RELIGIOUS READING.

LET YOUR HEARTS BURN WITHIN YOUR. We need burning hearts to give us power in working for Christ. It is not merely what a man speaks or does, but the spirit in which he speaks and acts, that gives him power with men. It is the man behind the words which gives them irresistible force, which throws them out with projectile power. It was said that every word of some of Webster's great speeches weighed pounds. Richard Sheridan was accustomed to say, "I often go to hear Rowiand Hill because his ideas come red-hot from the heart." Dr. John M. Mason, when asked for an explanation of the remarkable power of Dr. Chalmers, replied, ofter taking time Mason, when asked for an explanation of the remarkable power of Dr. Chalmers, replied, ofter taking time for careful consideration, "His blood earnestness." If our words are to move men like an electric battery we must be saturated with the love of the Lord Jesus. If that love is in our hearts, it will make our words mighty over the hearts of others; if we are constrained by Christ," love man will take constrained by Christ's love, men will take knowledge of us that we have been with the Lord, and they will yield to the power of his truth embodied in our lives and preached by our glowing words. This life will give unour growing words. This life will give un-speakable joy in our work, and that joy of the Lord will be our strength in manifesting a true Christian character, and in declaring by our words and acts the glorious gospel of the blessed God.—R. S. MacArthur, D. D., in "Quick Truths in Quaint Texts.

SILENCE IS GOLDEN.

There is one sin which is everywhere underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech, so common that, unless it rises above its so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other, which, most probably, every one in the room, or in the car, or on the street corner, it may be knew before and which probably. may be knew before and which probably no-body can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; some body has broken an appointment, ill cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is astonishing how much an novance may be found in the course of every noyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks to fly upward. But even the sparks that fly upward in the blackest of smoke, there is a blue sky above; and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road—Herald of Pence.

STEFFICIENT UNTO THE DAY, ETC.

God does not open paths for us in advance four coming. He does not promise to help efore help is needed. He does not remove cles out of our way before we reach
Yet when we are on the edge of our
God's hand is stretched out. Many
o forget this, and are forever worrying it difficulties which they foresee in the the way plain and open before miles and miles ahead, whereas He has em, miles and miles ahead, whereas He has consed to do it only step by step as sy move on. There is a promise which ads: "When thou passeth through the wars, I will be with them." You must get to a waters and into their floods before you meant this promise. Many people dread att and lament that they have not "dying acc." Of course they will not have dying may when they are in good health. In the when they are in good health, in the of life's duties, with death far in ad-Why should they have it then for duty is what they need then, living then dying grace when they come to When their feet are dipped in the brim orden, the torrent will sink away.—J. R.

STRIVE TO KEEP YOUNG. Barely do those "outlive their usefulness"

are; do those "outlive their usefulness" o, not suffering their powers to fail from olence and luxurious pampering, love re and more the beauty of this beautiful rid; who rejoice in all new movements to man's progress, aiding them so far as tie: who keep the mind bright with ghthoughts from good books, the heart irm with the love of little children; who, deed, cultivate a lively interest in human cenerally; above all, whose souls filled with that ever-present cushess of God's love which gives for this life and trust for the next. nce of God that passeth understand-their hearts with quiet sunshine to The dying year wanes to a Decemonly to usher in a joyous New of larger possibilities. The sun is radiant after glories hints the com-va. The autumn leaf, bright to the from the tree, but only because bud already formed, ready to exthe tender warmth of the quick-springtime. - Rev. P. Thorne, in an Register.

UCKED AS BRANDS PROM THE BURNING. is not one of us who cannot see in the past where we had almost gone ur lootsteps had well-nigh 'slipped; lees along the brink of which we went afall, horrifled in the morning to see tedly we have been within a hair-th of taking some fatal step, yielding imperious temptation, striking a ke bargain with the devil. How we were caught in that eddy! strangely we were pincked out companionship! How marvelously saved from that marriage, from that thent, from embarking in that ship, eding by that train, taking shares in that There is something to be explained es of men which they cannot account describe their consciousness of one conscious element as it has been called, words "luck," "fortune," "chance;" so are mere subterfuges, sop thrown use the appeals of their common sense. It is God who girded us.

OF YOURSELF IN GROWTH IN HOLINESS growth is likely to be gradual. There of the lower orders of plants, contreis of cellular tissue, which reach maturity in short time. A mushas been known to grow in a single am a mere atom to a plant six inches er—but it was only a mushroom.
It is said that God's people shall the the cedars of Lebanon." The ikes hold with its roots upon the h its buisamic odors, grows on for a ud years, gnarled and twisted, but it is of the forest. So is Christian iere a little; but ever more toward the strength and fullhoble character,—David J. Burrell, in "The Spirit of the Age."

th we did not know him. - Rev. F. B.

