m the height of manho depths of disgrace and sin; a worthless being, the hope of what might have been, brand of a beast besofted tered his manhood's crown; the gate of sinful pleasure for weak boy went down.

y the same old story others so often tell, ats of infinite sadues the tones of a funeral beil, once thought when I heard it uid learn all its meaning myself; ht he'd be true to his mother, aght he'd be true to himself.

or his youth and pride!
safe when this yawning dauger
to nevery side? nothing destroy this evil? c in their path be thrown, from the terrible maelstrom usands of boys going down?

"HARMLESS CIDER."

oths ago two boys rode to a coun one of them bought and drank of "harmiess cider." They then unity church, disturbed the cono were holding a social, and overtook others.

me, overtook others.
only nineteen years old, who had a cider, began to quarrel with anny man, and before the others that was taking place, had killed to was a son of a widow. The boy, teen years old, was sentenced to retiary for twenty years. So two made desolate by four glasses of

il the naguish of that widowed heart as she sat listening for the step of her boy and heard instead of those who bore the life ess form can be estimated, can we know four glasses of cider. -Watch-

A GHAYIFYING PACT.

a natural deduction from other e drink habit is falling off, says n (N. Y.) Citizen. One of these practice of railroad and other require not merely tempertotal abstinence on the part of eyes. This at once withdraws from patronage of a large body of the patronage of a large body of of them young men, who are the is of such places when they pat-is at all. The Christian Endeavor which has had such wonderful gathering young men to its ban-ther potent enemy of drink, and roun the saloons many thousands. rom the saloons many thousands

er adverse influence is that of ere is plenty of drinking done in society smiles on it, but, all the a man's character is under diselety the admission that "he now and then" always counts That is really the meaning of doors and frosted windows of

It is not reputable for a man nking, and this consideration are in restraining the habit. bly plain, then, that the use of liquor is on the wane. It will before it will cease entirely, if but each succeeding generaor than the one before it. In in a comparatively few years, ome the dissipation of the few as now, the vice of the many.

pping his hands, exclaiming: the boy by the shoulder, swung

gered and fell in the hall.

tive you his name, if necessary, high in the house. I went out, now that the night air might fall cool it. I walked down the hill. child—dead! There was his convulsions, and he asleep!" thirty years of age asleep with in the house, having a blue he temple where the corner of steps had come in contact with s he swung him around, and a the brink of the grave! ugh," said my friend. "I cursed He had told me I must remain

ke, and I did. When he awoke his hand over his face, and ex-What is the matter? Where am not see hira," out of the way! I will see my

confusion I took him to the , and as I turned down the sheet him the corpse he uttered a 'Oh, my child!'

ster said further to me: "One he was brought from a lunatio its side by side with his wife in and I attended the funeral." ster of the Gospel who told me to-day a drunken hostler in a

what rum won't do! It will grade, imbrute and damn every-is noble, bright, glorious and a human being. There is nothis human being. There is nothink will not do that is vile, das-wardly, speakish or hellish. We sr. rum, till the day of our death?

PERANCE NEWS AND NOTES. tell what mer and angels lose on ng man takes his first drink? alcohol is never to stimu-

wth, but always to hinder and cold and iron and coal which roduces in fifty years it drinks

parents throw their children to is; license voters throw theirs to

on and Maine Railroad is having earance" of employes who visit

s no breweries or distilleries, but y loan and building associations

or traffic is to-day the heavest clog sogress and the deepest disgrace ath century.

brewer one hundred years ago brough drink there are half a mes to which happiness never

who taught the French Prince b who taught the French Frince ow to swim, and acquired wealth hable toacher under the Empire, ad in great poverty, due to drink. Sas of earning a live-thood was odles, and his own black poodle in to the grave. n to the grave.

and other great corporations heir power, if they will, to serve helpers on of the temperance live saloons in C rago near the shops are report he gone heat since the into idding employes and a link

THE SABBATH-SCHOOL LESSON.

INTERNATIONAL LESSON FOR AUGUST 23.

Lesson Text; "Absalom's Rebelllon," II Samuel xv., 1-12-Golden Text : Exodus xx.. 12-Commentary.

