ned the grade, number, quality, fame, is world-renowned whisky from some-body's still, ested the grain on the way to the

ere stood the barrel, delivered, but I see that a shadow was hovering nigh-

nrous shadow that grew as I gazed form of Mephisto. Though sorely red to question this imp of the realm e Vice is the pilot, with Crime at the

eln, asked him politicly his mission to name, if he was licensed to retail the same jeal barrel of whisky which he ondly surveying with demoniac glee?

I never handle the stuff," he replied, partners, mortal, are trusty and tried, ap, peralventure, you might wish to invoice complete I will read from this

ill find that this barrel contains someety-two gallons of whisky, galore,"

I could slip but another word in sked it off gaily, this cargo of sin: rel of headaches, of heartaches, o

el of curses, a barrel of blows of tears from a world-weary wife; of torrow, a barrel of strife; fall unavailing regret; feares and a barrel of debt; of crime and a barrel of pain; if hopes over blasted and vain; faisehood, a barrel of cries

rom the mantae's lips as he dies; f agony, heavy and dull, of agony, heavy and duil, of poison—of this nearly full; of poverty, ruin, and blight; of terrors that grow with the night; of hunger, a barrel of groams; of orphans most pitiful monns; of serpents that hiss as they pass ead on the liquor that glows in

rei, my treasure, I bid thee farewell, the feut seed. I will reap it in heit!" —Trestleboard.

el bethou, O Ged, who has com-us in all our tribulation that we enfort others. We praise thee ed us up, and we ask that this comaygive us wisdom and strength er to help others in their extremtoward those whom we fort and uplift, and open our eyes the secret want and longing athy in commonplace lives. Reg him who bore our griefs and our sorrows, may we not refuse arselves to others, dear though the e. Help us to be patient with weak-orgetting thy forbearance with our Give us large measure of faith that we may share largely with the and afflicted of earth. And as thy yarms us for trial and endurance, comfort which we give be for the and not for the weakness of the would belp. Oh, cleanse us from and self-seeking, that we may be-usparent mediums for the shining light, and let us draw back from no nce of loss or louliness or distress, for thy purpose of help through us. all the glory, through Jesus our Lord.

SALGONS AND BANKSUPTCY.

go city government, writes L. C. in the Chicago Record, is threatenth bankruptey. "Every year," yor Swift, "the city gets less money, ands are made that more shall be d." Ever increasing demands and ag revenues! It is only a question when there must be suspension of s. or more horrowing. Barrowing. s, or more borrowing. Horrowing, at have an end. What is the mat-main cause for this state of things nown, but seldom admitted. Abo 60 in each is spent annually the licensed saloons of Chicago for a drinks. The saloons of Boston 11,000 each annually, according to hate. Suppose the 6000 saloons of the in only \$10,000 each, there is I abnually spent for drink. This netal millstone about the neck of overnment. Why this enormous an anything be more absurd for tened people? You license over as to raise \$3,000,000 revenue and May \$60,000,000 to support these sa-What is the harvest? Degraded , paralyzed labor, increasing pov-pers multiplied, slums enlarged, iums, more police, more jails, more d juries, increasing the public ex-principal. But some one will say ys did drink and always will. That question whether question. Whether men will or rink is a matter of personal habit, is a political question of immense to Chicago. It is a question a 6000 saloons of Chicago shall be to combine into a compact, well political party, without a name, t balance of power between other sall control its elections, direct and financial policy. This question of destiny in it for both capital in Chicago than the money filling the papers, great as it may is the remedy? There can be but . Close the saloons, thus turn-,000,000 into legitimate chanels of vy a fair tax and collect it. Elect and sober men to the city coun-two-thirds of the revenue now run the city and keep it out t will be said this will be imprac-o close the saloons is impossible, late bankruptcy is inevitable. The desperate, the remedy must be be saloons can be closed. Repub-werned by the majority. When a sance becomes a measure to the nes a menace to the and welfare in city or State the s a right under the police power to suppress it by law. The ourt of the United States has so

ERANCE NEWS AND NOTES. finils its chosen victim in the partakes most freely of alcoholic

akards out of ten are so to-day did not resolve in youth to lead

education and manual trainng levers for lifting the subint which a man can spend in a s in Norway at any one visit is

des takes a moderate drinker a find out that the devil's claws through him.

by-laws of a newly organized ag the Zuius is that "no mem-ak the white man's grog,"

ations to the Boston Associated year show that tweaty-two per auses for iliness were intemperto the official report of the ami of Michigan, there were cons in that State in 1894 than

4030 criminals convicted in ar; of the whole number, only abstalners from the use of in-

SELECT RELIGIOUS READING.

stience when the opportunity occurs to speak a brave, deelded word in rebuke of irrover-

ence or in defence of plety.

