A first-class telescope costs \$100,000 to build, and \$90,000 to house appropriately.

He sales three great gifts—Health, Wenith and Happiness: Then give him Gorneld Tea, thrings Good Health, promotes Happiness and makes the pursuit of Wealth possible.

A married man's love doesn't grow cold so long as his breakfaste are kept warm.

Long Hair

"About a year ago my hair was coming out very fast, so I bought a bottle of Ayer's Hair Vigor. It stopped the falling and made my hair grow very rapidly, until now it is 45 inches in length."—Mrs. A. Boydston, Atchison, Kans.

There's another hunger than that of the stomach. Hair hunger, for instance. Hungry hair needs food, needs hair vigor-Ayer's.

This is why we say that Ayer's Hair Vigor always restores color, and makes the hair grow long and heavy. \$1.00 a bottle. All drugglets.

If your druggist cannot supply you, send us one dollar and we will express you abottle. Be sure and give the name of your nearest express office. Address. J. C. AYER CO., Lowell, Mass.







DROPSY NEW DISCOVERY; give mass. Book of testimonials and 10 days? treatment of Press. Br. H. B. GREEN'S SONE, Box S. Allante, de.

Tradicted with Thompson's Eye Water Gold pens were first made in 1840. Their weak eyes, use Thompson's Eye Water sale to day is 1,500,000 a year.

Unable to Stand For Months Because of Sprained Ankles.

CURED BY ST. JACOBS OIL. (From the Cardiff Times.)

Among the thousands of voluntary endorse ents of the great value of St. Jacobs Oil for prains, stiffness, and coreness, is that of Mrs. G. Thomas, 4 Alexandra Hoad, Geili, Ysbrod, ear Pontypridd, fouth Wales, who says:

"It is with great pleasure that I add my will-ng testimony to the invaluable excellence of our celebrated St. Jacobs Oil, as experience my own case. I sprained both my ankles walking down some steps so severely that I ras unable to stand for several months. The pain I suffered was most severe, and nothing that I used helped me until I applied St. Jacobs Cil, when they immediately became better daily, and in a short time I was able to go about, and soon after I was quite cured. 1 am now determined to advise all persons suffering from pales to use this wonderful rem-

edy, which did so much for me." Mrs. Thomas does not enlighten us as to what treatment she pursued during the months she was unable to stand, and during which time she was suffering so much, but we enture to suggest that had she called in any well known medical man he would have at once have prescribed St. Jacobs Oil, for it has conquered pain upwards of fifty years, and doctors know there is nothing so good. The proprietors of St. Jacobs Oil have been awarded twelve gold medals by different international exhibitions as the premier pain-killing remedy of the world. The committees who made the awards were in each instance composed largely of the most eminent medical men obtainable. Mrs. Thomas evidently did not know the high opinion in which St. Jacobs Oil is held by almost every progressive mod-

China is greater than Russia, Great Bri-tain, Germany, France, Japan and the United States combined.

Naturally people want to be Well for Christ-mae, for nothing so promotes happiness and good cheer. Therefore, take Garfield Tea aow, it cures all decangements of stomach, fiver, kidneys or bowels; it cleaness the sys-tem and purifies the blood, thus removing the cause of rheumatism, gout and many chronic diseases. It is good for young and old and has been held in the highest repute for many years. Physicians recommend it.

If you write thirty words a minute your en is traveling at the rate of 500 yards

PUTNAM PADELESS DYES do not stain the ands of spot the kettle. Sold by all drug-

The largest element in American popula-

\$100 Reward. \$100. The readers of this paper will be pleased to earn that thore is at least one dreaded dis-ase that science has been able to cure in all is siages, and that is Catarrh, Hall's Catarrh ure is the only positive cure now known to be medical fraternity. Catarrh being a con-titutional disease. the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in deing its work. The proprietors have so much faithin its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. Chener & Co., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

Conscience is a good deal like an alarm lock. We get so used to it that we don't

No matter whal alls you, headache to a cancer, you will never get well until your bowels are put right. Cascarars help nature, onre you without a gripe or pain, produce easy natural movements, cost you just 10 cents to start getting your health back. Cascarars to the genting that no CARETS Candy Cathardie, the genuine, put up in metal boxes, every tablet has C. C. Stamped on it. Beware of imitations.

