

# Econo- Hood's Sarsaparilla

Just think—every bottle of Hood's Sarsaparilla contains 100 doses. This is true only of Hood's Pills cure biliousness, headache.

**Kinglake's Favorite Instrument.**  
"Edith" Kinglake was a great friend of Mme. Olga de Novikoff during her sojourn in England, where one feature of her entertainments was after-noon musicals to which none but dilettanti were invited. On one occasion Kinglake presented himself, and as an intimate friend of the house was admitted. He retired to a corner and listened attentively. Madame was surprised, but pleased, and approaching him, said:  
"Which order of music do you prefer, my friend—classic, Italian, or the Wagnerian school? I fancy you do not know our great Glinka?"  
"I assuredly am fond of music," he answered, "but my taste is, perhaps, peculiar. As an instrument, I prefer the drum."  
Madame took measures to prevent his being admitted to these assemblies again.

**Lively Triplets.**  
A set of triplets 24 years old are living in the town of Inez, Ky., where they were born. They are finely built and remarkably alike in appearance in every respect. Two are married.

How nice and easy a thing is when you hear some one tell about it; how difficult it afterwards turns out to be!



Lydia E. Pinkham's Vegetable Compound. It speedily relieves irregularity, suppressed or painful menstruation, weakness of the stomach, indigestion, bloating, leucorrhoea, womb trouble, flooding, nervous prostration, headache, general debility, etc. Symptoms of Womb Troubles are dizziness, faintness, extreme lassitude, "don't care" and "want-to-be-left-alone" feelings, excitability, irritability, nervousness, sleeplessness, cataplexy, melancholy, or the "blues," and backache. Lydia E. Pinkham's Vegetable Compound will correct all this trouble as sure as the sun shines. That Bearing-down Feeling, arising pain, weight, and backache, is instantly relieved and permanently cured by its use. It is wonderful for Kidney Complaints in either sex.

P. N. U. 26 96



Aug. 28, 1893. In an interview with Mr. Chas. E. Johnson, manager of the "Fair," Seventh and Franklin avenues, St. Louis, he said: "Several years ago I was troubled with an aggravated case of Dyspepsia, and of course the first thing I did was consult a physician. As I had always enjoyed the best of health I was worried a good deal over this, my first illness—that is, the first I could remember since the ailments common to childhood—and my only desire was to get well as speedily as I could. I took regularly all the medicines as my doctor prescribed them. I must say that in a short time I felt all right, thought I was cured, and stopped taking the medicine. But it wasn't long before I was feeling as badly as ever, and again I had recourse to the doctor. This kept up for some time, until at last I made up my mind I would quit doctoring and try some of the remedies I saw advertised from day to day. Well, this was worse than ever, and in most cases I didn't even get temporary relief. So I didn't know what to do, and made up my mind that I would have to pass the remainder of my days in suffering. Well, to cut a long story short, I had read so much of Ripans Tablets that I concluded I would give them a good trial. It said, 'one would give relief,' and I thought if one could give relief a whole lot might cure me. I purchased two boxes from a druggist for one dollar, and when I had finished them I was feeling better than I had for years. I continued to use them, and to-day believe I am a well man. Once in a great while I do have a slight touch of the old malady, but a few of the Tablets fixes that all right. I generally keep a box in my house."

## DR. HARRIS'S SUNDAY SERMON. A GOSPEL MESSAGE.

Subject: "God in Everything."

TEXT: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."—Matthew x. 29.

I see the Bible will not be limited in the choice of symbols. There is hardly a beast or bird or insect which has not been called to illustrate some divine truth—the ox's patience, the ant's industry, the spider's skill, the hind's surefootedness, the eagle's speed, the dove's gentleness, and even the sparrow's meanness and insignificance. In oriental countries none but the poorest people buy the sparrow and eat it; the very little meat is there on the bones, and so very poor is it that there is of it. The comfortable population would not think of touching it any more than you would think of eating a locust or a lamprey. Now, says Jesus, if God takes such good care of a poor bird that is not worth a cent, will He not care for you, an immortal?