TOUR WILL UNTO THE WILL OF GOD. ing but the setting up or his own will see man from his true life in God. ing language of an old writer wracth in hell but self-will. must be harmonized with the Will, the human spirit must be re-to the Divine Spirit, or hopeless dis-tertakes the sonl. To accomplish this tion is the work of the invisible Christ us. His spirit broods always over the waste of our restless lives-restless deless un if re-created into the image of His own eternal being. We find on we know ourselves, we are our-only in Him.—Lucy Larcom.

Man (in periodical store)-I Fireside Companion. Lady rchly)-How would I do?-

TEMPERANCE.

PRICHTPUL PICURES. Statistics for the year ending on June 30 last show that in New York City there was sold enough beer to fill 2,364,497,856 glasses. With a population generally estimated at 2,000,000, to include daily visitors, this gives

an average yearly consumption of more than 1000 glasses, or three glasses per day, including Sunday, for every man, woman and child.

THE STORY OF A TANNER'S SON. No young man who thinks he has to con-No young man who thinks he has to contend with peculiar drawbacks or hardships should fail to read in the newspapers the obitnary recitals of what was done and surmounted by Louis Pasteur, the tanner's son, in the seventy-two years he lived in the world and biessed it by his beneficent labors. The youth who fails to find interest and incitement in the details of Pasteur's life has a very sluggish and inappreciative mind—Philadelphia Record.

THE BUM TRAFFIC.

Against the institution built upon this poison, against the social customs which flourish in its hotbed of corruption, I hurl the curse of the living God. I will not compromise. I know the God of righteousness and of truth will dam it at last in hell. I arraign it therefore, and impeach it, and indict it, in the name of all the butchered dead of the past, and the desolation of the present. I refuse to strike hands with its friends in any compromise short of ultimate death.—Rev. T. K. Dixon.

WHISKY AMONG THE INDIANS.

The reports of the United States Attorney. General show that whisky is the same curse in the Indian Territory as in more civilized communities. The courts of the Territory are mostly occupied by illicit liquor selling cases or trouble caused by the over-indulgence of "fire-water" by the redskins. It is estimated that ninety per cent. of the time of the courts and appropriations for the admin-istration of justice in the Indian country is monopolized by reason of the sale of whisky in the Territory.

THE NUMBER OF BRUNEARDS.

I stated two years ago that there were approximately one million six hundred thousand persons who use spirits to excess in the United States. By excess I meant all persons who drank to intoxication continuously or at long intervals. These figures were reached from a study of the statistics of per-sons arrested for intoxication in the lower courts, also the general opinions of persons

courts, also the general opinions of persons with a wide acquaintance among business men, who assert that less than two per cent of all drinking men come under legal notice. Of course, wide differences of opinion will prevail until some accurate statistics are made. Two attempts to make a census of drinking men in Eastern towns revealed many difficulties, and the intensely morbid desire to conceal the drinking customs of people. Both of these censuses indicated one drinking man to every eight persons. one drinking man to every eight persons, and produced a strong conviction that this was a very low proportion. There are many reasons for believing that the estimate of million six hundred thousand persons who use spirits to excess in this country is a mini-mum rather than a maximum statement.— Quarterly Journal of Inebriety.

THE ENEMY OF THE ROME.

Intemperance is the deadliest enemy of the home. Its first action is to take the man away from his dear ones. If a busy man, he commonly leaves home early in the morn-ing, seeing little of wife and children in the hurry beig to departure. Perhaps he does not retreat at noon, or if he does, it is only for a has lunch. If he is to have any happy social life with wife and children, it must be in the evening. If that time is given to the in the evening. If that time is given to the saloon he becomes a stranger to his family. He does not know his wife's cares and hope, nor even the fulnest of her love, because she has no opportunity for its free expression are alriost wholly given to the crowding necessities of life. Then, to a woman who is compelled for the most part to live a secluded home life, it is disappointing to the last degree—it is even heart-breaking—to have the one to whom she has given her love and her life leave her in the little time they might be together for other society which he prefers to hers. And such society! It is not to be wondered at if she is not cheerful and hopeful, and if she finds it hard to show much tender affection in the face of such neglect. It is not surprising if she finds little encour-agement to adorn her home or beautify her person, or give the little touches that make children winsome, for one who will hurry away from it all as soon as he can ge arough eating.
Still, all this, hard as it is, might be en

durable if the man at last came home. But who somes home? Is it the man who walked who comes home? Is it the man who walked into her girlish dreams, who was careful in dress, gentle and noble in manner for her dear sake? No, a foul, imbruted being, from whom she would have fled with a shrick if he had suddenly appeared at her father's house. The man from whom every decent man has shrick away on the street as he came home is the man this wife is to love and cherish.