The best opportunities are those we

Wish All a Merry Christmas! And tell them of Garfield Tea, which cures indigestion and liver discretes and insures the return of many happy Christmas Dinners by removing the cause of dyspepsis and ill health.

We may all be generous to a fault when the fault is our own.

FITS permanently cured. No fits or nervous-ness after first day's use of Dr. Kline's Great Nerve Restorer 5 tirus bottle and tractise free Dr. B. H. KLINE, Ltd., 931 Arch St., Phila, Pa.

Mrs. Winslow's Soothing Syrup for children teething, soften the gums, reduces inflamma-tion, allays pain, cures wind colic. 25c a bottle. Now they are using a grass-cutting au-omobile in the West.

Pigo's Cure is the best medicine we ever used for all affections of throat and lungs.—WM. O. ENDELRY, Vanburen, Ind., Feb. 10, 1900.

FOLLOW DIVINE LEADING

Rev. Dr. Talmage's Discourse on the Merciful Interpretation of Human Behavior.

We Will Not Pass This Way Again, So Do Your Good Now.

WASHINGTON, D. C.—This discourse is most unusual presentation of things hat take place in many lives, and Dr. almage pleads for merciful interpretation i human behavior. The text is Jeshua i, 4, "Ye have not passed this way hereto-ore."

Talunge pleads for merciful interpretation of human behavior. The text is Joshua iii, 4. "Ye have not passed this way heretofore."

In December, 1880, I waded the River Jordan, and, although the current was strong, I was able to bear up against it, but in the time of spring freshet, when the snows on Mount Lebanon melt, nothing but a miracle would enable any one to cross this river. It was at the dangerous springtime that Joshua and the officers of his army uttered the words of my text to the people who were in a few hours to cross the Jordan. About that crossing we say but little, because on a previous occasion we discoursed concerning that piling up of the waters into crystal harricade. We only speak of the march to the brink of the river. No stranger thing has ever occurred in all history.

The ark of the covenant was a brilliant chest of scacia wood, overlaid with gold, on the top of which were two winged figures facing each other. It was five feet long and three feet wide. Poles were thrust through the rings at the side, and by these poles the ark was lifted. This splendid box was to be carried three-quarters of a mile ahead of the hosts of Israel on the way to the crossing. That distance between the hox and the advancing thousands must be kept because of reverence. There was a sanetity in that divine symbol that they must observe hy keeping three-quarters of a mile away. They must watch that glittering box and follow; otherwise they would lose their way and not arrive at the right place for crossing. They had never been there before, and they must be guided. For that reason Joshua utters the words of my text, "Ye have not passed this way heretofore."

And the subordinate officers at the head of the regiments repeated it, "Ye have not passed this way heretofore."

What was truthfully said of the ancient Israelites may be truthfully faid of us. We are making our first and last journey through this world. It is possible, as some of my good friends believe, that this world will be corrected and improved and p

except as ministering spirits to help those who remain in the earthly struggle or perhaps to look at the wondrous spectacle of a hurning planet.

But, leaving that theory aside, we are very sure that we are for the first time walking the earthly prigrimage. "Ye have not passed this way before." Every minute is a new minute, every hour a new hour, every century a new century. Other folks have gone over the same road we are traveling, but it is our first trip. New appearances, new temptalions, new sorrows, new joys. That is the reason so many lose their way. They meet some one on the road of life and ask for direction, and wrong direction is given. We have all been borpiezed by unsdirection after asking the way to some place we wished to visit. Some one said to us, "Take the first road to the right and, having gone a mile on that road, take the first road on the left, and you will soon reach your destination." We took the advice, but our informet forgot a turn in the road or forgot one of the roads leading to the left, and we took the wrong road and were lest in the woods, and night came en, and we were put to great irritation and trouble.