It does seem to us that very many professing Christians need a little more of what the

world calls the "up-and-coming" in persona character. There is too much self-repres-

worst can be character. There is too much self-repres-sion, shrinking, desire to escape responsi-bility or prominence; too much dodging be-hind one-another's shoulders, willingness to

confidence and aggressiveness! Let us march up and fill those front seats at the

GROWTH.

Growth always means change. As soon might we expect the year to pass over our heads without leaving traces of age in the slivered hair and furrowed cheek as to ex-

pect to have an abiding type of Christian experience. As the stalk matures its fruit the blade becomes of less account. It has

done its work. The question for us to ask is not. Do I feel as I once did? Do I think just as I once did? but rather, Have I made progress and growth in the spiritual life? Manhood ought not to measure Reelf by the

standard of childhood. Spiritual growth ought also to be symmetrical as well as

constant. A tree that has spent all its

will attract more attention than its well-formed symetrical neighbor that bears abun-dant fruit; but who doubts which is the

ultivate a single spiritual grace to the neg-

lect of others get their reputation noised abrend, but this does not make them the best types of Christian character.

Spiritual growth is not spontaneous. The enesits of divine truth and religious ordi-

nances do not flow in upon the soul like water into a sponge. The believer's life in all its activities must seek after and be car-

all its activities must seek after and be carnestly receptive to the gracious influences
and power of the Spirit. "Consider the
lilies, how they grow. They toll not —
but with what intensity and activity of
life, in obedience to the laws that govern all
growth, they reach out after and receive
through light and air and soil the nourish-

through light and air and soil the nourishment they require. Thus it comes to pass that the sunlight is woven into the very texture of the illy's blossom. It is the same miracle of life, transmuted into character, that makes the result of spiritual growth so wonderful. The soul in the humility of trust receptive to the Divine love and help,

verifies the Saviour's promise; "He that abideth in Me, and I in him, the same bringeth forth much fruit."—Christian Work.

SORROW'S CLOUDS. It is said that when one branch of a tree

is braised, all the tree begins to pour of its ife toward the wounded place, to restore it. Is it not thus that Christ does when one of His own is bruised by sorrow? "Blessed are

they that mourn; for they shall be com-forted." There are fields where once flerce

battles raged, great armies contested, and blood flowed, but where now the birds sing

sweet songs, in summer days flowers bloom, meadows are green with waving grass, and ripening harvests bend. So there are homes where once sorrow's dark clouds hung tears flowed, and cries of grief were heard, where

now joyous songs ring out and glad faces smile. God's comfort has healed the waste. There are many ways in which God restores sorrow's devastation. He sends new bless-ings instead of the old which He took away.

as new flowers come in place of those that fade. He hides a blessing, too, in the very heart of the sorrow itself. Grief is like the cloud which comes with its dark portents

into the blue summer sky. It blots out the blue, and fills the air with terrors. The lightnings flash, the thunders roll; but out of the bosom of the blackness pours the soft rain. So sorrow's cloud comes with dark protentons aspect; but it empties blessings upon the life, thus carrying in itself its own power of restoration.—J. R. Miller, D. D.

WOULDN'T USE PALSE KEYS.

The notion that alcohol may do good be-cause for a moment it seems to do good was well answered by a physician's response to a

nan who was somewhat too much given to he pleasure of the table. This man had said

"What do you think of the influence of al-cohol on the digestion, doctor?" "I think that its influence is bad," said the

physician.

"But a little whisky taken just before a neal is the only key that will open my appetite, doctor."

"I don't believe in opening things with false keys, sir," answered the other.

This response was particularly applicable, for a falsely stimulated appetite is a sure prejude to indigestion.—Youth's Companion.

WHISKY MAKES THE BAD INDIAN.

The bad Indian is, in nearly every instance, fond of whisky. Keep whisky away from him and he would give very little trouble to the white people. And what is true obtad Indian holds good with the bad white man with very rare exceptions.

Miller, D. D.

to the doctor:

pest tree? It often happens that those

Lord and Master,

INTERNATIONAL LESSON FOR SEPTEMBER 13. While thoroughly in sympathy with all Christian modesty, self-repression and gen-tleness, when these lovable virtues are not

Lesson Text: "David's Gratitude to God," II Samuel xxII., 40-51-Golden Text: Il Samuel xxii.,

THE SABBATH SCHOOL LESSON.

