WOMAN'S SPHERE.

Dr. Talmage Says She Should Rule as a Queen in the Home.

Value as a Field of Usefulness -- The Mother's Influence.

WASHINGTON, D. C.—In this discourse Dr. Talmage extols home as a field of use-felness and especially encourages wives and mothers; text, Genesis j, 27, "Male and female created He them."

In other words, God, who can make no mistake, made man and woman for a specific work and to move in particular spheres, man to be regnant in his realm, woman to be dominant in hers. The boundary line between Italy and Switzerland, between England and Scotland, is not more thoroughly marked than this distinction between the empire masculine and the empire feminine. So entirely dissimilar are the fields to which God called them that you no more compare them than you can oxygen and hydrogen, water and the empire feminine. So entirely dis-similar are the fields to which God called them that you no more compare them than you can oxygen and hydrogen, water and grass, trees and stara. All this talk about the superiority of one sex to the other sex is an everlasting waste of ink and speech. A jeweler may have a scale so delicate that he can weigh the dust of diamonds, but where are the scales so deli-cate that you can weigh in them affection against affection, sentiment against senti-ment, thought against thought, soul against soul, a man's word against a wom-an's word?

ment, thought against thought, soil against soul, a man's word against a woman's word?

You come out with the stereotyped remark that man is superior to woman in intellect, and then I open on my desk the swarthy, iron typed, thunder-holted writings of Harriet Martineau and Elizabeth Browning and George Eliot. You come on with your stereotyped remark about woman's superiority to man in the item of affection, but I ask you where was there more capacity to love than in John, the disciple, and Robert McCheyne, the Scotchman, and John Summerfield, the Methodist, and Henry Martyn, the missionary? The heart of those men was so large that after you had rolled into it the hemispheres there was room still left to marshal the hosts of heaven and set up the throne intellectual. I deny to woman the throne affectional. No human phrase-cology will ever define the spheres, while there is an intuition by which we know when a man is in his realm and when a woman is in her realm, and when either of them is out of it. No bunging legislation ought to attempt to make a definition or to say, "This is the line and that is the line."

My theory is that if woman wants to vote she ought to vote, and that if a man wants to embroider and keep house he ought to be allowed to embroider and keep house. There are masculine women and there are effeminate men. My theory is that you have no right to interfere with any one's doing anything that is righteous. Albany and Washington might as well decree by legislation how high a brown thrasher should fly or how deep a trout should plunge as to try to seek out the height or the depth of woman's duty. The question of capacity will settle finally the whole question, the whole subject. When a woman is prepared to preach she will preach, and neither conference nor presbytery can hinder her. When a woman is prepared to move in highest commercial spheres, she will have great influence on the exchange, and no boards of tradecan hinder her. I want woman to understand that heart and brain can overflow any barrier that politicians may set up, and that nothing can keep her back or keep her down but the question of capacity.

I know there are women of most unde-My theory is that if woman wants to

have a home and that you may be queen in it!

Better be there than wear a queen's corcuet. Better be there than carry the purse of a princess. Your abode may be humble, but you can by your faith in God and your cheerfulness of demeanor gild it with splendors such as an upholsterer's hand never yet kindled.

There are abodes in the city—humble, two stories, four plain unpapered rooms, undesirable neighborhood—and yet there is a man here to-day who would'die on the threshold rather than surrender it. Why? It is home. Whenever he thinks of it he sees angels of God hovering around it. The ladders of heaven are let down to this house. Over the child's rough crib there are the chantings of angels, as those that sounded over Bethiehem. It is home.

These children may come up after awhile, and they may have an affluent residence, but they will not until their dying day forget that humble roof under which their father rested and their mother sang and their sinters played.

Oh, if you would gather up all tender memories, all the lights and shades of the heart, all banquetings and reunions, all final, fraternal, paternal and conjugal affections, and you had only just four letters to spell out that height and depth and elernity of meaning, you would, with wireaming eyes and trembling voice and chists hand were—set in those four

riving capitals, H-O-M-E!

