DR. TALMAGE. DUNENT DIVINE'S SUNDAY DISCOURSEL

The Kind of Religion That the seeds Only That Which Come per Down From Heaven Can Be at to Humanity.

(Copyright tree.) almage is now staying, he owing discourse, in which he world can never be bene-gion of human manufacture. to one's surroundings religion let down from a religion let down from Amos vii, 8: "And the Lord Yeses, what seest thou? And

of the world has for Walk about some of and the cathedrals and see them stand as ey were builded, walls of conturies not beining a the this way or that. Se were the masons who nd its clear ranging on has sounded across the s another amplement of of an instrument mode ind of which a lump of they drop it over the d. as the plummet nat-arrie of gravity in the discovers where the here it bulges out and repembeular. Our text standing on the wal-Israelites had

wants is straight up Much of the so-called ds this way and that It is oblique, with a cut and morals. We g a wall of character And I said. 2

This perpetual refer r of others, as though but human fallibility as the world. There in ese, but only one id that is the line of s and various architec t is kept leaning from Why not have the ten inai set a little aslant! pillar of truth a lean

ne needs to be thrown was not worth the in he had purchased he told everybody he had struck, and is so utterly wants fifty he say wants 2000 he usk stock of goods, say the goods. In other

got the goods. In other I was prond of it, make times so good and livelihood so easy as the as of the law of right through all bargain mak I know not whether they money. Purchasers know goods shipped will be accupile. And what, with of clerks who are make and then absconding and firms that fail for millionest men are at their houest men are at their make a living. He who all the pressure and door lishing something toward at at a high commercia.

o do wrong is stronger of in our day the large are swallowing up the edining on bluefish and houses undersell the they buy in greater wer figures from the afford to make noth an aftered to make noth one on some styles of can make it up on oth y goeds house goes out fine and sells books at cost, and that swamps the dry goods house lowest figures, and that dealer in brica-bracaing goes on in other is and the consequence to business streets of all the business streets of all see merchants of small terrific struggle to keep water. The ocean lineral Newfoundland fishing othing against the mar are for every man has d as great a business as

ad do right under all this marryr grace, requires requires celestial re-en there are tens of thou men getting splendigue others going up and down, but they keer courage and their Chris and after awhile their There is generally relorm for greediness. The business will die, and toposession of the business rear in their mouths and gar in their mouths and with the best liquor and spanking bays they will the turnpike road to al perdition. Then the up, and the smaller air opportunity, or the ot and right feeling will the large firm, as reous business house, and
We have enough money
and the needs of our
to see dissolve business
other men in the same
being startled at a solisegmenty it will become
I know of scores of that have had their emmulation and who others for all the days perhaps for all the days
the struggle of small
under the overshadowat houses will continue,
hings as they are, you
earree your equilibrium
ad your faith and throw
and shelves and casks
of divine right. "And
me, Amos, what seest
A plumb line."
we need to rectify our
tes of religions are putetension. Some have a
man and their chief work
ad othere a religion of
Broposing to put an end

tion, and there is a homanitiman religion that looks after the leddes of men and lets the sent look after itself, and there is a legislative celly withat proposes to rectify all wrones by ensembent of better laws, and there is an aesthetic religion that by rules of exquisite faste would lift the heart out of its deformities, and religions of an sorts, religions by the peck, religions by the source foot and religions by the source devices of the devil that would take the heart away from the only religion that will ever effect anything for one man race, and that is the straight up and down religion written in the hock which begins with Gonesis and ends with Revelation, the religion of the skies, the old religion, the God even religion, the everlastine religion, which says, "Love God above all and your neighbor as yoursely." All religions but one begin at the wrong chae and measures slown, while the other religions begin at the bottom and try to measure up.

I want you to notice this tact, that

want you to notice this tact, that I want you to notice this tact, that when a man gives up the straight up and down religion of the Bible for any newbrangled religion it is greerally to suit his suis. You first hear of his change of religion, and then you hear of some swindle he has practiced in a special arining stock telling some one if he will put in \$10,000 he can take out \$100,000, or he has serificed his integrity or olunced into irrented table worldliness. He was any strong he has to broaden his relevant and he he comes a broad as tempitation, as broad as comes a broad as terrotation, as broad the soul's darkness, as broad as hell. T want a religion that will allow them want a religion that will allow them to keep their ains and then at death say to them. "Well done, cool and rathful say yant, and that tells there." All is sell for there is no be? "What a gloriou heaven they held before as "Come, he a