The fact is, I bame no one for making lifetime mistakes. I pity them instead of blaming them. There are so many wrong roads, but only one right one. You cannot in old age draw upon midlife experiences, for the two stages of existence are so diverse. What is wisdom for one man to do would be folly for another to undertalte. A man of nerve and oliuck is not qualified to advise a man timid and shrinking. An achievement that would be casy for you might be impossible for me. Human advice is ordinarily of little value. People review their own successers or failures and ought realizing that our circumstances are different, our plussieal and mental and moral capacities.

What for the woods and mental capacities are also and could be accounted to a control of the cont

ent, our temperament is different, our physical and mental and moral canacities different. Most of the great mistakes that have been made have been made under human advisement.

different. Most of the great mistakes that have been made have been made under human advisement.

So, also, it may be said to every nation. "Ye have not nassed this way before." Our own republic is going through novel experiences. Could wisest statesman twenty years ago have prophesied present conditions? Every President, every Congress, has new crises to meet and new questions to settle. So prophecies made about conditions in this country fifty years from now may turn out as far untrue as the prophecies made fifty years ago by the greatest of American statesmen when he declared on yonder Capitol hill that it was unwise to think of civilization or prosperity the other side of the Rocky Mountains, and according to his belief the Pacific coast would be the perpetual abode of barharians and mountain lions, and we must not think of annexing those forbidding regions.

Many prophecies in regard to our nation

must not think of annexing those forbidding regions.

Many prophecies in regard to our nation failed and many prophecies concerning its future will fail, because it is traveling a new road. Every step it takes on that road is a nevelty. The eminion of a Monroe or a Jefferson in the far past is not of as much value as the oninion of our wisest men now. How could men know in 18:13 what it would be best for this nation to do in 18:1? It is belittling as well as unwise for our statesmen, who are quite equal to the statesmen of the past and who have, in addition to the natural talents of their predecessors, attainments in knowledge that were impossible in any decade but our own, to denend on advice of men who have been dead three-quarters of a century. In all other things the world has advanced. Can it be that in statesmanship it has gone beek, and that this opening of the twentieth century must consult the opening of the nineteenth century? "Ye have not passed this way before."

Yea, our entire world is on a new pathway. It may be swinging in the same old orbit as when by the hand of the Airighty immensity was spriakled with worlds, but it has been rocked with earthquakes and scorched with volcanic fires and whelmed with tidal waves and wrought upon by climatic changes—cities sunk, and islands lifted, and mountains avalanched into valleys.

So it is another world than that which was first started in the solar system. Yet it is all the time changing and will keep changing until the hour of its demolition. Of this beautiful world, it may be said, "Ye have not passed this way before."

What is the practical use of this subject? Instead of putting so much stress unon human advice and instead of asking of the past what we ought to do, follow the divine leading as the men of Joshua followed the golden lidded chest of acata, which was the symbol of the divine presence.

That three-quarters of a mile distance between the ark or sacred box and tike

which was the symbol of the divine presence.

That three-quarters of a mile distance between the ark or sacred box and the front column of Joshua's troops mightly impresses me. It was a forceful way of teaching reverence for the Almighty. They needed to learn that lesson of reverence, as we all need to learn it. Irreverence has cursed all nations, and none more than our own. Irreverence in the use of God's name. Hoar you it not on the streets and in accial groups, and is not a prefame word sometimes thought necessary to point jocasity? Irreverence for the Scriptures, the phrascology of the Bible often introduced into the most frivolous peaversation and mads mirth provoking. Irreverence for the oath in controom or custom home or legislative half by the conventional and mechanical mode of its administration, Irreverence for the holy Sabbath by the way it is profess in because exceptions and

THE SABBATH SCHOOL.

carousal. Irreverence on the part of children for their parents, insolence being substituted for obedience. Irreverence for rulers, which induces vile cartoons and assassination. Irreverence in church during prayer, measuring off song and sermon by cold, artistic or literary criticism, and in prayer time neither bowing the head nor bending the knee nor standing as one does in the presence of earthly ruler, thus showing more respect for a man than to the King of kings. We ask not for genuflexions or circumfexions or prostrations, but when prayer is offered let us either bow the head or bend the knee or let us in some way prove that we are not indifferent. International Lesson Comments For December 22.