I. "And it came to pass after this that Absalom prepared him chariots and horses and fifty men to run before him." Absalom was the third son of David, born in Hebron, and his mother was Maacah, daughter of the king of Geshur (II Sam. iii., 2, 3). Absalom signifies "father of peace," but his life would rather suggest one who was of his father the devil (John viii., 44). Because of the murder of his brother Amnon, David's firstborn, he fled to the king of Geshur and was there three years, but through the pleading of the wise woman of Tekoa, employed by Joab, he came back to Jerusalem and dwelt two years without reconciliation to his father, after which, through Joab's intercession, the king became reconciled to him, saw him and kissed him (chapter xiv., 28, 33).

atm, saw him and kissed him (chapter xiv., 28, 33).

2. "And Absalom rose up early and stood beside the way of the gate." The expression "rose up early" signifies great earnestness and is used many times in Jeremiah concerning God's unwearled earnestness in urging His people to repent and turn to Him. In Isa. v., 11, it is used, as here, concerning the earnestness of the wicked, for here we see Absalom in the place of public gatherings, kindly greeting the people who came to the king to have their wrongs righted and seeking to turn their hearts from his father to himself. The self-seeking of the natural heart is often seen in those who seek to advance themselves, no matter who is overthrown, but when this is seen in a son against his own father then the devil is

seek to advance themselves, no matter who is overthrown, but when this is seen in a son against his own father then the devil is surely doing special work.

3, 4. "Absalom said, moreover, Oh, that I were made judge in the land." He speaks of the justice that he would show if he were made judge in the land, but it should not require much penetration to see that a man who would treat his own father as unjustly he was now doing would not be likely to do justly by any one unless it might happen to serve his own ends. I heard only this week of a Senator who said that no politician would take hold of a matter without considering how it might affect his own political prospects. It is the world's way to live unto oneself; it is only by the Spirit of God that we can deny self and live unto God.

5, 6. "So Absalom stole the hearts of the majof Israel." There was not a finer looking man in all Israel (chapter xiv., 25), but have a superfined in the sight of God of great price," and it is the heart, not the outward appearance, that God leoks upon (Prov. xxxl., 30: I Pet. iii., 4: I Sam. xvi., 7). When the king kissed Absalom (xiv., 33), it was the loving kiss of a heartbroken father welcoming his erring son, but these kisses of Absalom were more like the kiss of Judas when he betrayed his Master, for every one was a stab at his father's heart. There are those, even in this Lay, both in

every one was a stab at his father's heart.

There are those, even in this lay, both in
the church and out of it, who "by good
words and fair speeches deceive the hearts
of the simple."

words and fair speeches deceive the hearts of the simple,"
7. "Let me go and pay my vow, which I have vowed unto the Lord in Hebron."
The margin of the R V. says probably after four years, not forty years. But what a liar he was and how desperately wicked; there was murder in his heart, and that against his own father, yet he seeks to hide it under a pretense of paying a yow unto the Lord. his own father, yet he seeks to hide it under a pretense of paying a vow unto the Lord, while all his vows must have been to the devil rather than to the Lord. Hebron was his birthplace, but it was also the place where the bodies of Abraham, Isaac and Jacob lay buried, and that his wicked heart could speak of Hebron, which signifies fellowship and carries us back to faithful Caleb, who followed the Lord fully, shows how hardened in sin he had become.

8. "If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord." This, he said, was the vow which he had made to the Lord while in his banish-

brilling incidents I ever heard in A member of his congregation as for the first time in his life inand his boy met him upon the caseing his hands exclaiming:

Lord. This, he said, was the vow which he had made to the Lord while in his banishment at Geshur. If David believed his son, as he seems to have done, how comfor de he must have been by this evidence of his son's repentance. How little he though that with such words from his son's light hands exclaiming.

Lord. This, he said, was the vow which he had made to the Lord while in his banishment as he seems to have done, how comfor de he must have been by this evidence of his son's repentance. How little he though that with ignorance, and that under the inspiration of thy Spirit, we may rise to some such

lies was in his heart.

9. "And the king said unto him, Go in peace." Believing him to be sincere he gives him a father's blessing, but there was no peace in that foul heart covered by so fair an exterior, for "There is no peace, saith the Lord to the wicked" (far. byi) 21. the Lord to the wicked" (Isa. lvii., 21). Peace was within his reach, as it is within the reach of every one who has ever heard of the Prince of Peace, but it can only become the possession of those who are truly penitent and and sincerely submit to Hisa as their Saviour and Lord. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever" (Isa, xxxii., 17). "So he arose and

went to Hebron."