heaven they held below as "Conce, he me go in and see it. There are fler d and all the habes he massered. There are Chivles Gartent and Role pierre, the feeder of the French guillatine, and all the lars, thieves home humbers variours, pickpockets and insertines of all the centeries. They have all got crowns and thrones and harps and sentent and when they chant they said severe and when they chant they said over in the heavel religion that lets us all into heavel without rependance and without jettle in those humbarting dogmes at reviewanted cities when

who are now become belove for a lifetime. Of what use to a structure with most be a structure of a brick lawer is a alumin line? Why mot brild the reall by the unsided eye and hand? Because they are nonlineant, because if there he a deflection in the wall is maren invited on be corrected. Because by the law of gravitation, a wall most be straight in order to be symmetrical and safe. A young man is in danger of certing a detect in his wall of character that may never be

in order to be symmetries; and site. A voting man is in danger of getting a defect in his wall of character that may never be corrected.

Hear it, ruen and boys, women and girle, all the inn is on the side of violet. Sin very seem attractive, but it is deathful, and like the manchined, a tree whose daws are noisenous. The only genuine happiness is in a Christian life.

There they go, two brothers. The one was converted a year ago in church ose Sanday morning during prayer or servicing them. No one knew it as the time. The persons on either side of him suspected notating, but in that young man is soul this process went on: Lord, here I am, a young man amid the temptations of city life, and I am airraid to risk them alone. Come and be my pardon and my help. Save me from making the mistake some of my comrades are making, and save me now." And quicker than a dash God refled heaven into his soul. He is just as brilliant as he used to be. He can strike a ball or catch one as easily as before he was converted. With gun or fishing rod in this summer vacation he is inst is skillful as before. The world is brighter to him than ever. He appreciates nictures, music, innovent hibrity, social life, good jokes and has plenty of fun, glorious fun. But his brother is going down hold. In the morning his head aches from the champagne debanch. Everyboldy sees he is rapid descent. What cares he for right or descency or the honor of his aunifuration of the morning his least aches from the champagne debanch. Everyboldy sees he is rapid descent. What cares he for right or descency or the honor of his marilest young for his mother and fighting back demons from his dying pillow, which is besweated and torn to rags. He nimnes out of this world, with the shriek of a destroyed spirit.

God is now throwing that plumb him con the control of the sound of the sound of the sound of the control of

God is now throwing that plumb line over this republic, and it is a solemn time with this nation, and whether we keep His Sabbaths or dishonor them, whether righteousness or iniquity dominate, whether we are Christian or infidel, whether we fulfill our mission or refuse, whether we are for God or against Him, will decide whether we shall as a nation go on in

whether we shall as a nation go on in higher and higher career or go down in the same grave where Babylon and Nineveh and Thebes are sepalchered.

"But," say you, "if there be nothing but a plumb line, what can any of us do, for there is an old proverb which truthfully declares, 'If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.' What shall we do when, according to Isatah, 'Ifod shall lay indgment to the line and right-eousness the plummet?''.

Ah, here is where the gospel comes in with a Saviour's righteousness to make up for our deficits. And while I see hanging on the wall a plumb line, I see also hanging there a cross. And while the one conferms us, the other saves us, if only we will hold to if.

And here and now you may be set free

And here and now you may be set free with a more glorious liberty than Hampi-den or Sidney or Kosciusko ever lought for. Not out youder or down there or a here, but just where you are you may get

The invalid proprietress of a wealthy estate in Scotland visited the continent of Encope to get rid of her maledies, and she went to Baden-Baden, and tried those waters, and went to Carlshad and tried those waters, and went to Homburg and tried those waters, and went to Homburg and tried those waters, and unstead of getting better, she got worse, and in despair she said to a physician. 'What shall I do?' His reply was: 'Medicine can do nothing for you. You have only one chance, and that is the waters of Pit Keathly, Scotland.' 'Is it possible?' she replied. 'Why, those waters are on my own estate.' She returned and drank of the fountian at her own gate, and in two months completely recovered. Oh, sick and diseased and sinning and dying, why go trudging all the world over and seeking her and there relief for your discouraged spirit when close by and at your very feet and at the door of your heart, aye, within the very estate of your own consciousness, the healing waters of eternal life may be had and had this very hour, this very minute? Blessed be God that over against the plumb line that Amos saw is the cross, through the enancipating power of which you and I may live and live forever! The invalid proprietress of a wealthy power of white forever!

