finity use and for manufac-The writer was sed with this display and with much setisfaction that avorably commented upon by

find Prize was awarded by tional Jury to Singer Sewanes for superior excellence construction, efficiency and table development and adapvery stitching process used the family or the factory. one Grand Prize for sewing was awarded at Paris, and gian of absolutely superior efems the previous action of ational Jury at the World's Exposition, in Chicago. mer Machines received fiftygoet awards, being more than red by all other kinds of schines combined. it be possible that any of

es are unfamiliar with the d Singer Machine, we would ally advise that they call at the Singer salesrooms, which md in all cities and most the United States."

Howland has been engaged breasler's new play, "Miss

list For the Bowels.

or what ails you, headache to a st will never get well until your us put right. Cascamars help seyou without a gripe or pain, natural movements, cost you sin to start getting your health decause Candy Cathartic, the gut up in metal boxes, every tab-tic stamped on it. Beware of

er Bumblebee Lane, Fur-Morthern Lights, Beanville four are communities in ounty. Kans.

fantises Drn produces the brightest colors of any known dye id by all druggists. man cannot obtain naturali-

the United States, but the born children of Chinese are citizens by birth. ess Cannot Be Cured

as Cannot Be Cured atlana, as they cannot reach the nof the ear. There is only one afness, and that is by constitue, beatrons is caused by an incess of the mucous lining of the disc. When this tube gets incess resulting sound or imperial when it is entirely closed result, and unless the inflamination out and this tube result, and unless the inflamination out and this tube result, which is nothing but an inso of the amengs suffaces. the rateous surfaces. Hall's Catarrh Cure. Send

griete, rot.

udred and fifty firms in this

a Core a Cold in One Day. TABLETS. All the in mey if it fails to cure, ignature is ou each box. 25c. once a famous minstrel, is to be dying in a Philadelphia

Booth is to star in a play War on Women.

the's Cure for Consumption saved are years ago, -Mns. Thos. Ros-est, Norwich, N. Y., Feb. 17, 1900. are nearly 4000 miles inland in in England and Wales.

this is a bad companion. Get is thewing a bar of Adams' Pep-fruit after each meal. allivation of opium in China at 10 years ago.

es the gams, reducing inflamma-au, curs wind colle. Mc.a nottle.

er 19,607 working lecomotives Salesmen Wanted.

Efficiency experience not absorbed; salary and expenses paid. Buscon Works Co., Hedford City, Va. Payors are exempt from duty

Best Prescription for Chills battle of Grove's Tasteless it is simply from and quoties in m. No cure—no pay. Price 50c. givate schools of China a paid about one haif-penny each pupil.



Wit worry overmuch those sharp pains in ead. Seek their cause or liver,

Ayer's Pill at night for

aights drives away morn-J. C. AVER COMPANY,

Lowell, Mass. Ayer's Hair Vigor

Ayer's Cherry Pectoral Ayer's Comatone

Thompson's Eye Water

REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: Thickening Gloom - Growing Old Without Religion a Dismal Prospect-Consoling Suggestions to Those Who Have Passed Life's Meridian. (Copyright 1900.1

WASHINGTON, D. C. - In this serme Dr. Talmage discourses upon the invita-tion given to Christ to stay overnight in the Oriental village, and makes some con-solatory suggestions. The text is Luke xxiv, 29, "Abide with us, for it is toward evening."

Two villagers, having concluded their errand in Jerusalem, have started out at the city gate and are on their way to Emmaus, the place of their residence. They go with a sail heart. Jeyns, who had been their admiration and their joy, had been their admiration and their joy, had been baselv massacred and entombed. As, with sad face and broken heart, they pass on their way a stranger accosts them. They tell Him their anxieties and bitterness of soul. He in tarn talks to them, mightily expounding the Scrintures. He throws over them the fuscination of intelligent conversation. They forget the time and notice not the objects they pass and before they are aware have come in front of their house. They pause before the entrance and attenut to persuade the stranger to tarry with them. They press upon Him their hospitalities. Night is coming on, and He may meet a prowling wild beast, or be obliged to be unsheltered from the dew. He cannot so much further now. Why not stop there and continue their pleasant conversation? They take Him by the arm, and they insist upon His coming in, addressing Him in the words. "Abide with us, for it is toward evening." The lamps are lighted, the table is spread, oleasant socialties are criticaled. They rejoice in the presence of this stranger guest. He asks a blessing upon the bread they out, and He hands a piece of it to each. Suddenly and with overwhelming power the thought flashes upon the astounded peopole—it is the Lord! And as they sit in breathless wonder, looking upon the resurrected body of Jesus, He vanished. The interview ended. He was gone.