What right does woman want that is grander than to be queen in such a realm? Why, the eagles of heaven cannot fly across that dominion. Horses, panting and with lathered flanks, are not swift enough to run to the outpost of that realm. They say that the sun never sets on the British empire, but I have to tell you that on this realm of woman's influence eternity never marks any bound.

Isabella fled from the Spanish throne, pursued by the nation's anathema, but she who is queen in a home will never lose her throne, and death itself will only be the annexation of heavenly principalities.

When you want to get your grandest idea of a queen, you do not think of Catherine of Russia or of Anne of England or Maria Theresa of Austria, but when you want to get your grandest idea of a queen you think of the plain woman who sat opposite your father at the table or walked with him arm in arm down life's pathway, sometimes to the thanksgiving banquet, sometimes to the thanksgiving banquet, sometimes to the thanksgiving banquet, sometimes to the grave, but always together, soothing your petty griefs, correcting your childish waywardness, joining in your infantile sports, listening to your evening prayers, toiling for you with needle or at the spinning wheel and on cold nights wrapping you up snug and warm. And then at last on that day when she lay in the back room dying and you saw her take those thin hands with which she toiled for you so long and put them together in a dying prayer that commended you to God came down to fetch her, and as she went in all heaven rose up. You cannot think of her now without a rush of tenderness that stirs the deep foundations of your soul, and you feel as much a child again as when you cried on her lap, and if you could bring her back again to speak it you would be willing to throw yoursel on the ground and kiss the sod that covers her, crying. "Mother, mother!" Ah, she was the queen, she was the queen, she was the queen. Now, can you tell me how many thousand miles

"Mother, mother!" Ah, she was the queen, she was the queen!

Now, can you tell me how many thousand miles a woman like that would have to travel down before she got to the ballot box? Compared with this work of training kings and queens for God and eternity, how insignificant seems all this work of voting for aldermen and common councilmen and sheriffs and constables and mayors and presidents! To make one such grand woman as I have described how many thousand would you want of those people who go in the round of god lessness and fashion and dissipation, distorting their bodies and going as far toward disgraceful apparel as they dare go so as not to be arrested of the police, their behavior a sorrow to the good and a caricature of the vicious and an insult to that God who made them women and not gorgons, and tramping on down through a frivolous and dissipated life to temporal and eternal destruction?

O woman, with the lightning of your soul strike dead at your feet all these allurements to dissipation and to fashion! Your immortal soul cannot be fed upon such garbage. God calls you up to empire and dominion. Will you have it! Oh, give to God your heart, give to God your hest energies, give to God all your refinement, give yourelf to Him for this world and the mext!

Soon all these bright eyes will be guenched and these voices will be headed.

decree by legislation how high a brown thrasher should fly or bow deep a trout thrasher should fly or how deep a trout height or the depth of woman's duty, the question, the whole subject to the depth of woman's duty, the depth of woman's duty, the depth of whole question, the whole subject will prace, and nester conference nor presiptray can hinder her. When a wome and the conference nor presiptray can hinder her. When a wome and the conference nor presiptray can hinder her. When a wome and the conference nor presiptray can hinder her. When a wome and the conference nor presiptray can hinder her. When a wome and the conference nor presiptray can hinder her. When a wome and the exchange, and no boards of trade on the exchange, and the question of expectage of the exchange of the

There are three known heron colonies in New England. One of them is on the plantation just to the north of Sebec lake, Maine. On a point of land reaching out into the pond is a growth of tail silver birches, and there are at least 100 nests in the tops of these trees. The trees are tall without limbs for forty feet or more from the ground, It is a well known fact that herons never build a nest in a tree with limbs much less than forty feet from the earth. These nests are constructed from small sticks, some up to an inch in diameter. The nest is at least two feet across, and the eggs are a trifle smaller than a hen's egg, and of a pale blue color. The old birds go long distances on their foraging trips, in some cases forty and fifty miles. The birds of this species about Moosehead lake and around the ponds miles to the south all make their way to this particular colony at night. Standing on the point one can see the birds com-ing from all directions during the period in which they feed their young. THE SABBATH SCHOOL.