OLD WARLIKE STICKS.

Grotesque Staffs That Were Formerly

Carried in Englands In former times in England walking sticks were commonly carried by both male and female heads of families. Queen Elizabeth carried one of these toward the end of her Hfe. Sticks were then used chiefly as emblems of authority. The monstrous sticks shown in the engraving are drawn from specimens which have been preserved by dealers in London. These a century ago were common and might have been seen by the thouaand, borne by tall footmen behind ladies dressed in old hooped dresses, the fashion of those days. At that time, also, there was a taste for various kinds of monsters, in china, wood and other materials. Monkeys and pet dogs were made pets of and the sticks of the footmen were fashioned into grotesque forms. These sticks were about six feet high and were in parts painted and gilt. Dr. Johnson, Oliver Goldsmith and a host of other literary lights and celebrities considered a good stick as necessary as a coat.

THE SABBATH SCHOOL OUR BUDGET OF HUMOR.

INTERNATIONAL LESSON COMMENTS FOR AUGUST 12.

Subject: The Forgiving Spirit, Matt. xviii., 21-25-Golden Text: Matt. vi. 22-Memory Verses, 21, 22-Commen tary on the Day's Lesson.

21. "Then came Peter." Peter always 21. "Then came Peter." Peter always made himself very prominent. "And I forgive him." He knew it was his duty to torgive, but the question was, How often? "Till seven times." Peter uses the term seven in a strictly literal sense. The teaching of the rabbis was never to forgive more than three times. Peter increases this mith he supposed he had reached the limit. Man is naturally a vinuictive being, and in consequence nothing is more dimedia to him than forgiveness of miuries. 22. "Until seven times." This would be wholly inadequate, "Seventy times seven.

and in consequence nothing is more dificall to him than forgiveness of injuries.

22. "Until seven times." This would be
wholly inadequate, "Seventy times seven."
That is, there should be no limit to your
forgiveness. The piveopt is unbounded,
and you must never be weary of forgiving.

23. "Kingdom of heaven idented." The
teachings of Christ with respect to forgiveness are fully illustrated in the parable which follows. It shows, I. The character of man's relation to God. 2. The real
meaning, on man's part, of a distinct refusal to forgive. "Which would make a
reckoning." (R. V.) The fundamental
moral principle in God's singdom is rightcoisness. The great King of heaven and
earth will, one day, reckon with all of His
subjects. Every sin is a debt contracted
with the justice of God, and seen our
Macter will settle accounts with m. What
an awind time it will be when with malitudes nothing shall be found but sin and
insolvency."

insolveney?

24. "For thousand talents." An enormous sain. The amount cannot see real-count definitely. It has been estimated all the way from ten million to three hundred million dollars. This is an expression intended to indicate the infinite debt incurred, which could never be discharged.

25. "Had not to pay." Our debt to God is so great that we are atterly incapable of making Him any satisfaction whetever. "Commanded him to be sold. An allusion to the Law of Moses. See Exod., 22:3; Lev. 25, 39, 47; 2 Kings 1.1. Creditors had power to self insolvent dedors in several countries of Eurone, as well as Asia, in ancient times. We thus see by

cel the debt, but as large a large to be made as possible.

26. Will pay thee alt. The debt is admitted and be comes pleading for mercy. The neans which a sinner should use to be saved are, 1. Deep humiliation of heart 2. Fervent prayer. 3. Confidence in the 2. Fervent prayer. 3. Confidence in the saved are as a confidence of the saved are as a confidence of the saved are as a confidence in the saved are a confidence in the s

The means which a sumer should use to be saved are, 1. Deep humiliation of heart.

2. Fervent prayer. 3. Confidence in the mercy of God. 4. A firm purpose to devote his soul and body to his Meker.

27. Torgave him the debt. We are delicts of our heavenly King, who has entrusted to us the administration of what is His, and which we have purfoined or misused, incurring an unspealable debt, which we can never discharge, and of which utter min would be the proper sequence. But, if we east ourselves at His leet, He is ready in infinite compassion not only to release us from punishment, but to forgive us the debt.

28. "An hundred pence." About lifteen dollars. "Took him by the throat." Thus manifesting a most unkind and base disposition. The sin is grently aggravated when we consider his own debt, and the mercy shown him. What are my brother's sains against me compared to my number less sins against God? "Pay me what thou owest," He was unwilling even to forgive him a single dollar. He must pay in full and pay at once. We must be very careful and not show this same disposition in our treatment of others. and pay at once. We must be very careful and not show this same disposition in our

treatment of others.