With canny of us it is a bright sunshiny day of prosperity. There is not a cloud in the sky, not a leaf rustling in the forest, no chill in the air. But we cannot expect all this to last. He is not an intelligent man who expects perpetual daylight of ioy. The sun will after swhile near the interview ended. He was gone.

With canny of us it is a bright sunshiny day of prosperity. There is not a cloud in the even hour days in the continues of

associations, something above, something heneath, something within to remind them that it is toward evening.

The great want of all such is to have Jesus abide with them. It is a dismalthing to be getting old without the rejuvenating influence of religion. When we stop on the down grade of life and see that it dips to the verge of the cold river, we want to behold some one near who will help us across it. When the sight loses its power to glance and gather up, we need the faith that can illumine. When we feel the faith that can illumine. When we feel the faith that can illumine when we feel the faith that can illumine. When we feel the faith that can illumine of the deaf with cadeness of mercy. When the aximen of death hew down whole forests of strength and beauty around us and we are left in solitude, we need the dove of divine mercy to sing in our branches. When the shadows begin to fall and we feel that the day is far seent, we need most of all to supplicate the beneficent Jesus in the prayer of the villagers. "Abide with us, for it is toward evening."

The request of the text is an appropriate exclamation for all those who are approaching the gloomy hour of temptation. There is nothing easier than to be good natured when everything pleases, or to be humble when there is nothing to puff us up, or forgiving when we have not been

natured when everything pleases, or to be humble when there is nothing to puff us up, or forgiving when we have not been assailed, or honest when we have no inducement to fraud. But you have felt the grapple of some temptation. Your nature at some time quaked and groaned under the infernal power. You feel that the devil was after you; you saw your Christian graces retreating; you fea ed that you would fail in the awful wrestle with sin and be thrown into the dust. The gloom thickened. The first indications of the night were seen. In all the trembling of your soul, in all the infernal suggestions of Satan, in all the surging up of tumultuous passions and excitements, you felt with awful emphasis that it was toward evening. In the tempted hour you need to ask Jesus to abide with you. You can beat back the monater that would devour you; you can unhorse the sin that would ride you down; you can sharpen the battleax with which you split the head of helmeted abomination. Who helped Paul shake the brazen gated heart of Felix? Who aeted like a good sailor when all the crew howled in the Mediterranean shipwreek? Who helped the marries to be firm when one word of recantation would have unfastened the withes of the stake and put out the kindling fire? humble when there is nothing to puff us the withes of the stake and put out the kindling fire?

the withes of the stake and put out the kindling fire?

When the night of the soul came on and all the denizens of darkness came riding upon the winds of perdition, who gave strength to the soul? Who gave calmness to the heart? Who broke the spell of infernal enchantment? He who heard the request of the villagers, "Abide with us, for it is toward evening." One of the forts of France was stacked, and the outworks were taken before night. The besieging army lay down, thinking that there was but little to do in the morning, and that the soldiery in the fort could be easily made to surrender. But during the night, through a back stairs, they escaped into the country. In the morning the besieging army sprang upon the battlements, but found that their prey was gone. So when we are assaulted by temptation there is always some secret stair by which we might get off. God will not allow us to be tempted above what we are able, but with every temptation will bring a way of escape that we may be able to bear it.

The prayer of the text is appropriate for all who are anticinsting sourow. The

tion will bring a way of essape that we may be able to bear it.