When we think of the unutterable disgust a sober man—who is only a man—feels for a drunkard; how he loathes the flushed face, the feetid breath, the incoherent speech, and all the soil and coarseness of intoxication, and then think of putting that being beside a woman with all the delicacy of feeling of her sex, in the privacy of the home, it is a wonder that every wife who has this to bear does not straightway become a maniac.— Sacred Heart Review.

BISHOP FALLOWS'S "HOME SALON."

The saloon has found another enemy in Chicago. Believing that a most excellent method of fighting that institution could be found in substituting something better to take its place, the Rt. Rev. Samuel Fallows, of the Reformed Episcopal Church, on February 21 last, opened what he calls a "Home Salon" in the enemy's stronghold. In a basement at 155 Washington street,

Chicago, in the midst of a row of exceed-ingly dingy beer saloons, and surrounded by nearly a thousand more of similar charac-ter, has been established this first experiment. It aims to reproduce all the regula tion features of the grog-shop with the sin-gle important exception of the intoxicating

liquor.

There is a long, highly polished bar of the regular pattern, backed by mirrors and an array of cut glass. At one end is a refrigerator with rows of bottles visible within. Back of the bar hang the portraits of the renerable Neal Dow and Miss Frances E

Williard. In connection with the bar is that peculiar Chicago institution, the cafetira, which is a lunch counter, wherefrom the customer helps himself. The bill of fare consists of roast beef, roast pork, pork and beans, baked whitefish, codfish cakes, ffrankfurter sausauges and beef sandwiches. A plate of any one costs ten cents. For fifteen cents one can have chicken or lobster salad. The customer helps himself to these, and the neces sary knife, fork, spoon, condiments, bread

and butter. and butter.

With this lunch the customer obtains free any one of a long list of temperance drinks, the chief of which is "bishop's beer." This pet invention of Bishop Fallows has all the appearance and nearly the taste of lager, but it does not contain a drop of alcohol. One of the most responsible firms of Chicago manufactures it under contract, guar-anteeing its purity in every particular. It contains the best elements of the malt and

hops.

It is estimated that 800 people daily patronize this "Home Salon." One strong evidence of its value is that the liquor interest has done its best to injure the movement. But the salon is prosperous, and others will be opened soon which can be made to pay a handsome dividend on the capital invested. -Homiletic Review.

SABBATH SCHOOL

INTERNATIONAL LESSON FOR DECEMBER 8.

Lesson Text: "David and Gollath," I Samuel xvII., 38-51-Golden Text: I Samuel xvil., 47 -Commentary.

38. "And Saul armed David with his armor." In the intervening verses since last lesson we see David refreshing Saul with his harp, greatly loved by him, having become his armor bearer (chapter xvi., 21, 23). He afterward returned to feed his father's sheep at Bethlehem (xvii., 15). The R. V. says that he went to and fro between Saul and Bethlehem. But now the armies of Israel and of the Philistines are face to face, and the hosts of Israel are defled by the giant, Goliath, of Gath. David, having come from home to see how his brethren fared and observing how the God of Israel was being dishonored, offered to fight and conquer the giant. Saul, hearing his story of trust in the Lord (verses 34 to 37), secepts his offer and clothes him with his armor.

39. "I cannot go with these, for I have not

with his armor.

39. "I cannot go with these, for I have not proved them." Everything like natural strength or human helps is apt to prove a hindrance in the Lord's work. If it was to be a test between flesh and flesh, armor and armor, Saul, who was head and shoulders above the people, should have gone forth to meet Goliath. David is but a shophered youth and if God will work through him it must be apart from human devices.

youth and if God will work through him it must be apart from human devices.

40. "And he took his staff in his hand and chose him five smooth stones out of the brook." Being a shepherd, he went forth as such in his true character. Moses went from keeping sheep to conquer Pharaoh. Our Lord Jesus Christ is the good and great and chief Shepherd who will yet humble all His foes. The sling and stones David had proved, and he may have had skill like the 700 left handed Benjamites of Judg. xx., 15. But the Lord was surely with him.

41, 42. "When the Philistine looked about and saw David, he disdained him." They drew nigh to each other, the mighty man of flesh with his armor bearer before him, and the ruddy youth of fair countenance with no armor and ne visible companion. The many

the ruddy youth of fair countenance with no armor and no visible companion. The many thousands of Israel and of the Philistines looked on in wonder, but there were unseen hosts looking on, too, and the Lord Himself was there, but not with the Philistine.