International Lesson Comments For August 25.

Subject: Abraham and Isaac, Gen. xxii., I-14-Golden Text, Heb. xl., 17-Memory Verses, 6-8--Commentary on the Day's Lesson.

1. "After these things." The things recorded in the previous chapter regarding Hagar and Ishmeel and their banishment. "Did prove Abraham" (R. V.) "Not in cite to sin (Jas. 1: 13), but try, prove, give occasion for the development of faith." 1 Cor. 10: 13; Heb. 11: 17; James 1: 12. It is well to see that God confers a signal honor upon us when He thus tests our hearts. Tempting is for the sake of leading men to evil; testing them is for the purpose of making them better. The trials of life are to prove what we are, to see if we are fitted for larger things. "Here I am." Ready at a moment's notice for God's service.

we are fitted for larger things. "Here I am." Ready at a moment's notice for God's service.

2. "Thine only son." His only son by Sarah, his legal wife. Had Abraham's whole soul not been stayed simply on the Lord he never could have yielded unhest tating obedience to such a searching command. Abraham desired carnestly to be let into the mystery of redemption, and God let him feel by experience what it was to lose a beloved son. "Land of Morish." A general phrase for the mountain ous district of Jerusalem. This Morish was the same site upon which Solomon built the temple, and Calvary was near by "For a burnt offering." Abraham was living amidst idolaters who sacrificed their first born to their idols, and "Abraham himself might not have been sure that he ought not to offer as costly sacrifices as the heathen did; but God at this time taught him and his descendants not to offer human sacrifices, and yet they were to retain the spirit of sacrifice out of which they grew.

3. "Rose up eary." That there might

grew."

3. "Rose up early." That there might be no appearance of delay or rejuctance on his part he made every preparation for the sacrifice before setting out—the materials, the knife, the servants to convey them; and he had the painful secret pent up in his bosom during the three days he was journeying to Moriah. He murraured not nor took counsel with flesh and blood. He waited not to consult with Sarah, nor listen to the miggings of h s own mind. The command was clear and the obedience prompt.

4. "The third day." Beer sheba, Abra

The command was clear and the obedience prompt.

4. "The third day." Beer-sheba, Abra ham's present home, was a town on the southern border of Palestine, forty-five miles south of Jerusalem, and three days was the usual time it would take them to make the journey. In the three days journey there was timegiven for reflection; thus the struggle of faith is not short and momentary, but prolonged. As this sactifice was typical of that of Christ, so here may be a reference to the third day of His resurrection. "Saw the place." The hill Moriah can be seen about three miles distant by one coming from Beer-shea.

5. "And worship." Perform a solemn act of devotion which God requires "Come again to you." This may have been an expression of faith that God would restore his son even if actually sacrificed Heb. It 17-19. This reminds us of our Lord in Gethserane; going into such an agony. He would not admit others to go with Him.

6. "Laid it upon Isaac." Isaac carried the wood for the burnt offering, so Carist expical, for so Christ was bound. Matt 27: 2. "Took the fire." That is, carrying in his hand the vessel containing the coalso fire.

7. "Where is the lamb?" The tenderness of this scene is only to be surpassed by those of Cathsemane and Caivary Nothing can be conceived more affection ate and affecting.

8. "Will provide." The patriarch spoke prophetically, and referred to that Lamo of God who in the fulness of time should take away the sin of the world, and of whom Isaac was a most expressive type. The giving up by the father of his only and well beloved son (v. 3; John 3; 10) the ready submission of the son (v. 9; John 10: 15), the bearing of the instrument of death by the victim (v. 6; John 19: 17), the violent death consented to (v. 9; John 10: 15), the bearing of the instrument of death by the victim (v. 6; John 19: 17), the violent death consented to to the patriarch been sustained by the full cidences.

9. "Bound Isaac, his son." Had not the patriarch been sustained by the full

20: 19), can not be mere accidental coincidences.