10. "Absalom reigneth in Hebron," With profession of devotion to God on his lips and his father's blessing sounding in his ears he his father's blessing sounding in his ears he goes forth to carry out his devilish designs against his father. The proclamation which he caused to be sounded forth was equal to his saying, "I hereby rebel against my father and drive him from his throne."

David so understood it, for he said unto all his Bavid so understood if, for he said unto all his servants, "Arise and let us flee, for we shall not else escape from Absalom," and the servants said, "Behold thy servants are ready to do whatsoever my lord the king shall appoint" (verses 14, 15). Contrast the conduct of the king's son with that of his servants and of Ittai the Gittite in verses 19 to 21.

19 to 21.

11. "They went in their simplicity, and they knew not anything." This is written of the 200 men out of Jerusalem who went with Absalem. If we would follow Jesus in this spirit, simply trusting, not knowing nor desiring anything but His will, what blessed people we would be and what glory He would get through us, but to follow a leader like Absalom thus blindly is the way to ruin. There are many nowadays who rebel against the word of God and yet have many followers who know nothing of God, but what they hear from others. They are too simple.

hear from others. They are too simple,

12. "The people increased continually
with Absalom." How thoughtlessly the
crowd will follow a popular leader. How
multitudes turn away from the God of Truth
and His dear Sou to listen to an Ingersoil.
In all directions and on all sides an increastor multitude. ing multitude is following the one whom Absalom followed and who would love to de stroy Jesus Christ, the King of kings, and His followers. But the Lamb shall over-come and they who are with Him are called and chosen and faithful. David returned in due time, and so will the Lord Jesus. Let us be patient and faithful.—Lesson Helper.

TRINITY TO TRINITY.

Although man's nature is in the fullest, clearest sense a unite, yet he is also a trin-ity, as we so frequently find it essential, for convenience of treatment, to recognize. He convenience of treatment, to recognize. He is mind, and heart, and will; he thinks, he loves, he determines. Very much in the same way probably—how else can we conceive it?—while we hold that God is in the completost sense one, we speak of the distinctions in His essence that have taken the names, Father, Son, and Holy Spirit. It is our business to consecrate to the trinity above the trinity below, to see that all our reflections, our affections, our volitions are a living sacrifice to tions, our volitions, are a living sacrifice to the threefold unity divine. Some give their emotions, but not their intellects. Unless we love God with the mind as well as the heart, our character will be defective and our life unbalanced, just as our theology will be un-balanced if we ignore the Son or the Holy Ghost, and simply worship the Father. A comprehensive consecration is the only thing that will make consistent, symmetri-cal Christians. cal Christian

As a rule a good husband is a satis-

SELECT RELIGIOUS READING.

GOD OUR QUIDE.

The field of ripening grain lies still and beautiful in the calm noon of a summer day. But let the wind wake out of the west The field of ripening grain lies still and beautiful in the calm noon of a summer day. But let the wind wake out of the west and stir its meliow surface with a thousand undulations of inciting light and shade, and we are filled with the sense of a grace and loveliness that are beyond all words. The rain fails in dull monotony of music, and a great tree droops its far stretched boughs and dripping leaves in patient waiting with a beauty of darkness which we do not often stop to feel. But when the storm is passing, and the wind shakes the treasures of the shower from bough and twig and the innumerable leaves are dancing for delight in the first glimpse of sunshine, showing cool depths between the emerald dark and silvery light of their rain varnished surfaces, while the drops sparkle like diamonds at their edges, light and shadow mingle in the magle dance with unimaginable beauty. The wood depths on a cloudy day are restful with their cool, mysterious shadows, the green roof overlead, the brown leaf carpet rich with tracery of fern and growth of vine and herb loving the twillight and at home among the company of brown tree columns flecked with lichens green or gray. But what a different and more exquisite spirit of beauty haunts the sylvan ways when all the forest atmosphere is barred with slanting sunbeams and each opening among the leaves is traced in shummering patterns on the brown weed floor.