The prayer of the text is appropriate for all who are anticipating sorrow. The greatest folly that ever grew on this planet is the tendency to borrow trouble, but there are times when approaching sorrow is so evident that we need to be making especial preparations for its coming. One of your children has lately become a lavorite. The cry of that child strikes deeper into the heart than the cry of all the others. You think more about it; you give it more attention, not because it is any more of a treasure than the others, but because it is becoming frail. There is something in the cheek, in the eye and in the walk that makes you quite sure that the leaves of the flower are going to be scattered. The utimost nursing and medical attendance are ineffectual. The pulse becomes become a inchestion light. er, the step weaker, the

er, the step weaker, the hard lainter. No more romains for that one through hall and parker. The nursery is darkened by an approaching calamity. The heart feels with mounful activisation that the sun is going dewn. Night speeds on. It is toward evening.

You have long rejuiced in the care of a mother; you have done everything to make her last dars harmy; you have run with quick feet to wait upon her every want. Her presence has been a perpetual blessing in the household. But the fruit gatherers are looking wistfully at that tree. Her soul is ripe for heaven. The gates are ready to flash open for her entrance. But your soul sinks et the thought of separation. You cannot bear to think that seen you will be called to take the touching her.

has like a that face, which from the first hour has looked upon you with affection unchangeable. But you see that life is ebbing, and the grave will seen hide her from your sight. You sit quiet: you feel heavy hearted. The light is fading from the sky; the air is chill. It is toward evening.

The words of the text are pertinent to us all from the fact that we are nearing the evening of death. I have heard it said that we onglit to live as though each moment were to be our last. I do not believe that theory. As far as preparation is concerned we ought always to be ready.

is concerned we ought always to he ready, but we cannot always be thinking of death, for we have duties in life that demand our attention.

When a man is selling cooks it is his husiness to think of the bargain he is multing, when a man is releading in the courts, it is his duty to think of the interests of his clients; when a clerk is adding up accounts it is his duty to keep his mind upon the column of figures. He who fills up his life with thoughts of death is far from being the highest style of Christian. I knew a man who used often to say at night, "I wish I might die before morning!" He is now an infidel.

But there are times when we can and ought to give ourselves to the contemplation of that solemn moment when to the soul time ends and eternity begins. We must go through that one pass. There is no roundabout way, no bypath, no circuitous

coul time ends and eternity begins. We must go through that one pass. There is no roundabout way, no bypath, no circuitous route. Die we must, and it will be to us a shameful occurrence or a time of admirable behavior. Our friends may stretch out their hands to keep us back, but no imploration on their part can hinder us. They might offer large retainers, but death would not take the fee. The breath will fail, and the eyes will close, and the heart will stop. You may lang the couch with gorgeous tapestry, but what does death care for bed curtains? You may hang the room with the finest works of art, but what does death care for pictures? You may fill the house with the wailings of widowhood and orphanage. Does death widowhood and orphanage. Does death

mind weeping?

Listen to Paul's battle shout with misfortune, hark to mounting Latimer's firesons; look at the glory that hath reft the
dungeon and filled the earth and heavens
with the crash of the falling manacles of
despotism and then look at those whe
have tried to cure themselves by human
prescriptions, attempting to heal ganprescriptions, attempting to heal gan-grene with patch of court plaster and to stop the plague of dying empires with the quackery of earthly windom. Nothing can quackery of earthly wisdom. Nothing can speak peace to the soul, nothing can unstrap our crushing burdens, nothing can overcome our spiritual foes, nothing can open our eyes to see the surrounding horses and chariots of salvation that fill all the mountains but the voice and command of Him who stopped one night at Emmans.

mand of him who stopped one night at Emmans.

You ought to be willing to exchange your body that has headaches and side aches and weaknesses innumerable, that imps with the stone bruise or festers with the thorn or flames on the funeral pyre of fevers, for an incorruptible body and an eye that blinks not before the issper gates and the great white throne. But between that and this there is an hour about which no man should be reckless or foolbardy. I doubt not your courage, but I tell you that you will want samething better that a strong arm, a good aim and a trusty sword when you come to your last battle. You will need a better robe than any you have in your wardrobe to keep you warm in that place.