29 "Fell down at his feet." His fellow-servant humbled hymself and plead for mercy as he himself had done just before this.

servant humbled himself and plead for mercy as he himself had done just before this.

30. "And he would not." Such is man; so harsh and hard against those who are in every way his equals. Ignorance of his own condition makes him unforgiving and cruel to others.

31. "Were very sorry." An act of this kind is so dishonorable to all true Christians, and to the spirit of the gospel, that through the concern they feel for the prosperity of the cause of Christ, they are obliged to speak against it.

32. "Those wicked servant." Unmerefulness is great wickedness. To the unmereful, God will have no mercy; this is an eternal purpose of the Lord which can give not men their trespasses, neither will never be changed. Jesus said, "If ye foryour Father forgive your trespasses." Matt. 6:15. "Because they besought me." (R. V.) When we really beseech Christ for forgiveness He will answer us and grant our pardon. No one need despair. We have nothing to pay and nothing is demanded. If we come in humility and faith and in the spirit of obedience God is always ready to hear us. But we must urge our case (Luke 18:1-8: I Thess, 5:17; Matt. 7:7, 8) and continue to beseech the Lord even when surrounded by discouragements.

33. "Even as I had pity on thee." The servant is here shown the obligation he is under to his fe/sow-servant because of the mercy that had been shown him. It is justly expected that those who have received mercy shall show mercy.

34. "Delivered him to the tormentors." The person who does not have a forgiving spirit will be tormented, both in this world and in the world to come. A guilty creeiner, the fear of the judgment day and the fires of God's wrath (Rev. 20:15) will, in turn, act as forgivener. All that was due." And imanuch as the amount was so great that he could never pay it, he

and the fires of God's wrath (Rev. 20, 1a) will, in turn, act as tormentors. "All that was due." And imamuch as the amount was so great that he could never pay it, he must have been delivered over to the tormentors forever. The wieked will be banished eternally from the presence of God. See Matt. 5:25, 26; 25:46; ev. 14:11; Matt. Matt. Matt. 18:8.

ished eternally from the presence of God, See Matt. 5:25, 26; 25:46; ev. 14:11; Matt. Matt. 18:8.

35. "So likewise." This verse .: an application of the whole parable. The parable is not intended to teach us that God reverses His pardons to any, but that He denies them to those who are not worthy of them. Those who have not forgiven others their trespasses have never yet truly repented, and that which is spoken of as having been taken away is only what they seemed to possess. Luke 8:18. "From your bearts." When we deal with God mere pretensions will not answer. The one who really forgives the trespasses of his brother will not be calling them up again at every provocation. Heart forgiveness is full and complete. "Every one his brother." We will have need to exercise the grace of patience and forbearance continually. Let us remember that "to forgive is divine."

A Sicilian Statesman. A correspondent from Palermo gives

a curious sketch of the deputy, Sig. Palizzolo, whose arrest on the charge of having procured the murder of Commendatore Notarbartolo six years, and and Times, ago by hired assassins has caused such a sensation throughout Italy. He was known to dispose of the forces of the Mafia, the irrepressible secret organization of crime in Sicily, and his house was besieged by a clientele of persons desirous of his influence, 'awful or illicit. Of these he daily held a levec in the most literal sense, as he received in bed, got up and performed all the operations of the tollet in publie. In the heterogeneous crowd magistrates, judges, and public functionaries, were intermingled with suspicious characters or ticket-of-leave men seeking permission to carry arms, civic officials desirous of municipal contracts, students anxious for a certificate of a scholastic year or term they had not passed, all the rank and file of the army of corruption were at his bedside or in his ante-room.-Collier's

"What a Memory!" A schoolmaster, who had been telling of the doings of Caesar, ended up with: "And all this happened over 1,500 years ago." A little boy, his blue

eyes wide open with wonder, said after

a moment's thought: "Oh, what a

memory you've got."

AUGHTER-PROVOKING STORIES FOR LOVERS OF FUN.

The Veterans of the Family - Uprosting a Tendency - Not Headquarters - Expensive Rigging-Success in Life-Get

ling at the Facts-Inferred, Etc., Etc.