We associate God with revolutions. We can see a divine purpose in the discovery of America, in the invention of the art of printing, in the exposure of the popes, in the ruin of an Austrian or Napoleonic despotism; but how hard it is to see God in the minute personal affairs of our lives! We think of God as making a record of the starry host, but cannot realize the Bible truth that He knows how many hairs are on our head. It seems a grand thing that God provided food for hundreds of thousands of Israelites in the desert; but we cannot appreciate the truth that, when a sparrow is hungry, God feeds it. We open our mouth and put the seed in. We trust with the idea that God fills the universe with His presence, but cannot understand how He encamps in the crystal palace of a dew drop, or finds room to stand between the alabaster pillars of the peony lily. We can see God in the clouds. Can we see God in these flowers at our feet?

We are apt to place God on some great stage—or to try to do it—expecting Him there to act out His stupendous projects, but forget that the life of a Cromwell, an Alexander, or a Washington, or an archangel, is not more under divine inspection than your life or mine. Pompey thought there must be a mist over the eyes of God because He so much favored Caesar. But there is no such mist. He sees everything. We say that He is in the great waters. True enough; but no more certainly than He is in the water in the glass on the table. We say God guides the stars in their courses. Magnificent truth! But no more certain truth than that He decides when road or street you shall take in coming to church. Underlying and at the seat of all things, in indifferent or unsympathetic throne, but that He sits down beside you to-day, and stands beside me to-morrow, and no affair of our lives is so insignificant but that it is of importance to God.

In the first place, God chooses our occupation for us. I am amazed to see how many people there are dissatisfied with the work they have to do. I think three-fourths wish they were in some other occupation, and they spend a great deal of time in regretting that they got in the wrong trade or profession. I want to tell you that God put into operation all the influences which led you to that particular choice. Many of you are not in the business that you expected to be in. You started for the ministry and learned merchandise; you started for the law and you are a physician; you preferred agriculture and you became a mechanic. You thought one way; God thought another. But you ought not to sit down and mourn over the past. You are to remember that God arranged all these circumstances by which you were brought to where you are.

Highly recommended to you by a T. Mason. You will be a T. Mason. David goes out to attend his father's sheep; God calls him to govern a nation. Saul goes out to hunt his father's asses, and before he gets back finds the crown of royal dominion. How much happier would we be if we were content with the places God gave us! God saw your temperament and all the circumstances by which you were surrounded, and I believe nine-tenths of you are in the work you are best fitted for. I hear a great racket in my water, and I find that the hands, and the wheels, and the spring are getting out of their places. I send it down to the jeweler and say, "Overhaul that watch and teach the wheels, and the spring, and the hands to mind their own business." You know a man having a large estate. He catches his working hands in the morning, and says to one, "You go and trim that vine"; to another, "You go and weed those flowers"; to another, "You grow that tough globe"; and each one goes to his particular work. The owner of the estate points the man to what he knows he can do best, and so it is with the Lord.

I remark further that God has arranged the place of our dwelling. What particular city or town, street or house you shall live in seems to be a mere matter of accident. You go out to hunt for a house, and you happen to pass up a certain street, and happen to see a sign, and you select that house. Was it all happening so? Oh, no! God guided you in every step. He foresaw the future. He knew all your circumstances, and He selected just that one house as better for you than any of the 10,000 habitations in the city. Our house, however humble, is as near God's heart as an Alhambra or a Kremlin. Prove it, you say. Proverbs ii, 33, "He bleaseth the habitation of the just."

I remark further that God arranges all our friendships. You were driven to the wall. You found a man just at that crisis who sympathized with you and helped you. You say, "How lucky I was!" There was no luck about it. God put that friend just as certainly as He sent the angel to strengthen Christ. Your domestic friends, your business friends, your Christian friends, God sent them to bless you, and if any of them have proved traitorous, it is only to bring out the value of the ones who remain. If some die, it is only that they may stand at the outposts of heaven to greet you at your coming.