Subject: Christmas, Isalah, ix., 1-7-Golden Text, Luke IL, 11-Memory Verses 6, 7-Commentary on the Day's Lesson.

when prayer is effered let us either bow the head or bend the knee or let us in some way prove that we are not indifferent.

No one has come to midlife who has not been stung of ingratitude. On the baitlefield of Alma in 1834 a wounded Russian was crying in anguish of thirst for water. Captain Eddington, of the English Army, ran to him and gave him drink. As the captain was running by to join his regiment the wounded soldier shot him. Almost all languages have nroverbe setting forth this perversity. English proverb, "Bring up a raven and it will nick out your eyes." Arabic proverb, "Eat the present and break the dish." Italian proverb, "The ass, after having drunk, gives a kick to the bucket." An old proverb anys, "If God were to be so complacent as to carry us on His back to Rome, we would not thank Him for His pains if He did not also set us down in an easy chair." You will never be happy in this world if you do not do all the good you can and look for no responsive gratitude. All the damage I did a man who is my enemy was to take him from a position where he received \$700 a year salary into a position where he has ever since received \$2500 a year. He never forgave me, but has pursued me with pen vitriolic ever since. The worst enemy you eyer had is the man you introduced and favored and helped. But be not disturbed or even irritated. You are no better than your Lord.

If the world had had any thankful appreciation of His coming it would have sent a chariot to fetch the infant to the palace, and the oyer and terminer of Pilate's courtroom would have pronounced Him not guilty, and instead of a cross and a crown of thorns it would have sent a chariot to fetch the infant to the palace, and the lose y allied is the other fact which we hinted at in the opening—that we will not pass this way again. This is our only opportunity for doing extrain those hybrid proportunity for doing extrain thus hybrid opportunity for doing extrain thus hybrid on the palace. 1. "Shall not be such." The darkness shall not be as great as it has been. There was a ray of encouragement for those who were ready to receive the prophet's words. "Zebulum." The country of Galifee around the sea of Galifee was the land that principally suffered in the first Asservian invasion.

2. "The people that walked in darkness." The people of Judah. They were at this time under a two-fold deckurs: (1) The darkness of outward trouble. See 2 Kines 15: 37; 16: 48, 17; 2 Chron. 28: 58. (2) They were in moral darkness. They were attacked by the King of Lameson. And discussed by the King of Dameson. and afterward by the King of Dameson. and the Philistines on the southwest noured in these thousance the devoted land and added to its calamities. The Philistines too become new the devoted land and added to its calamities. The Philistines too become new theorem of the territory which they had overron occupying it and added to its calamities. The Philistines too become the devoted land and added to its calamities. The Philistines too become the devoted land and addine it to their dominion. Judah was indeed "orought low and made naked." 2 Chron. 28: 13. Her country was decoare, left cities were burned with far; her hadstrangers devoured it in her presence. Len. 1: 7. The territory that remained to her was truly hat a very small remnant, and even that was threatened. To cashe from these too blocks King Ahra ampra ed to Tiglath-Pileger II. of Acavin for below there were been controlled to rob the temple and his malace of their treasures in order to may the remind the part of the problet was the part of his mala leading. The only way to such a below to represent the residual removal to the residual removal to be a religious to be before Thee." The problet o

But close y allied is the other fact which we hinted at in the opening—that we will not pass this way again. This is our only opportunity for doing certain things that ought to be done. On all sides there are griefs we ought to solares, hunger we ought to feed, cold that we ought to warm, kind words that we ought to speak, generous deeds we ought to perform. All that you and I do toward making this world better and happier we must do year, soon or deeds we ought to perform. All that you and I do toward making this world better and happier we must do very soon or never do at all. Joshua and his troops never came hack over the way they were marching toward the crossing of the Joshua. The impress of the sandal or the bare feet of each soldier showed in what direction he was going, but never did the impress of the sandal of any one of them show that he had returned. We are all incing eternity to come. There is no retreat. Alertness and fidedity would not be so important if we could trethfully say: "I will be hack here again. The things I neglect now I will do the next time I come. I will be reincarnated, and I will resume my earthly obligations. Having then more knowledge than I have now. I will discharge my carthly duties better than I can now discharge from. I do not give solemn farewell to these obligations and opportunities, but a smalling and cheery good-bye until I see them azaim." No, we cannot say that. There will be no new and corrected edition of the volume of our earthly life. After we make exit from the slage at the close of the fifth set we cannot re-enter.