My gran pa is a vet'ran
Of the war of sixty-one:
And papa is a vet'ran
Of the war with Spain begun;
Uncle Fred II he a vet'ran
When the Filipinos cease;
And I'm to be a vet'ran
Of the war with the Chinese,
Indianapolis News

Have you collected any more of that expensive foreign crockery?" "No. but I've sumshed what I had." -Chicago Record.

Not Headquarters. "What did her father say?"

"He said he couldn't understand why came to him-all his property was n his wife's name."-Cleveland Plain Dealer.

Expensive Rigging. "But why do you scamen always call

bont 'sho'?' "Well miss, I can't exactly tell ye, our Pave leard that they cost such a deal for the rigging out."-Moonshine,

"What is your idea of success in "Ob, I dumo," answered Senator forglam, reflectively. "I should say

anything over \$500,000,"-Washington Getting at the Pacts.

He-"How I envy that man who just umy the solo She-"Why, I thought be had an exepitomilly poor voice!"

He—Oh, it but his voice I envy; i's his nerve," - Chleago News,

Mrs. Eintherson-"I don't know what shall do. My hashand has been so

discontented lately over his meals at Mrs. Catterson-"Why, I didn't know you were without a cook."-Detroit

An Explanation.

Fuddy-They have a deal to say thout the 'brotherhood of man,' and yet wars and rumors of war continue." Duddy-"That's all right. There always has been more or less fighting In families."-Baltimore American.

His All 'Round Wardrobe Hodge-"I've got a suit of clothes

or every day in the week." Pedge (susplciously)-"I never see you wear any but the one you have in now.

Hodge (cheerfully)-"That's the sult."-Town Topics,

The Difference. "When Mrs. Parvenu was poor they

used to say she was a great talker. ban since she became rich it is dif-"Indeed! What do they say now?"

"They say she is a brilliant conver-sationalist." Town Topics.

Western Uncle (taking her upon his

ence - "West, Emmersonia, were the folks well when you left home?" Little Boston Girl (slipping down from his kines-"The folk were very well, Uncle Silas."

Thus ended the first lesson. -Chicago

The Autocrats of the Kitchen. He-"Durling, do one thing more to please me. Name the day which shall make me the happless man on earth." She-"I should like to do it. George but you will have to wait until I see Margaret. It wouldn't do, you know, to hit upon a day when it is her afte: noon off.

Natural.

Uncle (meeting his niece in the street early in the morning-"Well, my dear Aimle, whence come you so early with such a Joyful face?

Niece-"I came from the dentist." Uncle-"But one doesn't laugh when coming from a dentist." Niece-"Yes; but the dentist was not

home."-Filegende Blaetter. Her Opinion

"The trouble with our civilization," remarked the ponderous man, is that too much power and discretion are unexpectedly centered in people who have not proved their fitness for solemu responsibilities."

"That's exactly what I say," exclaimed Miss Farenforty, "Just to think of those people in the census office who can find our naybody's age by merely looking at a ticket?"-Wash

Youthful Diplomacy. Mother (with conviction)-"Johnny, you took those preserves from the DEDTTY."

Johnny (shrewdly)-"Why, Ma, you lever saw me doing anything of the

Mother-"Perhaps I didn't see you. but you did it, and I want you to tell me the truth. (After a long pause)

"Come! Why don't you answer?" Johnny-"Ma, 'children should be seen and not heard." -- Catholic Stand

A Princely Reward.

"Boy," said the wealthy man, beaming with gratitude, "you have done me a great service, and I am going reward you."

"Ob, thank you, sir!" gasped the mall boy. "Here in this small case," contin-

ped the millionaire, "is the first dolar I ever made. You may look at it. Here is a recent copy of the Clapoup Magazine, which contains my artiele telling how I made it. Read it. aid may heaven bless you!"

Two Philanthropists. This is the story of Cuthbert and

Clifford. Cuthbert and Clifford were enginilly boys, but in time they grew to nanhood, and then they resolved to levote themselves to the welfare of he human race.

Cuthbert, accordingly, studied and ecame a sociologist, and gave advice the poor. Clifford, on the other hand, studied

and became a lawyer, and sold his ad-

rice to large corporations, and gave ne proceeds to the poor. Moral-There is more than one way to skin a cat.-Detroit Journal.

Why Do You Scratch!