You always will have friends, warm-hearted friends, magnanimous friends, and when sickness comes to your dwelling there will be watchers. When trouble comes to your heart, there will be sympathizers. When death comes there will be gentle fingers to close the eyes and fold the hands and gentle lips to tell of a resurrection. Oh, we are compassed by a bodyguard of friends! Every man, if he has behaved himself well, is surrounded by three circles of friends—those of the outer circle wishing him well; those of the next circle willing to help him; while close up to his heart are a few who would die for him. God pity the wretch who has not any friends!

In different directions. This band is rolling off this way and another band another way; one down and another up. You say, "What confusion is a factory?" Oh, no! all these different bands are only different parts of the machinery. So I go into your life and see strange things. Here one is going on calling you one way and another in another way. But these are different parts of one machinery by which He will advance your everlasting and present well-being.

Now you know that a second mortgage, and a third and a fourth mortgage, are worth nothing. It is the first mortgage that is a good investment. I have to tell you that every Christian man has a first mortgage on every trial, and on every disaster, and it must make a payment of eternal advantage to his soul. How many worriments it would take out of your heart if you believed that fully. You buy goods and hope the price will go up, but you are in a fret and a frown for fear the price will go down. You do not buy the goods using your best judgment in the matter, and then say, "Oh, Lord, I have done the best I could!" I commit this whole transaction into Thy hands! That is what religion is good for or it is good for nothing.

There are two things, says an old proverb, you ought not to fret about—first, things that are not in your hands, and second, things which you cannot help. If you can't help them, why do you not apply the remedy? If you cannot help them, you might as well surrender first as last. My dear brethren, do not sit any longer moaning about your ledger. Do not sit looking so despondently upon your stock of unobtainable goods. Do you think that God is going to allow you, a Christian man, to do business alone? God is the controlling partner in every firm, and although your securities may fail, although your stock may burn, and you will, out of an infinity of results, choose for you the very best results.

Do not have any idea that you can overstep the limit that God has laid down for your prosperity. You will never get one inch beyond the limit. God will not allow you to prosper so that you can stand honorably and employ usefully and control righteously, and at the end of the year you will have just so many dollars and cents, just so much wardrobe, just so much furniture, just so many bonds and mortgages, and nothing more. I will give you \$100 to every penny you get beyond that. God has looked over your life. He knows what is best for you, and he is going to bless you in time, and bless you for eternity, and He will do it in the best way. Your little child says, "Papa, I wish you would buy me a knife." "No," you say, "it is a sharp knife, and you will cut yourself." He says, "I must have it." "But you cannot have it," you reply. He gets angry and red in the face, and says he will have it; but you say he shall not have it. Are you not in the same position? So God treats His children. He says, "No, Heavenly Father, to get that." He says, "No, my child." I say, "I must have it." God says, "You cannot have it." I get angry and say, "I will have it." God says, "You shall not have it; and I don't get it." Is He not kind and loving and full of grace? He has told me there is no rule and regulation in these things? Tell that to the men who believe in no God and no Bible. Tell it not to me!

A man of large business concludes to go out of his store, leaving much of his investments in the business, and he says to his sons: "Now, I am going to leave this business in your hands. Perhaps I may come back in a little while, and perhaps not. While I am gone you will please to look after affairs." After a while the father comes back and finds everything at large, and the whole business seems to be in a sad state. He says, "I am going to take possession of this business—you know I never fully surrendered it—and henceforth consider yourselves subordinates." Is he not right in doing so? He says to his sons, "The Lord seems to let us go on in life guided by our own will, and we make miserable work of it. God comes down to our shop, or our store, and says, 'Things are going wrong. I come to take charge. I am Master and I know what is best, and I will do it in my own way.' We are responsible in addition to our father's will, and we are not to be guided by our own will, but by His will."