"It is not light which makes the wood so beautiful,"

It is not light which makes the wood so

But light and shade." And what is true of grain field, spreading tree and wildwood sanctuary, is true of every beauty which God made on earth and, having made; thought good. Is it not all a parable—of joy and grief, of night and day, of partial attainment and waiting opportunity, of trial and overcoming, which make up the sum of life, and of the divine illumination of the shadow of the life of earth which came with Christ? He chared earth which came with Christ? He shared our weakness that he might lead us up to strength. He shared our darkness that He might bless us with His light. There is no terror in the shadow, for the God of light and beauty is our guide.-Congregation-

The Cross was an open secret to the first disciples, and they climbed the steep ascent to heaven by the "royal way of the holy cross," but its simplicity has been often veiled in inter days. Perhaps the simplicity of the symbol has cast a glamour over the modern mind that blinded us to its strenger with an modern mind that blinded us to its strea-uous meaning. Art, for instance, with an uncerting instinct of moral beauty, has seized the cross and identized it. It is wrought in gold and hung from the neek of light-hearted beauty: It is stamped on the costly binding of Bibles that go to church in earriages, it stands out in bold relief on churches that are filled with easy-going people. Painters have given themselves to proper. Painters have given themselves to eru-divious, and their striking works are eriticised by persons who praise the thorns in the crown, but are not quite pleased with the expression on Jesus face, and then return to their pleasures. Composers have east the bitter passion of Jesus into stately oratories, and fashionable audiences stately oratories, and fashionable audiences are affected unto tears. Jesus' Cross has been taken out of His hands and smothered in flowers, it has become what he would have hated, a source of graceful ideas and agreeable emotions. When Jesus presented agreeable emotions. When Jesus presented the Cross for the salvation of His disciples. He was certainly not thinking of a sentiment, which can disturb no man's life nor redeem any min's soul, but of the ansightly beam which must be set up in the midst of a man's pleasures, and the lagged nails that must pierce his soul, . Jesus nowhere commanded that one cling to His Cross, Heverywhere commanded that one carry His Cross; and out of this daily emeils to have been born the most beautiful sainthosti from St. Paul to St. Trancis, from a Kempis to George Herbert. For "there is no salvation of the soul nor hope of everiasting life but in 'ne Cross," Rev. John Watson (Ian Maciaren), in "The Mind of the Master."

ignorance, and that under the inspiration of thy Spirit, we may rise to some such thought of thee as shall fill our hearts with gladness and inspire us with hope and with love. In spite of what we see, in spite of what we hear, in spite of all that is evil and all the causes that are working to destroy, and all that maketh pain and suffering, we rejoice that we may believe in a Redeemer. We rejoice that our faith is so much more comforting than our sight. We ask to be delivered from the thrail of our senses and from those lower reasonings that belong to these mortal bedies. We ask for that power of mortal bodies. We ask for that power of faith by which we shall be able to realize the invisible and ineffable, for that rest, that confidence, that hope which endures through the night. We pray for God in us, for the divine consolation, for thy forgiveness, for that food which thou art to every hungry soul, for that water of life by which thou dost quench evil desire and satisfy hely longing. Amen longing. Amen.

THE DIVINE PRESENCE.

Nothing can be of greater practical importance to every Christian than the constant realization of the Divine presence. It is worth every effort. It is, as much as any one can be, the key to the position, the guarantee of a sacred life. An increasing appreciation of this truth is shown in the appreciation of this truth is shown in the large emphasis which, for a few years past, has been put upon the doctrine of the Holy Spirit. Is not this simply another form of the same fast? The Holy Spirit is the present God, the God who operates most immediately and directly upon the human heart, the God of the present dispensation or age. Faith alsowhat is that but the sense of God's presence, the realization of unseen things, the close the realization of unseen things, the close touch with the eternal, the appehension of Delty. Hence to say of a person he is "full of faith and the Holy Ghost," is only an-other way of saying that he keeps God ever before his eyes; God is at his right hand, so that he is not moved by mundane things. In that Presence is fullness of joy, complete-ness of liberty, abundance of rest.