43, 44. "The Philistine cursed David by his gods." The flesh disdains the spirit and mocks as when Ishmael mocked Isnac. But the carnal mind known not the Lord.

But the carnal mind knows not the Lord, Consider these two upon whom both earth Consider these two upon whom both earth and heaven were now intently gazing. The Philistine, nine feet six inches high, with armor weighing over two hundred pounds, a spear with a staff like a weaver's beam and a head weighing about twenty pounds, and an attendant to bear his shield; David, a youth in a shepherd's dress, alone, with but his staff and sling. The Philistine strong in his own might and cursing as he came. David in reliance upon the Lord and with a prayerful heart. prayerful heart.

prayerful heart.

45. "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defled." Goliath represented himself, but David represented God. As truly as Jesus Christ represented the Father when He was here on earth in a mortal body, and the Father spoke through Him, and wrough through Him, so we like David and Moses and Joshua and Gideon and the apostles may and should represent the David and Moses and Joshua and Gideon and the apostles may and should represent the Lord Jesus and the Father in our mortal bodies. A whole-hearted yielding to Him, and relying upon Him, with no aim but to honor Him will demonstrate (Jer. xxxiii., 3).

46. "That all the earth may know that there is a God in Israel." Seeking nothing for himself, but only to magnify Jehovah and lift His name out of the reproach resting upon it, David went forth with his heart stayed upon Him who had delivered him from the Hon and the bear. Could our bhurches get rid of the ambition to magnify themselves and their denominations, and live only to magnify the Lord, they would soon see His power on their behalf (H Chron, xvi., 9).

xvi., 9).
47. "The battle is the Lord's." See also 11 Chron. xx., 15. It is not sword or spear, but the Lord who shall work. "Not by might nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv., 6). Consider the passage through the Red Sea, and the Torker of well as the deliverage from fordan, as well as the deliverance from Lordan, as well as the deliverance from Egypt. Consider the walls of Jericho also, and let us, like Moses and Joshua, put off our shoes and keep them off, lest we hinder the Lord of Hosts by thinking that the work

the Lord of Hosts by thinking that the work is ours and by making suggestions to Him as to how things ought to be done. Oh, to keep 'our hands off and stop attempting to steady the ark. We must also studiously avoid all the "new cart" business.

48, 49, "David hasted and ran toward the army to meet the Philistine." The crisis is on; all eyes are upon these two men. What an excitting moment! A stone is quickly in David's sling, swiftly it flies around his head and is on its way with unerring aim to its destination. It strikes the giant on the head and is on its way with unerring aim to its destination. It strikes the giant on the forehead, sinks into his head, and he falls upon his face to the ground. David is vic-tor—no; the Lord of Hosts is the victor, and little David is the happy vessel used by God, because his aim was to magnify Jehovah.

because his aim was to magnify Jehovah.

50. "So David prevailed over the Philistine with a sling and with a stone, God chooses weak things and things which are not to bring to naught things which are that no flesh may glory in His presence. When Nehemiah finished the wall with the aid of the merchants and goldsmiths and apothecaries and women, it is written that "his enemies perceived that the work was wrought of God" (Neh. vi., 16). Had the workmen been well skilled in the art of building stone walls then they would have had the credit. Had David been a mighty man and warrior he might have had the credit, but now it is clearly of God, and Israel is rebuked for her lack of faith in Him.

51. Slain by the stone from David's sling, 51. Siam by the stone from David's sling, David now takes the giant's own sword and cuts off his head and brings it in his hand to Saul. The Philistines flee, Israel pursues, and there is a great victory, for the Lord hath done it. Let us become skilful in using the stones from the brook, the precious things from the word of God, for nothing will bring down the giants of pride and blasphemy like the word of God given forth in His name.—Lesson Helper.

A Modest Philosopher.

John Stuart Mill was an unassuming philosopher. He strove to give his wife the credit of his works, and he was never pretentious in claiming precedence among men. Miss Cobbe, in her "Life," relates this anecdote of Mr. Mills' modesty:

She was talking to him one day about the difficulty of doing mental work disturbed by the music of street bands, and instanced the case of a gentleman who was thrown into a frenzy by their noise.

"It does not interfere with my work," sald Mr. Mills.

Miss Cobbe remarked that Herbert Spencer was much annoyed by such disturbance.

"Ah, yes, of course," rejoined the modest man. "Writing Spencer's works one must have quiet."

