most importous outrage against the working classes will yet cower before the law. Violence and deflance of the law will never accomplish anything, but righteousness and submission to the law will accomplish it.

But gradually the damages done the laborer by the strikes will be repaired, and some important things ought now to be said. The whole tendency of our times, as you have noticed, is to make the chasm between employer and employe wider and wider. In olden time the head man of the factory, the master builder, the capitalist, the head man of the firm, worked side by side with their employes, working sometimes at the same beach, dining at the same table, and there are those here who can remember the time when the clerks of large commercial establishments were accustomed to board with the head men of customed to board with the head men of

the firm.

All that is changed, and the tendency is to make the distance between employer and employe wider and wider. The tendency is to make the employe feel that he is wronged by the success of the capitalist and to make the capitalist feel: "Now, my laborers are only beasts of burden. I must give so much money for so much drudgery; just so many pieces of silver for so many beads of sweat." In other words, the bridge of sympathy is broken down at both

ends.

That feeling was well described by Thomas Carlyle when he said: "Plugson of St. Dolly Undershot, buccaneerlike, says to his men: 'Noble spinners, this is the hundredth thousand we have gained, wherein I mean to dwell and plant my vineyards. The hundred thousand pound is mine; the daily wage was yours. Adlen, noble spinners! Drink my health with this groat each, which I give you over and above.'"

Now what we want is to rebuild that

Now what we want is to rebuild that bridge of sympathy, and I put the trowel to one of the abutments to-day, and I preach more especially to employers as such, although what I have to say will be appropriate to both employers and em-

ployes.

The behavior of a multitude of laborers toward their employers during the last three months may have induced some employers to neglect the real Christian dutler that they owe to those whom they employ.

Therefore I want to say to you whom I confront face to face and those to whom these words may come that all shipowhers all capitalists, all commercial firms, all master builders, all housewives, are bound to be interested in the entire welfare of

their subordinates.

Years ago some one gave three prescriptions for becoming a millionaire: "First, spend your life in getting and keeping the earnings of other people; secondly, have no anxiety about the worriments, the losses, the idisappointments of others; thirdly, do not mind the fact that your vast wealth implies the poverty of a great

many people."

Now, there is not a man here who would consent to go into life with those three principles to earn a fortune. It is your desire to do your whole duty to the men and

principles to earn a fortune. It is your desire to do your whole duty to the men and women in your service.

First of all, then, pay as large wages as are reasonable and as your business will afford; not necessarily what others pay, certainly not what your hired help say you must pay, for that is tyranny on the part of labor unbearable.

The right of a laborer to tell his employer what he must pay implies the right of an employer to compel a man into a service whether he will or not, and either of those ideas is despicable.

When any employer allows a laborer to say what he must do or have his business ruined, and the employer submits to it, he does every business man in the United States a wrong and yields to the principle which, carried out, would dissolve society.

Look over your affairs and put yourselves in imagination in your laborer's place and then pay him what before God and your own conscience you think you ought to pay him.

"God bless yous!" are well in their place, but they do not buy coal nor pay house reat nor get shoes for the children. At the same time you, the employer, ought to remember through what straits and strains you got the fortune by which you built your store or run the factory. You are to remember that you take all the risks and the employe takes none or scarcely any. You are to remember that there may be reverses in fortune and that some now style of machinery may make your machinery valueless or some new some now style of muchinery may make your machinery valueless or some new style of tariff set your business back hope-lessly and forever. You must take all that into consideration and then pay what is

into consideration and then pay what is reasonable.

Do not be too ready to cut down wages. As far as possible, pay all, and pay promptiy. There is a great deal of Bible teaching on this subject. Malachi, "I will be a swift witness against all sorcerers and against all adulterers and against those who oppose the hireling in his wages." Leviticus, "Thou shalt not keep the wages of the hireling all night unto the morning." Colossians, "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven." So you see it is not a question between you and your employe so much as it is a question between you and God.

Do not say to your employes. "Now, if

you don't mue this piace, get another,"
when you know they cannot get another. As far as possible, once a year visit at their homes your clerks and your workmen. That is the only way you can become acquainted with their wants.

You will by such process find out that there is a blind parent or a sick sister being supported. You will find some of your young men in rooms without any fire in winter and in summer sweltering in ill ventilated apartments. You will find much depends on the wages you pay or withhold.

Moreover, it is your duty as employer, as

Moreover, it is your duty as employer, as far as possible, to mold the welfare of the employe. You ought to advise him about investments, about life insurance, about

investments, about life Insurance, about savings banks. You ought to give him the benefit of your experience.