Christian modesty, self-repression and gentieness, when these lovable virtues are not carried to excess, we cannot but lament the fact that the world finds any occasion for scoffing at what it is sometimes pleased to call the "pieus cowardice" of Christians. That there is some basis for such a charge seems hardly to be denied. Many Christians—we will not say most, but many at least—do lack aggressiveness, responsiveness to opportunity and the call of duty, courage of conviction, and in general the thoroughgoing manliness, the "grit and grip," which the world's people rightfully admire. That this is a serious charge we are fully aware, but, believing that a man's worst foes are the unworthy in his own household, we are constrained to point out for the good of those we love certain things which seem to us faults of weakness in Christian character. 2-Commentary. 40. "For Thou hast girded me with strength to battle. Them that rose up against me hast Thou subdued under me." The whole hast Thou subdued under me." The whole of this chapter is repeated in the book of Psalms as number 18, the Holy Spirit thus cailing special attention to this portion of His writings through David. In chapter xxiii., 1-3, it is written that whatever the sweet psalmist of Israel spake it was the Spirit of the Lord speaking by him. It is well for us when we recognize the whole Bible as written by the Spirit of God for our benefit. Verse 1 of this chapter says that David spake these words unto the Lord when we love certain things which seem to us faults of weakness in Christian character. "Plous cowardies" is evidenced in many ways. Look at the almost invariable arrangement of any religious gathering, for instance—the congested condition of the back seats and the lonesome emptiness of back seats and the lonesome emptiness of barerows of front benches. Look at the extreme modesty of church people in making way for each other upon working committees; the quiet but firm deference to others when implicating personal testimonies are called for in prayer meetings; the timidity with which otherwise aggressive singers join their voices to the uplifted hymn; the shy unwillingness to have others see what one puts into the contribution plate; the shrinking tendency to pass on in reproving stience when the opportunity occurs to speak benefit. Verse I of this chapter says that David spake these words unto the Lord when delivered from Saut and all his enemies. In this first verse of our lesson and throughout the psalm he acknowledges that God had done everything for him.

41. "Thou hast also given me the necks of mine enemies, that I might destroy them that hate me." There are many things in the Psalms which the church cannot appropriate or apply to herself. It is not for us to have the necks of our enemies or destroy have the necks of our enemies or destroy

have the necks of our enemies or destroy those that hate us. These things are peculiar to israel and to the King of Israel, the Son of David, when He shall come in His glory to destroy Israel's enemies and establish the kingdom. Our mission as members of the body of Christ is to suffer meckly even for well doing; to be east out, bated and killed for His sake, and yet to take it all patiently.
42. "They looked, but there was none to

save, even, unto the Lord, but He answered them not." As it is written in Mic. iii. save, even, unto the Lord, but He answered them not." As it is written in Mic. iii. 4. "Then shall they cry unto the Lord, but He will not hear them, as they have behaved themselves ill in their doings." And in Prov. i., 28, "Then shall they call upon Me, but I will not answer: they shall seek Me early, but they shall not find Me." These who seek simply from fear and only because they dread His judgments may not expect to be heard. But see the contrast in Jor. hind one-another's shoulders, willingness to melt into the background, and general feebleness of front all along the line. This is not the spirit of conquest—certainly not in an aggressive age like the present. The church needs Christians strong in personality now if she ever did. She does not lack strong, aggressive leaders, but, the backbone of her infantry is not as strong as it ought to be. Too many of her rank and file are imperfectly lined-no. Tog many volunteers are districted of their own soldierly qualities. At the least hint of friendly pressure from a comrade in the line, they step timidly out of the ranks and go marching along in the rear. Brother Christians, let us cultivate a little more self-confidence and aggressiveness! Let us heard. But see the contrast in Jer.

xxix., 13.

43. "Then did I beat them as small as the 45. "Then did I beat them as small as the dust of the earth." See a similar figure in II Kings xii., 7, and Mic, vii., 10. To be thoroughly subdued is very humiliating, but everything or person that is exalted against God must be brought low (Esa. ii., 11, 17). To be cheerfully subject and willing to be subdued for God's glory is very blessed, and it is the privilege of every believer to be as clay in the hands of the potter for God's glory and for our highest good (Esa. 1xiv. 8).

clay in the hands of the potter for God's giory and for our highest good (Esa, Ixiv., 8).