I think the trouble is that there is so large a difference between the divine and the human estimate as to what is enough. I have heard of a man driving for that which is enough, but never heard of any one who had enough. What God calls enough, man man calls too little. What man calls enough God says is too much. The difference between a poor man and a rich man is only the difference in banks. The rich man puts his money in the Washington bank, or the Central bank, or the Metropolitan bank, or some other bank of that character, while the poor man comes up and makes his investments in the bank of him who runs all the quarries, all the mines, all the gold, all the earth, all heaven. Do you think a man can fail when he is backed up like that? You may have seen a man who, as I have described, with red ink, the travels of the children of Israel through the desert to the promised land. You see how they took that that direction, crossed that river and went down to the sea. Do you know God has made a map of your life with paths leading up to this river and across that sea? But, blessed be God, the path always comes out at the promised land. Mark that! Mark that!

There is a man who says, "That doctrine can't be true, because things do go so very wrong. I read it in the Bible, and I see the part of God, but a lack of understanding on our part. I hear that men are making very fine shawls in some factory. I go in on the first floor and see only the raw materials, and I ask, 'Are those the shawls I have heard about?' and the manufacturer says, 'No, they are not yet made.' 'Go up to the next floor,' and I go up, and there I begin to see the design. But the man says, 'Do not stop here. Go up to the top floor of the factory and you will see the idea fully carried out.' I do so, and having come to the top, see the complete pattern of an exquisite shawl. So in our life, standing down on a low level of Christian experience we do not understand God's dealings. He tells us to go up higher and higher until we begin to understand the divine meaning with respect to us, and we begin to stand at the very gates of heaven, and there see that it is all wrought out—a perfect idea of mercy, of love, of kindness. And we say, 'Just and true are all my ways.' It is all right at the top. Remember there is no inconsistency on the part of God, but it is only our mental and spiritual incapacity.

## THE SABBATH SCHOOL LESSON. INTERNATIONAL LESSON FOR JUNE 28.

The Second Quarterly Review—Golden Text: Luke xxiv. 47—Commentary on the Quarter's Lessons.

Lesson I.—The Resurrection of Christ—Easter Lesson (Luke xxiv. 1-12). Golden Text: Luke xxiv. 6, "He is not here, but is risen." This quarter's lessons begin and end with a resurrection lesson from the beginning and end of this chapter. They certainly could not have a better beginning and ending, for it is the greatest topic of the Scriptures. Apart from the resurrection of Christ there is no salvation (1 Cor. xv. 14-19). But He is risen and alive forevermore, and at His coming all that are His shall rise and meet Him on His way to the earth (1 Cor. xv. 22). These are the facts. May these things not seem to us as idle tales, but as glorious realities affecting our whole life.

Lesson II.—Parable of the Great Supper (Luke xiv. 15-24). Golden Text: Luke xiv. 17, "When the Lord in Christ shall have risen and met their Lord in the air, there shall be a great supper, even the marriage supper of the Lamb (Rev. xix. 7-9). The invitations to this supper have been out for a long time. Some of us have been led by the Spirit to accept the invitation, and we expect to be there, but will there be others there through our invitation? Many in the dark places of the earth wait to be invited, and we have the invitations for them.

Lesson III.—The Lost Found (Luke xv. 11-17). Golden Text: Luke xv. 10, "There is joy in the presence of the angels of God over one sinner that repenteth." In the love of the Father, Son and Spirit, as shown forth in this chapter, we see how we ought to seek and find the lost and bring them to the feast. Not by pitying self, but by denying self and following Christ, and His kingdom more than all earthly friends or things shall we honor Him and help to hasten the marriage of the Lamb. Father, Son and Spirit will dwell in us and work through us if we will.

Lesson IV.—The Rich Man and Lazarus (Luke xvi. 19-31). Golden Text: Luke xvi. 13, "Ye cannot serve God and Mammon." These who are on their way to the resurrection of the just and the marriage of the Lamb are often very poor in this world's goods. Whether rich or poor the one thing to do is to love the Lord with all the heart, and the property and to be sure to give Him what we can for the best for us. In His life and peace, apart from Him all is dark, and there is no possibility of obtaining our salvation after we have this world.