How many willions of people have lived.

this child was born for the benefit men, of its sinners, of all believers, tend of the world. In the far distance prophet foresaw, the Redeamer of world. A little later came the visible suffering Saviour (Has. [3]); the town where He should be born (Mic. 2); a more complete revelution through Daniel. These prophecies so spread abroad that at the time of coming there prevailed throughout I time East an intense conviction that long a powerful menarch would ridude and gain dominion over the world; who lived a little before this, that a child from heaven was looked should restore the golden age and away sin. "A son is given." Gold's gitters gift, upon which man had no of the saviet of the contract stage at the close of the lifth set we cannot re-enter.

How many millions of people have lived and died I know not, but of all the human race who have gone only sevem persons that I now think of have returned, the son of the widow at Zarenhath, the young man of Nain, the ruler's daughter, Tabitha. Entychius, Lazarus and Christ. Among all the ages to come I do not suppose there will be one more who will return to this life, having once left it.

At this point I ask you to notice the fact that my text does not call attention to the crassing of the Jordan, but to the way leading thereto. We all think much of our crossing of the Jordan when the march of our life is ended, but put too little emphasis on the way that leads to the crossing. What you and I need most to care about is the direction of the road we are traveling. We need have no fear of the crossing if we come to it in the right way. In other words, we need not care about death if our life has been what it ought to be. We will die right if we live right.

What an absurdity it would have been right.

What an absurdity it would have been for Joshua and his men to have asked each other questions like these: "How can we cross the Jordan if we get there? Will not the water be too deep to allow us to wade? Will we not all be so saturated that we may lose our lives by exposure? How many of us can swim? Had we better not wait until the annual freshet has subsided?" No such folly did they commit. They were chiefly auxious about the way that they had "not passed before" and were ignorant of and to keep their eyes on the golden covered acaeia box, wing mounted, which was the ark of the covenant. O hearer, stop bothering about your exit from sublinary scenes! By the grace of God get your heart right and then go shead. If the Lord takes care of you clear on to the bank on this side of the river, I think you can trust Him to take you from bank to bank, from the willows on this side the stream to the palms on the other side, from the last kies of sorrowing ones. bank to bank, from the willows on this side the stream to the palms on the other side. from the last kies of sorrowing ones on this side to the welcome, saintly, cherubic, seraphic, deific on the other side. One Easter morning Massena, the Marshal of France, appeared with 18,000 armed men on the heights above the town of Feldkirch. There were no arms to defend the town, and the inhabitants were wild with terror. Then the old dean of the church cried out: "My brothers, this is Easter day! We have been depending on our own strength, and that fails. Let us turn to God. Ring the bells and have service as usual." Then the bells rang out sweetly and mightly from the church towers of Feldkirch, and the people thronged to the houses of prayer for worship. The sound of the bells made the enemy think that the Austrian army had come in to save the place, and Massena and his 18,000 soldiers retreated. By the time the bells had stopped ringing there was not one soldier in sight. So put your trust in God, and when hoats of troubles and temptations march for your overthrow ring all the bells of hope and faith and Christian triumph, and the threatening perils of your life will fall back, and your deliverance will be celebrated all up and down the skies. The God who led you through the way you never passed before will be with you at all the crossings.