9. "Bound Isaac, his son." Had not the patriarch been sustained by the full consciousness of acting in obedience to God's will, the effort must have been togerat for human endurance; and had not Isaac, then probably twenty-five years of age, displayed equal faith in submitting this great trial could not have been gone through

through. 10. "Stretched forth his hand."

age, displayed equal faith in submitting this great trial could not have been gone through.

10. "Stretched forth his hand." The deed is virtually done when the will shows firm determination. God who looketh upon the heart regardeth the sacrifice as already made. He will take the will for the deed, but never the deed for the will.

11. "The angel of the Lord." The very person who was represented by this of fering; the Lord Jesus, who calls Himself Jehovah (v. 16), and on His own authority renews the promises of the covenant. He was ever the great Mediator between God and man. "Called unto him." When we cannot see on any side a way of escape then God comes and often shows us a wonderful deliverance.

12. "Lay not thine hand." The sacrifice was virtually offered, the intention, the purpose to do it, was shown it all sincerity and fulness. "I know." The best evidence of our fearing God is our being willing to honor Him with that which is dear est to us, and to part with all for Him "That thou fearest God." This was faith in action. Paul says that Abraham was accepted by faith, and James says he was accepted by works of obedience, but these are only two sides of the same thing, for not a single act of faith can be named but what has in it the nature of obedience.

13. "Behold—a ram." Though Christ was typified by Isaac, yet the offering of him was suspended, and in the meantime the sacrifice of beasts was accepted as a pledge of that expiation for sin which should be made in "the fulness of time:" the great principle of the Mosaic economy was the acceptance of animal sacrifices instead of human.

14. "Jehovah-jireh." That is. "The Lord will see, or provide." "It shall be seen." The meaning is that this was the spen of God's choice for the manifestation of His visible presence, where the sanc tuary should be erected and sacrifices in fered. After the ram had been offered the Abraham and renewed the covonant that God had made with him. Abraham then returned to Beer-shebs.

A Submarine as a Dwelling Place. According to a London newspaper a submarine dwelling is going to built by a well-known Marseilles firm for the Countess de Montagne; and the experiment is an especially interesting one, for should it prove successful the solving of the submarine problem will have been intimately bound up with a latter-day romance. The countess is said to have become weary of the world and that society in which she was a brilliant leader, and to have made up her mind that she will renounce the ordinary pleasures of life So, having plenty of money and the gift of invention, the countess is busy preparing to seek seclusion beneath the surface of the Mediterranean in the submarine she is having built. The countess knows that the gossips of the Paris boulevards, when they relate her story, call her Le Mysterie, hence she has given her boat that name.

Thousands for Catholic Institutions.

An adjudication in the estate of Michael Corr, who died some time ago Philadelphia, awards \$112,000 ous Catholic charitable institutions

EPWORTH LEAGUE MEETING TOPICS August 25 .- "Daily Prayer." Dan. vl. 10-11: Psn. iv. 16-17; Psr. xxxiv. 3-7.

Dally prayer is as necessary to the soul as dully air is to the body. Dan-lel was a here because he prayed. Then he prayed because he was there. The richest fruit of David's experlence grew on the plant of prayer Faith and prayer are the soul's "feelers" with which it finds God. As the hearts action is to a healthy body, so is prayer to a healthy soul. It must keep on going. When prayer ceases the soul can no longer advance. Prayer is progress.

Characteristics of prayer. He must believe that God will reward Characteristics of righteousness, Without faith it is impossible to please God. The prayer must represent spiritual energy. Laziness cannot prevail. The pray-ing man must work if he would secure the cooperation of God, Prayer is never mighty till it reaches the point of white-heat earnestness, Jacob said, "I will not let Thee go." Jesus

continued all night in prayer.