Circumstances do not make so much dif-

Circumstances do not make so much difference. It may be bright day when you push off from the planet, or it may be dark night and while the owl is hooting dark night and while the owl is hooting from the forest. It may be apring, and your soul may go out among the blossoms, apple orchards awinging their sensers in the way. It may be winter and the carth in a snow shroud. It may be autumn and the forests set on fire by the retreating year—dead nature laid out in state. It may be with your wife's hand in your hand, or you may be in a strange hotel with a servant faithful to the last. It may be in the rail train, shot off the switch and tumbling in long reverberation down the embankment—crash, crash!

I know not the time, I know not the mode, but the days of our life are being subtracted away, and we shall come down to the time when we have but ten days left, then nine days, then eight days, they seven days, six days, five days, four days

seven days, six days, five days, four days three days, two days, one day. Then hours,—three hours, two hours, one hour Then only minutes left—five minutes, four Then only minutes left—five minutes, four minutes, three uninutes, two minutes, one aninute. Then only seconds left—four seconds, three seconds, two seconds, one second. Gone! The chapter of life ended! The book closed! The pulses at rest! The feet through with the journey! The hands closed from all work! No word or the lips! No breath in the nostris! Hair numbed back to be undisheveled by any human hands. The museles still. The nerves still. The lungs still. The tongue still. All still. You might put the steth oscope to breast and hear no sound. You might put a speaking trumpet to the ear but you could not wake the deafness. Ne motion. No throb. No life. Still! Still!

On earth with many of you the evening is the happiest par, of the twenty-four hours. You gather about the stand. You talk and laugh and sing. You recount the day. You plan for the morrow. You have games and repartees. Amid all the toil of the day that is the goal for which

have games and reparters. Amid all the tool of the day that is the goal for which you run, and as you take out your watch or look at the descending sun you thril with the thought that it is toward even ing. So death comes to the disciple.

What if the sun of life is about to set Jesus is the dayspring from on high, the perpetual morning of every ransomer spirit. What if the darkness comes Jesus is the light of the world and otherwen, What though this earthly house does crumble? Jesus has prepared a house of many mansions. Jesus is the fauchor that always holds. Jesus is the fountain that is never exhausted. Jesus is the evening star hing up amid the gloom of the gathering night.

You are almost through with the abuse and backbring of enemies. They will call you no more by evil names. Your good deeds will not longer be misinterpreted or your homor filehed. The troubles of earth will end in the felicities of heaven. To

deeds will not longer be misinterpreted or your honor filehed. The troubles of earth will end in the felleities of heaven. To ward evening! The bereavements of earth will soon be lifted. You will not much longer stand pouring your grief in the tamb like Rachel weeping for her children or David mouraing for Absalom Broken hearts bound up. Wounds healed Tears wiped away. Sorrows terminated No more sounding of the dead march. To ward evening. Death will come sweet as slamber to the cyclids of the babe, as ful rations to a starving soldier, as evening hour to the exhausted workman. The sky will take on its sunset glow, every cloud fire psalm, every lake a glossy mirror, the forests transfigured, delicate mistic climbing the air. Your friends will an nonuce it, your pulses will beat it, you jors will ring it, your lips will whisper it. Toward evening."

NEWSY GLEANINGS.

Infielder Quinn received his release from Cincinnati. California Presbyterians have voted not to change the creed.

A Minnesota man has found a pearl worth \$2000 in a clam shell. Immigration to the port of New York increased 100,000 last year. All the conductors of the Brookfield (Mass.) Trolley line have been appoint-

ed special officers Wild ducks are so plentiful in Colorado that in some counties premiums are offered for their destruction.

General Baden-Powell commands a force of 12,000 men, which has been retained as police in the Transvaal and Orange River Colony,

The Republicans of Montana neminated a State ticket headed by David E. Folsom for Governor S. G. Murray was nominated by Congress. The famous statue of Henry Clay in New Orleans is to be moved from

its old site in Canal street, where it has stood for sixty years, to Lafay ette square. Aeronaut Minnie Woodall descended in her balleon on a railroad track at Terre Haute, Ind., in front of a moving train, which was stopped when

SABBATH SCHOOL.