[Copyrishs, 1981, L. Klopsch.]

that a child from heaven was looked for, should restore the golden are and take away sin. "A son is given." God's grainstious gift, upon which man had no claim. John 3: 16. A gift of love, of joy, of universal fitness to our needs, of eternal carrichment, of forever increasing value, and this gift insures all other gifts. Bom. S: 32. As Son of man Jeans was "a child born;" as Son of God He was a "Son given." "Government." The ensign of government, the scepter, the sword or key was borne upon or hung from the shoulder. All government shall be vested in Him. "His name." A name stands for all that is in the man—his character, his principles and his property. "Wonderful." Because His nature was both human and divine. Whoever refuses to believe in the supernatural must pause at the manger. He can go no farther. How Godheod and marbood could be knit tog ther in the person of Christ is beyond us. But things incomprehensible are not incredible. All divine works are wonderful. "Counsellor." One who has wisdom to guide himself and others. Jesus was the embodiment of the wisdom of God. A Saviour, both God and man—a personal revelation of God'a love, a periect character and example, the aum of all motives for being good, the atonement that takes away ain while it foreives, the gift of the Holy Spirit, the institution of the church, its continual guidance, an everlasting but unascen Stviour—all these are proofs of wission divine and limitless. He is our Counsellor, rever guiding us astray, but always by the best ways to the best cands. "Mighty God." God the mighty One. As He has wisdom, so He has strength; He is able to save to the attermost; and such is the work of the Mediator that no less a nower than that of the mighty God could accomplish it. He has control of all forces for the salvation of men; He can conquer all enemies, make His kingdom triumphant ever all obstacles, can always stand before and above His people, leading them on to higher and higher developments. "Everlasting Father." Expressing the divine love and

Being very fat, the King of Portugal

is forbidden by his physicians to eat

much meat, but he calmly disobeys his

medical advisers and eats of flesh in

great quantities. Beef is his favorite

food, and he likes it roasted or boiled. Emperor William's favorite dish is

sauerkraut, served with sausages and

He has allowed the doctors to cut down his allowance of liquor, but he resists

attempts to stint him in the matter of tood.

"The perversity of things inaulmate is a natural law that should be made the subject of research, in my opinion," recently remarked an observer of the passing show. "Coming down on an electric car this morning I essayed to light my cigar. The moving car naturally created a strong breeze. Four matches. I struck and all were bacon, fried together, and he is also fond of a coup made of potatoes, onlons and beer. King Edward eats everything edible, and lots of it, in spite of the advice of his physicians. blown out. From the fifth I managed to get a light, when a man behind me asked me for some fire. I reached the blazing match to him unprotected, and while the breeze was just as strong, it burned steadily until the man lit a cigarette, and it was still ablaze when I threw it over the rail. Such a thing I venture to say, happens constantly in the experience of every smoker. Indeed, it is almost a proverh among smokers that one can't blow a match out after he has got a light. Drop a collar button, and nine times out of ten it will get to a place more or less difficult of access. Let a piece of buttered bread fell, and it's pretty sure to light on the second side. There is no doubt in the world that inanimate things a I threw it over the rail. Such a thing, One day a number of children in the parlor were talking over the difficulty Adam must have had in finding names for all the animals. The littlest girl did not speak for some time, and when she did she said: "Except with the hog. Anybody would know what to call that!"—Bouton Manada

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EXTENDED FOR THE ENTIRE YEAR OF 1902

(except Present No. 129)

PRESENTS WILL BE GIVEN FOR TAGS delivered to us during the year 1902, taken from the follow-

R. J. Reynolds' 8 oz., Strawberry, R. J. R., Schnapps, Golden Crown, Reynolds' Sun Cured, Brown & Bro.'s Mahogany, Speckled Beauty, Apple Jack, Man's Pride, Barly Bird, P. H. Hanes & Co.'s Natural Leaf, Cutter

and O. N. T.

To appreciate our offer, these facts should be considered: That we are giving \$2000.00 per day for tags, to fix the mem-ary of chowers on our trade marks placed on tobaccos, to iden-tify our best efforts to please chewers, and prevent them from being deceived by imitators.

Full descriptions of Presents offered for our inde will be furnished upon request to

R. J. DEYNOLDS TORACCO CO., WINSTON-SALEM, N. C.