When you can cure yourself for fifty cents? All skin diseases, such as tetter, salt rheum, ringworm, eczema, etc. can be surely cared by an ointment called Tetterine. Any number of testimonials shown for the asking. Nothing else is as good. Unless your druggist has it, send 50c. in stamps to the manufacturer, J. T. Shuptrine, Saraunah, Ga., for a box postpaid.

In New York's Chinatown. Echnes of the boxer troubles in Chi-

no are being heard in New York's Chinatown. Of the Chinese who come to this country only a very small proportion have any intention of making it their permanent abiding place. To them the American is still a "foreign devil" to be despised and hated, though regarded with a salutary fear. course, any indication of ill-feeling to-ward the Americans would bring down wheat; he has named it "Killer of the Wheat wift and condign punishment, so the residents of Pell and Doyer streets conduct themselves with making matters unpleasant for their fellows who are known to be in sympathy with American ideas .- New York Sun.

Do Your Feet Ache and Hurn? Do Your Feel Ache and Harn:
Shake into your shoes Allen's Foot-Ease, a
powder for the feet. It makes tight or New
Mices feel easy, Cures Corns, Ingrowing
Nails, Hebling, Swollen, Hot, Callons, Sore
and Sweating Feet. All Druggists and
Shoe Stores sell it, 25c. Sample sent FREE.
Address, Alling M. Orlesten, Lelloy, N. Y.

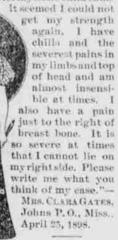
The Crar of Russia's suite consists of 173 persons, of whom seventy-three are general and seventy-six extra aides-de-camp.

The Best Prescription for Chills and Fover is a boitto of GROVE'S TARRELESS COLL Toxic It is simply from and quisine in a tasteless form. No cure—no pay. Price loc.

"MY OWN SELF AGAIN."

Mrs. Gates Writes to Mrs. Pinkham, Follows Her Advice and is Made Well.

"DEAR MUS. PINKHAM :- For penrly two and one-half years I have been in feeblehealth, Aftermy butle child came



DEAR MES. PINKHAM: -I have taken Lydia E. Pinkham's Vegetable Compound as advised and now send you a letter for publication. For several years I was in such wretched health that life was almost a burden. I could hardly walk across the floor, was so feeble. Several of our best physicians attended me, but failed to help. I concluded to write to you for advice. In a few days I received such a kind, motherly letter. I followed your instructions and am my 'old self' again. Was greatly benefited before I had used one bottle. May God bless you for what you are doing for suffering awomen." - MRS. CLARA GATER Johns P. O., Miss., Oct. 6, 1899.

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F.J. Chexasy & Co., Props., Toledo, O. We, the undersigned, have known F. J. Checoty for the last 15 years, and believe him purrectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

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Is it coated?

constinuted.

liable cure:

Then you have a bad

taste in your mouth every

morning. Your appetite

is poor, and food dis-

tresses you. You have

frequent headaches and

are often dizzy. Your

stomach is weak and

your bowels are always

There's an old and re-

Don't take a cathartic

dose and then stop. Bet-

ter take a laxative dose

each night, just enough to cause one good free move-

ment the day following.

You feel better the

very next day. Your

appetite returns, your

dyspepsia is cured, your

headaches pass away,

your tongue clears up,

your liver acts well, and

your bowels no longer

Price, 23 cents. All druggists.

of have taken Ayer's Pills for 25 years, and I consider them the best made. One pill does me more good than half a bex of any other kind I have ever trick."

Mrs. N. E. Tat. sor,
March 20, 1839. Arrangton, Kuns.

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Phonograph in Language Study.

It has been proposed to employ the phonograph as an aid in learning foreign languages, in tearning a language it is necessary first of all to have the ear trained to catch and recognize the sounds, and the only way to accomplish this is to listen to the continual repetition of the sounds until the encomes familiar with them. Many persons have to learn a foreign language without any ald from a teacher that can speak that language correctly. and even those that are so fortunate as to have a competent teacher cannot constantly have the teacher at hand Now it is proposed to have phonographic records of language lessons; then the student can have the machine repeat the lesson over and over again until he is perfectly familiar with it.

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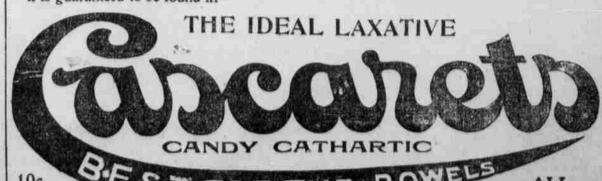
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