There are hundreds and thousands of employers, I amigiad to say, who are settling in the very best possible way the destiny of their employes. Such men as Marshall of Leeds, Lister of Bradford, Akroyd of Halifax and men so near at home it might offend their modesty if I mentioned their names—these men have built reading rooms, libraties, concert halls, afforded croquet lawns, cricket grounds, gymnasiums, choral societies for their employes, and they have not merely paid the wages on Saturday night, but through the contentment and the thrift and the good morals of their employes they are paying wages from generation to generation forever.

wages from generation to generation forever.

Again, I connect all employers to look well after the physical health of their subordinates. Do not put on them any unnecessary fatigue. I never could understand why the drivers on our city cars must stand all day when they might just as well sit down and drive.

It seems to me most unrighteous that so many of the female clerks in our stores should be compelled to stand all day and through those hours when there are but few or no customers. Tuese people have aches and annoyances and weariness enough without putting upon them additional fatigue. Unless these female clerkmust go up and down on the business of the store, let them sit down.

But above all I charge you, O employers, that you look after the moral and spiritual welfare of your employes. First, know where they spend their evenings. That decides everything. You do not want around your money drawer a young man who went last night to see "Jack Sheppard". A man that comes into the store in the moraling ghastly with midnight reveiry is not the man for your store. The young man who spends his evening in the society of reduced women or in musical of artistic circles or in literary improvement

young man who spends his evening in the society of reflaed women or in musical or artistic circles or in literary improvement is the young man for your store.

Do not say of these young men. "If they do their work in the business hours, that is all I have to ask." God has made you that man's guardian. I want you to understand that many of these young men are orphans or worse than orphans, flung out into society to struggle for themselves.

Employers, urge upon your employes, above all, a religious life. So far from that, how is it, young men? Instead of being cheered on the road to heaven some of you are caricatured, and it is a hard being cheered on the road to heaven some of you are caricatured, and it is a hard thing for you to keep your, Christian integrity in that store or factory where there are so many hostile to religion. Ziethen, a grave general under Frederick the Great, was a Christian. Frederick the Great, was a skeptic. One day Ziethen, the venerable, white haired general, asked to be excused from military duty that he might attend the holy sacrament. He was excused. A few days after Ziethon was dining with the king and with many notables of Prussia, when Frederick the Great in a jocose way said, "Well. Ziethen, how did that sacrament of last Friday digest?" The venerable old warrior arose and said: "For your majesty I have risked my life many a time on the battlefield, and for your trajesty I would be willing any time to die; but you do wrong when you insult the Christian religion. You will forgive me if I, your old military servant, cannot bear in silence any insult to my Lord and my Saviour," Frederick the Great leaped to his feet, and he put cut his hand, and he said: "Happy Ziethen! Forgive me, forgive me!"

Oh, there are many being scoffed at for their religion, and I thank God there are many men as brave as Ziethen! Go to heaven yourself, O employer! Take all your people with you. Soon you will be through buying and selling, and through

heaven yourself, O employer! Take all your people with you. Soon you will be through buying and selling, and through with manufacturing and building, and God will ask you: "Where are all those people over whom you had so great influence? Are they here? Will they be here?" O shipowners, into what harbor will your crew sail? Oh, you merchant grocers, are those young men that under your care are providing food for the bodies and families of men to go starved forever? Oh, you manufacturers, with so many wheels flying and so many bands pulling and so many new patterns turned out and so many goods shipped, are the spinners, are the carmen, shipped, are the spinners, are the carmen, are the draymen, are the salesmen, are the watchers of your establishments working out everything but their own salvation? Can it be that, having those people under your care five, ten, twenty years, you have made no everiasting impression for good on their immortal souls? God turn us all back from such selfishness and teach us to live for others and not for ourselves. Christ sets us the example of sacrifice, and so do many of His disciples.

One summer in California a gentleman who had just removed from the Sandwich Islands told me this incident: You know that one of the Sandwich Islands is devoted that one of the Sandwich Islands is devoted to lepers. People getting sick of the leprosy on the other islands are sent to the left of lepers. They never come off. They are in different stages of disease, but all who, die on that island die of leprosy.