Lesson V.—Parable of the Unmerciful Servant (Luke xvii. 35-36). Golden Text: Luke xvii. 37, "I will come against you as a thief in the night." This lesson begins with a prayer for more faith and ends with a result of faith, but it might as well be entitled, "Following God." "In everything give thanks," says the Lord with gladness. "Enter into His gates with praise, and thank Him with a loud voice." His courts with praise. He shall call unto Him and bless His name" (1 Thess. v. 18). Ps. c. 2, 1, "In all Thy ways, O Lord, Thou art righteous."

Lesson VI.—Lessons on Prayer (Luke xviii. 9-17). Golden Text: Luke xviii. 13, "The publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner." While this lesson certainly teaches us the spirit of true prayer, it also teaches us something that those who will not lift up their eyes to heaven will miss.

Lesson VII.—Parable of the Pounds (Luke xix. 11-27). Golden Text: Luke xix. 19, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." The conclusion of heaven, which will ultimately be set up on this earth, and which was at hand when our Lord was here, but was postponed till His return, because of His rejection by the Jews, is now being set up.

Lesson VIII.—Jesus Teaching in the Temple (Luke xxi. 9-19). Golden Text: Luke xxi. 10, "The stone which the builders rejected shall be made the head of the corner." The previous lesson dealt with our responsibilities during His absence. This shows us the cause of His absence and should lead to the professing body of the church to become part of the true church and render fruit to Him who died for her, at such a cost of blood, sweat and tears of His mouth (Rev. ii. 10). True disciples cannot perish, but professors who are not possessors shall.

And There Was No Blood Shed. I overheard the following conversation on a Market street car yesterday between a couple of young men:  
"I told you that fellow Moore was a scoundrel," declared one, "and I told him so yesterday."  
"You did?" And the other commenced looking his friend over for evidences of a conflict. "What did he say?"  
"Oh, I didn't listen to him. I told him he was a liar, a thief and a scoundrel, and that I would punch his nose if he said a word to me."  
"What did he do?"  
"Nothing; he is a coward."  
"I don't believe that. I have seen him fight at the drop of a hat. Didn't he say a word back?"  
"I don't know; I hung up the telephone."—San Francisco Post.

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One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, discharges this Powder over the surface of the nasal passages. Painless and delightful to use. It relieves instantly and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. If your druggist hasn't it in stock, ask him to procure it for you.

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Tasmanian apples are now selling in London at 6d per apple.  
The Modern Beauty  
Thrives on good food and sunshine, with plenty of exercise in the open air. Her form glows with health and her face blooms with its beauty. If her system needs the cleansing action of a laxative remedy, she uses the gentle and pleasant Syrup of Figs. Made by the California Fig Syrup Company.

The insurance upon St. Paul's cathedral, London, is said to be about £475,000.  
Buy \$1.00 worth Dobbin's Floating Horse Soap of four cents, and it straps to Dobbin's Soap Mfg. Co., Philadelphia, Pa. They will send you free of charge, postage paid, a Worcester Pocket Dictionary, 200 pages, bound in cloth, profusely illustrated. Offer good until August 1st only.  
The King of Italy, like his father, Victor Emmanuel, only takes one meal a day.  
Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays the painful croup, wind colic, &c. &c. &c.  
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Medicated with pure eyes eye use Dr. Isaac Thompson's Eye-water. Druggist's sell at 25c per bottle.

# AYER'S ARGUMENT.

If there is any reason why you should use any sarsaparilla, there is every reason why you should use Ayer's. When you take sarsaparilla you take it to cure disease; you want to be cured as quickly as possible and as cheaply as possible. That is why you should use Ayer's; it cures quickly and cheaply—and it cures to stay. Many people write us: "I would sooner have one bottle of Ayer's Sarsaparilla than three of any other kind." A druggist writes that "one bottle of Ayer's will give more benefit than six of any other kind." If one bottle of Ayer's will do the work of three it must have the strength of three at the cost of one. There's the point in a nutshell. It pays every way to use

## Ayer's Sarsaparilla.



The Governor of North Carolina said "to the Governor of South Carolina"

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"BATTLE AX" is the most tobacco, of the best quality, for the least money. Large quantities reduce the cost of manufacture, the result going to the consumer in the shape of a larger piece, for less money, than was ever before possible.

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