UNWORTHINESS,

How unworthily of my immortality do I bear myself and how like a serf of time, when my impatience cannot wait a year for a result, a month for a reward or a week for a promised blessing! Thou dost not blame my ardent desires, dear Father. But with thee there is no fretfulness. Thou dost live in the successful eternity. Draw me there with thee, O thou Prince of peace and patience! By daily proofs of thy loving-kindness, by the unfolding of thy wise designs, by matchiess surprises of joy, shame me from my distrust. Remind me that tomorrow holds thee, even as today, and holds, therefore, all of today's beauty and strength and joy. Teach me that thy postponement of happiness always enlarges it, if I will be enlarged by the delay. Convince thine impatient child that a thousand years of waiting for a blessing do not impair the of waiting for a blessing do not impair the blessing, because that art not impaired. Grant me the faith that exults to be tested and the peace that is not in bondage to any event.—Amos B. Wells.

A PROMINENT DOCTOR'S WAY.

A prominent physician of advanced years, asked how he managed to be so active, replied. "I have not seen a day for twenty years that I have not been ready for business. Now, at the age of sixty-one, affect the fatigues of the day, I rise from bed refreshed by sleep. I have not to take three or four horns of brandy to prepare for business."

KEYSTONE STATE NEWS CONDENSED.

INSANE ASYLUMS CROWDED.

Several Persons Injured by a Runaway Team.

The crowded condition of the insane hospitals of Pennsylvania is causing much coneerh to Governor Hastings and the authorities of those institutions.

hospital, reports nearly 1,000 inmates in that institution, more than 300 in excess of the number originally intended to be accommodated. An almost similar condition of things exist at the Danville, Harrisburg, Wernersville and other insane hoxpitals. The feeble minded institution in Delaware county is also over-crowded, and until the Polk hospital is completed the difficulties experienced in accommodating the mentally sound will be increased.

team became frightened and ran away, plungling over a precipice 20 feet in height and
landing on a solid bed of jazzed rocks at the
bottom. The horrifled spectators expected to
find all mangled and killed, but only Mrs.
Decker was badly hurt, her right thigh bone
being broken. Mrs. Decker held her baby
so tight that the child was black from suffocation. The wagon was completely demolished, but the horses only slightly hurt.

Two persons have died with the child was

Two persons have died within the past two days at Kinzua, near Williamsport, from eating toad-stools for mushrooms, E. Collins gathered what he thought to be mushrooms, but his wife threw them out, saying they were toudstools. The obstinate husband picked them up-cooked and ate them, giving his child and two children of his brother Morse Collins, some of the supposed food. One of Morse's children died. The other two children are in a critical condition.

Detective McNabb has succeeded in running down the perpetrators of the wreek which occurred on the Venna branch of the Eric Saturday afternoon, and was surprised o ascertain that all the lads are from 11 to

The old Eighty-fifth Pennsylvania Regiment will hold a reunion at Brownsville September 30. The citizens of the town are already preparing for their entertainment.

George Mimmeya, an Arab peddier, was set upon by three trumps and shot and beat-en so badly in a Westmoreland county forest that he will die, and then robbed of \$200.

Chambers Cooley, aged 20, living near Frankfort Springs, was thrown from a road cart and killed.

y a full of state.

raused a loss of \$1,000.

Sie John Millote Dend.

er, President of the British Royal Academy, died, a few days ago, at London. On May 10 last he underwent the operation of trachentomy for the relief of cancer of the throat and never fully railled from its ef-fects, which immediately caused his death,

Thrilling Experience of a Lion Tamer,

At a recent performance of the Hagenbeck Menagerie at Berlin, Germany, Mehrmann was knocked down by a stubborn bear that was knowned down by a studborh bear that resented being studek. Several lions joined the bear in attacking the prostrate keeper, but the dogs and two assistants armed with iron prods succeeded in getting them away before he was seriously injured.

PITTSBURG.

Grain, Flour and Fee	id.		
WHEAT-No I red	68	140	199
No. 2 red	107	1000	193
CAMER-PO. 2 VALUE OUR	121		25.4
Zec. 2 yellow shelled	132		20/34
2011 # 4141 41/4 P	20		16.5
CARAM WILLES			92
MO. & White	-692		ACT.
H.I.B-200 J.	- 27		75
No. 2 Western	- 27		1975
FLOUR-Winter patents biends.		-	1953
Fancy straight winter	-0.00	- 9	10
Rea flour	44.00	- 3	590
Rye flour	3,60	- 12	70
HAY-Na I timothy	12 (W)	25	23
Mixed clover, No. 1	10.00	111	.00
HAY, WOIL WARDIN	15.00	16	(10)
FEED-No. 1 White Md., ton	12 50	12	(83)
Drown Middlings	9 75	213	224
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EX MAN TO ST DUME	7 (1)		749
Oat	7.50	- 2	777
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Dairy Products,			
BUTTER-Eigin Creamery	17	14	14
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New York, new.	1		
The same of the sa			
Fruit and Vegetables			-