On one of the islands there was a physician who always were his hand gloved, and it was often discussed why he always had a glove on that hand under all circumstances. One day he came to the authoritances.

and it was often discussed why he always had a glove on that hand under all circumstances. One day he came to the authorities, and he withdrew his glove, and he said to the officers of the law: "You see on that hand a spot of the leprosy and that I am doomed to die. I might-hide this for a little while and keep away from the isle of lepers, but I am a physician, and I can go on that hiand and administer to the sufferings of those who are Inther gone in the disease, and I should like to go now. It would be selfish in me to stay amid these invarious surroundings when I might be of so much help to the wretched. Send me to the isle of the lepers." They, seeing the spot of leprosy, of course took the man into custody. He bade farewell to his family and his friends. It was an agonizing farewell. He could never see them again. He was taken to the isle of the lepers and there wrought among the sick until prostrated by his own death, which at last came. Oh, that was magnificent self denial, magnificent sacrifice, only surpassed by that of Him who exiled Himself from the health of heaven to this leprous sland of a world that He might physician our wounds and weep our griefs and die our deaths, turning the isle of a leprous world into a great blooming, glorlous garden. Whether emiloyer or employe for employer or employe, let us catch that spirit. blooming, glorious garden. Whether em-ployer or employe, let us catch that spirit.

Concrete Took Fire.

Concrete is not usually classed among the combustibles, so that the recently reported taking fire of a mass of that compound in the boiler room of an electric power station is particularly interesting. A simple enough explanation for the occurrence was, however, found in the fact that the concrete consisted of one part in seven of boller furnace ashes, and that the brick lining under the boilers was omitted in one place, so that the furnace temperature was readily transmitted to the concrete. The latter, as the Electrical Review of London tells it, became ignited, and the whole block, eight feet deep, disintegrated; in consequence it was found necessary to pull down the brickwork of the boilers and remove the whole of the concrete block. In the present scarcity of coal, the Review facetiously adds, engineers may find it worth their while to stoke with concrete!

An Improvement. Dobbs-'I suppose you are a selfmade man?" Bobbs-"No; if I were should have built my stomach to correspond with my appetite."-Baltimore American.

THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MAY 27.

Subject: Parables of the Kingdom, Matt. xill., 24-33-Golden Text: Matt. xill., 38-Memory Verses, 31, 33-Commentary on the Day's Lesson.

38-Memory Verses, 31, 33-Commentary on the Day's Lesson.

24. "Another parable." In all there are aftry-three parables spoken by our Lord recorded in the Gospels. "The kingdom of heaven." This expression sometimes signifies "real religion," but here it has reference to the visible church of Christ. This parable explains God's method of managing the affairs of His church in this world. In it Jesus shows that persons of sarious characters would profess to receive the Gospel, and be accounted members of the Christian church; but that there would be a final separation between them in the other world, however they might be blended together in this. "Which sowed good seed." Blean wheat, representing the traths of the Gospel and sho those who embrace hose truths. In the parable of the sower lesses said the seed was the world of God, in his He said, The good seed are the chillers of the kingdom. V. 33, God sows to thing but truth; His children are consorted through the truth. "In His field." He that soweth the good seed is the Son of Man. The field is the world. Vs. 37, 35. The world is "His" field. When Christ tomes to take possession He will come to also possession of that which is His own.

25. "But while men slept." In the night, shou evil-disposed persons would try tenjure the property of their neighbors. When professors were lukewarm and passors indolent. "His enemy came." The menty that sowed them for the devil, V. 39, Sotica that Jesus refors to him as "His" mony. The devil is not only the enemy darks." Literally "darnel," the woeld that grows among the whent. If had a near rememblance to the state of the Jewish people, for they had become utterly degenerate and were about to be destroyed. "Went the west," Allowed a friend to sower." for refers to the state of the Jewish people, for they had become utterly degenerate and were about to be destroyed. "Went its way." Although a friend in appearance, this enemy is deceifful, vigilant, seriet. He comes in "evil thoughts, anticly lesires, flattering words, bul books," and, in fact, in a hundred ways.

in fact, in a hundred ways.

26. "And brought forth fruit." Their real difference was seen when the fruit appeared. Compare Matt. 7:16-29. There is a great deal of secret wickedness in the hearts of men, which is long hid under a sloak of profession, but breaks out at last. When the seeds begin to grow it is hard to distinguish them, but when a trying time comes, when fruit is to be brought forth, then it is easy to discern between the whent and the tares.

27. "The servants of the householder." The faithful and vigilant ministers of Christ. "Sald unto Him." They discovered the devices of the devil and came with grief to tell the Lord about it and inquire into the cause. "Whence then hath it tares." Only good seed was sown, and we may well ask how have these tares come?