NTERNATIONAL LESSON COMMENTS FOR OCTOBER 14.

Subject: Parable of the Great Supper Luke xiv., 15-24-Golden Text: Luke xiv., 17 - Memory Verses, 21-24 -Commentary on the Day's Lesson.

This parable was spoken while they were still reclining at the table. See last

were still reclining at the table. See last lesson.

15. "One of them." One of the rich friends of the Pharisais host, whose remark gave the Saviour occasion for delivering the parable of the great supper. "Heard these things." The recompense at the resurrection of the just (v. 14) suggested to this guest a great banquet in the kingdom of the Messiah. "Blessed is he." He extols the greatness of the privilege. In the parable that follows Christ warnshim and the others that the privilege will by no means be so generally recognized or embraced by the Jowish people as was commonly thought. "In the kingdom of God." The kingdom of braven in the highest sense, but only the kingdom of the Messiah, of which the carnal Jow here speaks, according to the received sense of his mation, as of a glorious temporal kingdom, in which the Jows should lord it over the Gentile world, enjoy their wealth, and be provided with all temporal blessings and delights, in which they place their haddiness.

16. "Then said He." He delivered the

blessings and delights, in which they place their haddiness.

16. "Then said He." He delivered the following parable to show that the Messiah's kingdom would be offered to them under the most favorable circumstances, yet they would reject it, preferring carnal to spiritual blessings, while, in the meantime, the Gentlies would embrace the gospel with checrimless and thereby be prepared to sit down in the abodes of the blessed. "A great supper. Representing the rich and abundant provisions of the gospel. The use of this emblan to denote spiritual blessings is rooted in Old Testament prophecy. The blessings of salvation are compared to a feast. I. Because of their rich variety and abundance. 2. Their suitableness to our spiritual wants.

3. The high satisfaction and enjoyment which they yield. "Bade many. The Jewish nation. This general announcement was made in the Old Testament institutions and prophecies."

ment was made in the Old Testament institutions and prophecies.

17. "And sent his servant." The commission to all who hold office of summoning the world to enter the kingdom of
God is the same, hence but one servant is
referred to. John the Baptist, Christ, the
apostles and disciples all delivered the gospel message and issued a call to the Jewish people. The same call was afterward
given to the Gentiles, and such is the invitation now extended to us. "That were
bidden." The Jews to whom the gospel
was first offered, especially the scribes
and Pharisses. "Come." The invitations
of the gospel are full and complete. Matt.
H128: Rev. 22:17. "All things are now
ready." Now is the accepted time. Every
provision is made for the redemption of a
lost world; not one thing is lacking. The
plan of salvation is perfect. Come, now
and he saved.

18. "They all." But few of the services

plan of salvation is perfect. Come, now, and he saved.

18. "They all." But few of the scribes and Pharisees responded to Christ's invitation. "Began to make excess." In worldly affairs people would be anxious to accept an invitation to such a "supper," but in religious matters it is very different. Men are unwilling to accept the offers of salvation. "The first said." When the time came they all refused to enter in, each having some excase. The ultimate ground of their refusal was that they felt no real desire, and saw nothing attractive in such a feast, and had no reverence for the host. "Have bought." The purchase may not have been unconditionally made (Langel), but probably at that very moment it depended upon the viewing of the land whether it should be made definite. "Must needs." These excuses were all trivial, and yet they appeared to those making them to be real reasons why they could not possibly attend the feast.

reasons way they could not possibly at-tend the feast.

19. "I go to prove them." Mark the in-creasing rudeness of the speakers. The first pleads a "must needs," the second merely states his intention—"I go;" the third says bluntly, "I cannot," and omits the courtesy of asking to be excused. The true lesson from all three is that innocent and right things keep men away from the

and right things keep men away from the gospel feast.