The profit of prayer. Prayer is profitable because it is addressed to an munitery good and intelligent Person. We do not pray to a theory, nor a erced. Our prayers are not addressed to an impersonal force. Nor do we pray to some material thing. The cvidences of the personality of God are ample and overwhelming. There is a personal God who made the world that measures off the seasons. A world without a God to make it is as unthinkable as a wagon without a man to make it. The loving neart of Ged responds to every human cry of suffering and need. Prayer is profit-able in spite of the mystery connected with it. The communication of mind 8 mysterious everywhere.

Prayer is profitable because it is the doing of something by man which leads to the doing of something by the Lord. God is constantly doing certain things because we do certain other things. A man plants an orchard, But God makes it grow, and bloom, and bear fruit. God made the orchard grow there because the man planted it there. The law is that God does not grow the harvest unless some man sows the seed. If man does this God will do that.

CHRISTIAN ENDEAVOR TOPICS. August 25-"Daily Prayer." Psa. xxxiv. i-22

Scripture Verses.—Psa. xxxvii. 5; lxii. 8; Matt. xxi. 22; Mark. xi. 24; John xv. 7; Heb. xi. 6; Jas. l. 5, 6; Psa. exix, 58, 170; exill, 6; exilli, 9.

Lesson Thoughts. Our prayers are not answered because of any merit of ours, but when in humility of spirit we plead the mer-

of Jesus Christ, "Prayer is thought winged with de-

votion." Not elegance of expression makes a good prayer, but carnestness and sincerity of heart. Prayer is not a pleading with God for blessings he is unwilling to grant. but rather a grateful expression of

waiting lovingly to bestow. Selections. Prayer makes the darkened clouds

our willingness to accept what he is

withdraw: Prayer climbs the ladder Jacob saw, tilves exercise to faith and love, Brings every blessing from above, Restraining prayer, we cease to fight: Prayer makes the Christian's armor bright:

And Satan trembles when he sees. The weakest saint upon his knees. Do not think that God cares only about what you call great things. The mother's love makes anything that can happen to the child a great thing The love of God makes anything touching you a raing cerning everything, by prayer and supleation, with thanksgiving, make

known your bequests to him. In one of the great cities of the Continent the regalla are not kept behind iron bars as in the tower of London but lie upon an open table. It might appear that any ruthless hand could wrench any jewel or diamond from the glittering array, and yet no man dare put out his hand to take one, because that table is charged with a strong current of electricity. You cannot see the protection, but there if And so if a man will only live in daily and hourly communication with Christ, the devil can no more touch him than a thief can touch those jew

RAMS' HORN BLASTS



OO many sermons have much description with

no prescription. God disappoints us of our best that He may appoint us a bet-

The value of

your life may depend on your es-timate of its leis-There is no rest for the idler.

If there is no judgment there is no justice in the universe. When men ask for advice they frequently desire approval. There is nothing so dignified as

A man cannot afford to despise hon-ors till he has earned them. The best treasures of life are found in the ore rather than as nuggets.

The furnace of adversity withers false friendships and welds true ones. Floods of tears are a waste unless they turn the wheels of improvement. Envy never fails to be grieved at another's happiness and happy at his

Humouring sin is no way to heal it Culture without conscience gives manners without morals.

The true warrior does not wait to be an officer before he will fight. He who makes a parade of plety usually has no resources of religion. God will take the will for the deed at times but never the deed for the

Brooklyn (N. Y.) women femand 2cent fare for street car passengers when a seat is not available.

Better Days: Beggar (preliminarir): "I've seen better days." Pray
oan: "So have I; locks as if it had set in for an all-day drizzie. Con-foundedly unpleasant. Got to take 'em as they come, though. Tra, ia, ia."

Thirteen Rules in Coins

have never been able to comprehend," said a veteran numismatist, "why so many Americans should believe that a vast amount of ill luck centers around the number thirteen.

'The commonest of all our silver The commonest of all our silver coins is the twenty-five cent piece. In the words 'quarter dollar' are thirteen letters. Thirteen letters compose 'E Pluribus Unum. In the tail of the cagle are thirteen feathers, and in the shield are thirteen lines. There are thirteen stars and thirteen arrow heads, while it was a superior to the control of the cont while if you examine the bird through a microscope you will find thirteen feathers in his wing."