APPLES Bbi.
BEANS-Hand-picked, per bu.
PUIATUES-New, in car. bu.
CABBAGE-Home grown, bbi...
UNIONS-Yellow, bu. Poultry, Etc. TURKLYS, with EGGS-Pa and Ohio, fresh

Miscellancous.
 SKEDS—Clover
 62 lbs
 \$ 5 00
 \$ 5 10

 Timothy, prime
 1 60
 1 70

 Blue Grass
 1 00
 1 25
 1 00 1 20 MAPLE SYRUP, new 100 19 TALLOW 3 50 FLOUR. WHEAT-No. 2 Req. RYE No. 2 2 75/24 53

BUTTER-Onto Creamery PHILADELPHIA. FLOUR
WHEAT—No. 2 Red.
CORN—No. 2 Mixed.
OATS—No. 2 White.
BUTTER—Creamery, extra.
EUGS—Pa. firsts

Fair light steers, 900 to 1000 lbs..... Common, 700 to 900th Roughs and Stags...

Superintendent Curwen, of the Warren

At Pine Grove Mills James Decker, land-lord of the Eutaw house, with his wife and seven children, were out driving, when the team became frightened and ran away, plung-

Mrs. Margaret Dunn, of Pittsburg, has found a brother whom she has not seen for 57 years. He is now in California, but will soon visit his sister in Pittsburg. His name is Thomas Ward and his life story is full of

Mrs. Mastudina Paretta has brought suit against the Rosena furnace at New Castle, operated by Oliver Bross, of Pittsburg, for \$25,000 damages. Her husband was killed by a falling roof, and she alleges negligence.

A small daughter of Sumuel Ford. Bying near Mendon, was family scalded by upsetting a kettle of water on herself.

Frank Hall, a carpenter, was fatally injured at Williams, ort, while at work on a brick wall, which fell in on him.

Michael Dailey, of Irwin, was killed in the Yough shaft of the Penn Gas Cont company,

Fire at the Germania browery, Altoona,

Sir John Millais, the distinguished paint-

MARKETS.

Grain, Flour and Fee	ert.		
WHEAT-No I red	634	TOWN 1	4762
		19	0.0
CORN-No. 2 yellow car,	10.7		197
No. 9 vollow shalled	255		44
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Mixed ear,	37		44
2022 2 27 2447 2 W.111247			254
200. 2 White	-25		-02
46.4.45-2500 4	30		100
AND A MEMBERS	115		1949
FLOUR-Winter patents biends.	30.00	1967	1972
Fancy straight winter	-0.00	320	10.
Bren Course	34.00	- (8)	90
Rye flour	34.60	- 12	75
HAY-Na I timothy	15 (A)	25	25
mixed clover, No. 1	10.50	11	00
	15 00	16	W 1
FEBRUARO, I White Md. ton	125 (24)	100	200
Brown Middlings	14 675	12/27	90
Bran, bulk	24 / 812	212	23
Bran, buik STRAW-Wheat	16.00	10	09.
Oat	7.03	7	(4)
Oat	7.50	7	13
Dairy Products.	-	_	-
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CORN-Mixed... ... 4 5 20 @ 1 75

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What will occur today? One does not know, but one hopes; our very ignorance as to happiness constitutes its charm; this is so true, that God who made paralise a mystery to us. Those who would understand everything do not know how to be happy. If I could, I would not lift the curtan of the future. What is concealed beneath it might perhaps to too terrifying. I consider it a blessing to see no further than a day—than the next moment.—Eugenie de

Patient waiting is often the highest way of doing God's will."

Your few things may be very few, and very small things; but He expects you to be faithful over them.—Frances R. Havergal.

The right sort of praying awakens an ap-petite for the Bible, just as the right sort of Bible awakens a desire to pray.

The easiest way to pray for happiness is to say, "Lord,make me useful."

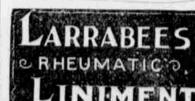
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