20. "Married a wife." He should have said to his wife, "Come, let us both accept the invitation to this gospel feast, at once." "Therefore I cannot come." This was just the reason why he should have gone. We should invite the Saviour to enter our homes and dwell with us there.

1. When young people enter upon the active duties of his they need the help and guidance of the Holy Spirit. If they lean guidance of the Holy Spirit. If they lean to their own understanding and trust to their own efforts for success they will ultimately fail. 2. No home is a truly happy home without Christ. It is only when His love fills the soul and when He controls our affairs that real joy and peace exist. 3. We need Christ to bear our burdens with us and help us through the hard places. He will be a shelter in the time of storm, and a solid rock in the hour of affliction. 4. A Christian home is a power for good in the community, while a Christless home is as great a power for evil. 5. The influences of the home mold, to a great extent, the characters and lives of the entire family.

21. "Go out quickly." There is no time to be lost. The teast is ready. "The streets and lanes." Extend the invitation to the publicans and sinners—the outcasts. dance of the Holy Spirit. If they lean

21. Go out quirely. There is no time to be lost. The least is ready. "The streets and lanes." Extend the invitation to the publicans and sinners—the outcasts, who were despised by those to whom Jesus was speaking.

22. "It is done." God's true ministers rarry the gospel to the worst classes. They frequently enter the stams in order to point those who are deep down in sin to the Christ who is able to save them. "Yet there is room." The lord of the house has prepared a very great feast for very many. Provisions are made for all. "Whosoever will let him come."

23. "The highways and hedges." Outside of the city. By this is meant that the gospel would be preached to the Gentiles. When rejected by the Jews Paul turned to the Gentiles. "Campel them to come in." Not by force, but by an earnest entreaty. "That My house may be filled." How anxious the Lord is to save every person. No one needs to be lost.

24. "I say unto you." Christ is here half continuing the parable and half expounding it. "None of those men." A solemn anouncement of the coming rejection of the Jews as a nation for their unbelief. But the words apply in all their force to the multitudes now in Christian lands who despise and neglect the gospel, while converts among the heathen nation are multiplied. "Shall taste of My supper." Shall enjoy the blessings of the gospel. They were rejected because they had rejected the supper. When we reject Christ we are really closing the door against ourselves. against ourselves.

CYCLING NOTES.

Proper care will save many a repair There have not been many records

broken this season. Cycling is a beneficial exercise if indulged in moderately.

The wheel should be cleaned before being put away for the winter. The output of bicycles has been less this season than for many years past A knowledge of the various parts of the machine will be found very in case of an accident for from home Many beginners take too long rides

and exhaust themselves. They then

wonder why their enthusiasm oozes

Nothing better testifies to the decline of cycling than the extremely low price of wheels which formerly sold for from \$50 to \$100.

A tricycle with a petroleum motor and one with a steam engine attachment, both made in the '60s, are on xhibition at the Paris Exposition.

The professional cyclists have not none at all well this year. If they have made their expenses they have been fortunate under the circumstanPOPULAR SCIENCE.

A substituted foretinger was shown by a Koenigsberg doctor at a recent surgical congress in Berlin. The exhibitor had cut off the patient's second toe and sewed it to the stump of the missing finger. Primary union had followed, and the new inger could be moved by its owner.

Dr. Charles Wilson Greene in his studies of the California toadfish has found that the fish shows no luminosity save when excited by electricity or ammonia. Parts of the fish even after death were luminous under ammonia or severe electric stimulations. but a mild current produced no effect.

In an ascension made recently by Messrs. Vallot and Jean and Louis Lecarme It was found, necording to a note in Cosmos, that it is possible to communicate by wireless telegraphy between the earth and a freely rising balloon at great distances withour any conductor from the balloon to the

In a special report on Uganda, recently issued, Sir H. H. Johnston says that the Bantu-speaking peoples care little for beads and not evermuch for wire, but they are greedy for cloth and for almost every manufactured article, from a phonograph or a graraphone to a brougham.