The Pilgrim and the Pultan.

This is the story of William the weary pilgrim and Jereboam the Puritan.
"Prithee," quoth William, "the guerdon of a hand-out or cold bite,"
"Nay, nay, friend," quoth Jereboam,
"for this is the Sabbath day!"

"for this is the Sabbath day!"
"Do unto others as ye would they do
unto you!" quoth William. "Verily, a good rule, friend. "Verily, friend." quoth Jereboam.
'And being good it works not upon the

Now this could William not gainsay, for it chanced that he, too, was brought up in the strictest sect of the Pharisees.

Had a Thought for the Aged. An old woman was climbing off second avenue car at the bridge yes terday afternoon when a truck driver who was in a hurry yelled to the con-ductor to get the car out of his way. "Give a couple of rings and get out of this," he shouted.

'I guess you wouldn't be in such hurry if it was your old mother who was getting off the car, retorted the conductor, and the passengers agreed that he had the better of the dialogue.

Dycing is as simple as washing when you of Putram Fadeless Dres. Sold by all In a new work on antelopes there are descriptions of 133 distinct species, about 120 of which are African.

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Best For the Bowels. No matter what alls you, headsche to a cancer, you will never get well until your bowels are put right. Cascaners help nature, cure you without a gripe or pain, produce easy natural movements, cost you just 10 cents to start getting your health back. Cascaners Candy Cathartic, the genuine, put up in metal boxes, every tablet has C.C.C. stamped on it. Beware of imitations.

Although there are 214,000 acres of orchards in England, yet that country buys 100,000 tons of apples abroad in a year.

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The shipping trade along the Central American coasts is to a large extent in German hands. I amsure Piso's Cure for Consumption save !

my life three years ago. - Mns. TROMAS ROB-sins, Maple St., Norwich, N.Y., Feb. 17, 1900. The Phoenicians and the Greeks were the first to place much dependence naval warfare.

See advi. of SMITHDEAL'S BUSINESS COLLEGE There are 40,000 ill and bedridden pau-pers in English workhouses.

His Opinion.

Bridget O'Hoolahan (reading)-Sure, the paper says a pace-maker got his head and collar-bone bhroken at a bicy-

cle race to-day. O'Hoolahan (emphatically) — Well, b' gob, ony man deserves to hov his head smashed who is fool enough to be a pace-maker an' interfere wid a good foight!

Lost Hair

"My hair came out by the handful, and the gray hairs began to creep in. I tried Ayer's Hair Vigor. and it stopped the hair from com-ing out and restored the color."— Mrs. M. D. Gray, No. Salem, Mass.

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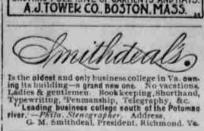
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from .22 to .50 loaded with either Black or Smokeless Powder always give entire satisfaction. They are made and loaded in a modern manner, by exact machinery operated by skilled experts. THEY SHOOT WHERE YOU HOLD . ALWAYS ASK FOR THEM



Millions of Mothers

TSE CUTICURA SOAP, assisted by Cuticura Ointment, the great skin cure, for preserving, purifying, and beautifying the skin of infants and children, for rashes, itchings, and chafings, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, and for all the purposes of the toilet, bath, and nursery. Millions of Women use Cuticura Soap in the form of baths for annoying irritations, inflammations, and excoriations, for too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers. No amount of persuasion can induce those who have once used these great skin purifiers and beautifiers to use any others, especially for preserving and purifying the skin, scalp, and hair of infants and children. Cuticura Soap combines delicate emollient properties derived from Cuticura, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odours. No other medicated soap is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in ONE SOAP at ONE PRICE, the BEST skin and complexion soap, the BEST toilet and baby soap in the world.

Complete External and Internal Treatment for Every Has Citically and soften the thickened cuttlet; Currever Organism of Currever Soar, to cleanse the akin of complete the cuttlets of the control of the cuttlets of the cutt