He was so unconscious of the freedom from disturbance required to write his own "System of Logic" and "Politfeal Economy" that he would allow, while writing, his cat to lie on his table or on his neck. His gentleness and his absorption in his theme protected him.

That man is a stranger to himself who reads no books

come.

you should win a soul.

when wisdom mounts its zenith with

country, home or kindred. We need to cultivate every influence

which tends to assist us in the contemplation of the beautiful and true. We have two lessons to teach an

thily. Very often the world never knows

Correction does much, but encourgement does more. Encouragement

Thou shalt know by experience how salt is the taste of another's bread, and how sad a path it is to climb and de-

planted in our nature for the purpose of ennobling and beautifying the condition of our existence.

Let us, then, be what we are, and speak what we think in all things. Keep ourselves loyal to truth and the sacred professions of friendship.

The very bondage that we curse, and seek in fretful mood to break and burst, may keep us in the orbit that is traced by an overruling Providence

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to to-day's that the weight is more than he can bear.

Remarkable Compression of Wood.

There is but one mine in the world that has ever shown through the natural action of its drift how thoroughly nature can compress wood, and that mine is the old Consolidated in the Comstock lode, "Jim Fair's pet," and the mine that holds the record for quartz ore. In half a dozen offices in this city there are small slabs, 4x10 inches, that have for some time puzzled workers in wood. Every time a man who knows anything about wood comes into one of these offices he is shown one of these slabs, and asked to say what kind of wood it is. As a rule he stutters and stammers and hesitates and is lost. It has the principal properties of so many different kinds of wood that he does not know just what forest should be blamed for its birth. As a fact it is Sierra Nevada pine, and its compression is due to the fact that several million tons of surperfluous earth have been pressing upon it, although and the fibers so closely growded together that when polished it seems much more like stone than wood.

All the history of the Comstock lode, governed and regulated as it always has been by men in San Francis co, is peculiar; but of all the stories in the mines on this lode, there is none more peculiar than the "creeping clay" and the compressed timbers. From 1874 to 1877 the Big Bonanza was worked down to a 1500-foot level, but at 1100 feet they stopped for a while and concluded to drift off to the east. This brought them to a position where a large proportion of a side of a mountain was pressing upon the quartz bed. There was a body of ore, shaped like a watermelon, and in size equal to about four Palace Hotels. It was this T. B. McWilliams. ore that made the fortunes of so many men, and to get it out required particularly skillful engineering. There was a wall running down at an angle of about forty-five degrees, and this wall marked the limits of the loose earth which contained this watermelon of ore, and this same loose earth was continually moving. Immediately surrounding the lump of ore was clay, and this clay so moved, in the natural process of nature's action, that by the miners it was called "creeping clay" and watched continually. So irresist ible was its force that nothing could stand against it.—New York Ledger.

In some countries fat men live longer than their more meager brethren. but in warm latitudes the fatter the man the shorter his life. In the far north a fat man's chance of life is better than a thin one's. In Great Britain temperate fat men have a good chance of living to a fairly old but the man who lives longest of all is the wiry man of somewhat above middle height. It is a curious fact thrat, while short women often live a long

WORDS OF WISDOM,

When clouds are heavy blessings

Loss of sincerity is loss of vital

Tis pitiful to court a smile when

Without poesy and art the spirit grows weary and wooden in this earthly clime. Midnight is the noon of thought,

To be without sympathy is to be slone in the world, without friends or

enemy who despises us—to value himself less highly and us more wor-

that a girl is accomplished until it is so announced in writing up her wed-

after censure is as the sun after a shower.

seend another's storrs. Sentiment is a divine quality im-

for our good.

Bird Preferences in Foud.

Experiments have shown that birds avoid the bright-colored caterpillars, as a rule. And this seems almost to have become a second nature, for a jackdaw, which had been raised in captivity, and had had no experience in judging the edible qualities of caterpillars, was observed to regard the brilliant caterpillar of the figure-ofeight-moth with suspicion and aversion, although it eagerly devoured dull, plain caterpillars placed within its reach. When it was driven by hunger to attack the other it finally refused to eat it, giving plain evidences that there was something distasteful about the prey. - Philadelphia

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while, one rarely sees extremely old

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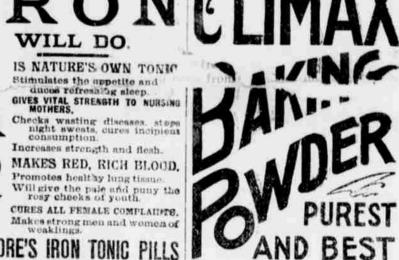
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