28. "An enemy bath done this." A plain answer to the great question concerning the origin of evil. God made men, as He Ald angels, Intelligent creatures, and con-requently free, either to choose good or svil; but He implanted no evil in the human soul. An enemy, with man's concur-rence, hath done this. Darnel in the church is properly hypocrites and wicked persons which Satan introduces into re-ligious societies in order to destroy the work of God and thus further his own derigns. "Gather them up." A rash zeal is as much to be feared as lax discipline. 29. "But He said, Nay." God's thoughts are not our thoughts; we oftentimes act very unwisely when we do not apply to Christ for direction. "Lest ye root up also the wheat." The visible church will in-clude in it until the last day, many who are

not true members. To separate them is not the part of man, but of the Judge. 30, "Let both grow together." Both will grow together, and it is God only who knoweth the hearts of men and would be able to separate the righteous from the unrighteous; and yet it is the duty of the church to try, and expel, unworthy mem-bers—those who are openly wicked, and not suffer them to build upon a false hope not suffer them to build upon a false hope by allowing them to remain within its pales. Many texts prove this conclusively. "By their fruits ye shall know them." Matt. 7:29. Note from this also that God's church is a growing church. "Until the harvest." The harvest is the end of the world. V. 59. The judgment fay; the time of summing up the accounts of the world. A final and complete separation shall certainly be made at that time. "I shall say to the reapers." The angels are the reapers (v. 39), but they are under the direction of Christ, into whose hands all things have been given. "In bundles." Some writers think that there is an intimation here that been given. "In bundles." Some writers think that there is an intimation here that think that there is an intimation here that in eternity sinners will be put together "according to their siaful propensities," "To burn them." The wicked will be punished as surely as the righteous will be rewarded. The tares shall be cast into "a furnace of fire; there shall be walling and gnashing of teeth." V. 42. The wicked will be destroyed, but not annihilated. "Gather the wheat." The righteous will be gathered from all quarters of the earth, from all classes and conditions. "Into My barn." Into heaven. What an assembly of saints this will be!

31. "A grain of mustard seed." One of

by of saints this will be!

31. "A grain of mustard seed." One of the smallest of all seeds. This parable represents the progress which the Gospel would make. The beginnings would be small but it would increase, and its influence would become extensive and powerful. It also represents the growth of the grace of God in the heart.

32. "The least of all seeds." The kingdom of the Messiah made but a small appearance; Christ and His apostles, compared with the great and mighty of the world, were like a grain of mustard seed. They were the weak and foolish things that were despised and rejected of men. "When it is grown." There is life and power in the Gospei to sustain itself and make rapid advancement. The stone that Daniel saw is destined to fill the whole earth. "And becometh a tree," In that country the mustard grows much larger than in this, and sometimes springs up to the dimensions of a small tree. The birds lodged in and sometimes springs up to the dimen-sions of a small tree. The birds lodged in its branches, and so the great Gospoi tree will shelter all who come under its protec-

33. "Another parable." With a view still further to iliustrate the progress of the Gospel in the world and of the grace of God in the soul. "Like unto leaven." Leaven is all pervading and powerful. Though silent and hidden, it soon affects the whole mass. So would divine truth be in its influence on individuals and communities. "Three measures." Intended to dein its influence on individuals and communities. "Three, measures." Intended to denote the large quantity which the leaven
has to pervade. There is no doubt a reference here to the fact that the Gospel has
power to transform the whole man—body
soul and spirit. "Of meal." The corn had
been ground and prepared so the leaven
could change to its own nature that with
which it was mixed. In the same way there
must be a preparation for Gospel truth.

Founded a Town, Though Blind.

At the close of the civil war Gen. A. R. Johnson of the Confederate army, was left without money, with a wife and family to support and, worst of all, stone blind, his sight having been entirely destroyed by a shell during one of the last battles of the war. He removed to Texas and pluckily set about building up a fortune. In the days before the war he had been a surveyor, and he was thoroughly familiar with the topography of the state. Consequently his services soon became valuable in locating and setting up land claims. Twelve years ago he succeeded in interesting northern capital in his scheme for founding a town at Marble Falls, Texas. A city of 10,000 people sprang up there almost over night. Then Gen. Johnson built a big cotton and a shoe factory, and finally he succeeded in persuading one of the Texas railroads to build a branch line to his town. Still the prosperity of Marble Falls is growing and still its blind founder is its most honored citizen.

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superiority and excellence having long been established. Grove's is the only Chill Cure sold throughout the entire malarial sections of the United States. No Cure, No Pay. Price, 500 Save the Labels The Bangkok Times announces that a large floating island on the Mekong or Cambodia river, in Siam, recently slipped its moorings, and has not been seen or heard of since. There were a HIRES number of trees three feet in diameter

on the island, and the land was under cultivation, The owner has been bunting diligently for his property, but has not been able to hear any tidings of it. It undoubtedly went down the river with a freshet and has either W. L. DOUGLAS



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