Overton by his researches has shown that the red-cell sap of plants, to which the bright autumn tints are due, is conditioned upon the presence of sugar, the depth of the red tint depending upon the concentration of the sugar. Low temperatures induce the development of such colors. Two bladder-wort plants grown in separate dishes of water having different proportions of sugar, clearly proved this relation of sugar to color production.

It has been demonstrated by actual experiments, observes Science and Industry, that many of our wild forest plants produce seeds that, when buried in the earth, can retain their vitality for ten, twenty or thirty years. If the surface soil is removed they will immediately spring up. A large number of plants and trees that at one time depended largely, if not entirely, on seeds for their perpetuation, are now propagated by suckers, probably because the seeds were threatened with extermination. The pinapple, banana and eggplant are illustrations of this. Rudimentary seeds are found in the fruit of all three, but propagation is almost entirely by suckers.

Moving Pictures of Yourself. The old-fashioned "stiff life" photography is to give way to the photographic Hylng picture.

Hitherto only the brave and fair have been "biographed" and "mutoscoped." Tramping soldiers and dancing actresses have held full sway. That is to be altered. The blograph and mutoscope syndicate is about to open a studio of biography in London. There anyone will be biographed who so desires, just as one is photographed at present at the photographer's.

The blograph studio will be fitted up in the most fashionable style. The operating room will be spacious and elegant, lighted by are lamps equal to 100,000 candle power. The great difficulty in "biography" is the elimination of shadows-that has been perfectly arranged. The quick firing camera will work at the rate of more than forty pictures a second, and will go on just as long as may be desired.

The studio will also provide a readymade supply of magic lantern slides. By an ingenious device, which simply requires the addition of a lens and an electric lamp to the ordinary mutoscope machine, the living pictures taken at the studio may be thrown on a screen for the delectation of family parties.—Boston Transcript.

Her Lucky Chance.

Chicago has some dirty streets and much of the paving is in bad condition, but Dean Stubbs may well be given to understand here and now that chivalry is still abiding with us. A Northwestern elevated express train stopped at Chicago avenue yesterday morning, and a woman who must have weighed about 347 pounds without her fall jacket on got aboard. She was not a tall woman. Gaze with your mind's eye at the broad side of a load of hay with a pumpkin on top of it. and you will have before you such a picture of the lady as an impressionist of the advanced school would make.

It happened that every seat in the car which she entered was occupied, and for a moment she stood alone in the aisle, the only passenger who was not receiving all that the nickel invested at the gate called for.

Two young men who seemed to be strangers sat near the spot where the fat lady stood. They looked at her and then at each other, and without saying anything got up. The woman glanced at the place they had vacated as if measuring it with her eye, and then sat down, saying:

"Thank you, gentlemen; I am so glad you were sitting together."-Chicago Times-Herald.

Wolves in France.

The French Ministry of Agriculture has just published a report giving the result of the measures taken during the last year to destroy welves, is reported that 207 were killed, of which four were she-wolves with young, seventy-two full-grown wolves, and 131 cubs. They were killed in nineteen different departments, and a sum of 13,000 francs was paid in the form of bounties. 150 francs being given for a she-wolf with young, 100 francs for a full-grown wolf, and forty francs for a cub. The greater number of wolves killed were in the central department of France, not one being found in the Alps or Pyrences. The total of 207 was rather in excess of the previous years, but it marks a great decrease as compared with about seventeen years ago, when 1316 were destroyed. The number of these animals killed since 1882 is 8866. Once only within the last twelve years has a wolf been killed that had attacked human beings.

An Egotist's Ignorance.

A man does not need to be married to understand women. In fact, a married man's wife, if a shrewd woman, will cut off his range of vision .-Schoolmaster.





A gorgeous costume flashed beneath the brilliant lights of a ball room. The queen of society is radiant to-night.

The nervous hands of a weak woman have toiled day and night, the weary form and aching head have known no rest, for the dress must be finished in time. To that queen of society and her dressmaker we would

say a word. One through hothouse culture, luxury and social excitement, and the other through the toil of necessity, may some day find their ailments a common cause. Nervous prostration, excitability, fainting spells, dizzi-

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