44. "Thou hast also delivered me from the strivings of my people." Some of these strivings are included in the long wars between the houses of Saul and David and the later strifes throughout all the tribes of Israel (chapters ill., 1; xix., 9). Trouble from enemies without is bad enough, but trouble within a nation or church or family is much worse. Yet from all He is able to deliver. When He speaks of being head of the nations and a people whom He knows not serving Him, we think of the sure mercies of David of Isa, Iv., 3-5. prayer-meeting, as if we were afraid neither of the devil's hate nor the ministers' sympathy. Let us eease to hang back when responsibility and work are being portioned out. Let us be no longer afraid portioned out. Let us be no longer afraid to stand up for our convictions, no matter who questions them. Let us be brave in giving and in doing: ready in emergencies—quick even to anticipate the emergency: firm in action as well as in purpose—good soldiers of Christ, who was Himself the bravest soul that ever dwell upon earth. So shall we honor the grandest of all causes, and win the grateful approbation of our Lord and Master.

mercies of David of Isa. iv., 3-5,
45. "Strangers shall submit themselves unto Me. As soon as they hear they shall be obedient unto Me." This also makes us think of Messith's reign when "they that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust" (Ps. xxii. 9). Sons of strangers shall build ap Zion's walls, and their kings shall minis-ter unto Israel (Isa. lx., 10). The word "submit" is in the margin rendered "lie or yield feigned obecience. It is the same in Ps. ixvi., 3, and margin, and points to those who in the millennial reign of Christ will only be nominally subject and will follow the devil when he is loosed from the pit

(Rev. xx., 7-10).

46. "Strangers shall fade away, and they shall be afraid out of their close places," They shall invoc out of their holes like worms of the earth. They shall be afraid of the Lord our God and shall fear because of thee (Mic. vii., 17). It shall be a firm rule, as with a rod of iron, and those who have evil in their hearts shall fear to do it because of the swift judgments that shall be sent on The awful judgments of the ribulation period shall not soon beforgot-

47. "The Lord liveth, and blessed be my rock, and exalted be the God of the rock of my salvation." In the Lord Jehovah is the Bock of Ages' strength (Isa. xxvl., 4, mar-gn). He is the God of truth, the living God, the King of eternity. At His wrath the earth shall tremble, and the nations shall not se able to abide His indignation (Jer. x., 10,

margin).
48. "It is God that avengeth me and that 48. "It is God that avengeth me and that bringeth down the people under me." It was one of the blessed habits of David's life to see and acknowledge God in everything. When he had Saul in his power and might easily have slain him, he preferred to leave him to God. When Absalom drove nim from his throne, he said, seeing God's hand in it, "Let Him do to me as seemeth good unto Him," When Shimer cursed and stoned him, instead of letting Abishal kill him, he said that if the Lord wanted him to endure this he would not even ask why (I LOUR—No. 2 we

endure this he would not even ask why (I Sam, xxvi., 10; II Sam, xv. 29; xvi., 10).

49. "Thou also has! lifted me up on high above them that rose up against me. Thou hast delivered me from the violent man." In hast delivered me from the violent man." In the morning of the resurrection, the morn-ing without clouds (chapter xxiii., 4), nor-morning when God shall help Israel (Ps. xivi., 5, margin), when the upright shall have dominion over the wicked (Ps. xiix., 14), when our Lord shall come in His glory and by the brightness of His coming destroy that wicked one, the man of sin (II Thess.

that wicked one, the man of sin (II Thess. it., 3, 8), then shall we see the complete fulfillment of these things of which David sang and of which he in his own experience had remarkable but only partial fulfillment.

50, "Therefore I will give thanks unto Thee, O Lord, among the heathen, and I will sing praises unto Thy name." God's purpose with Israel in the past and in the tuture is the same and that is to make Himself such a name through them in the eyes of all Nations that all the Nations may turn to and tions that all the Nations may turn to and submit to the one living and true God for their good (Josh. iv., 24; II Sam. vii., 23, 24, Ezek. XXVII., 27, 25; Rom. xi., 12, 15). 51. "He is the tower of salvation for his

51. 'He is the lower of savation for his king and showeth mercy to His anointed, unto David and to his seed to everyone.' While David was His anointed, he was a type of the Mosiah, Son of David, in whom all the promises will surely be fulfilled. The New Testament begins and ends with the Son of David (Math. i, 1; Rev. xxii., 16), for it begins and ends with Israel and the king-term of God on earth. The sure and everyone was the state of the surely state of the surely state. dom of God on earth. The sure and ever-lasting eovenant of God was David's comfort in his dying hour (chapter xxiii., 5). There is nothing so sure as the promises of

God.-Lesson Helper.

THE ARMOR OF LIGHT. The Christian's armor is well called the armor of light; for light means both knowlarmor of light; for light means both knowledge and joy. When the heart is filled with scraphic pleasure, the trivial allurements of the world will not tempt us—we are proof against them; the dagger of the devil cannot penetrate our shield. It is the sad and sombre believer, who has not learned the secret of rejoicing in the Lord, who seeks for worldly mirth to brighten a little his dismail life. So, too, when the enlightenment of knowledge and right discernment is bright within us, we are not misled by the sophistries of Satan; we easily penetrate the failacies by which he would deceive; we see that the ways of righteousness are the only ways of real wisdom. Light, then, as well as love makes us strong and gives us victory. Whoever in any way increases light is a benefactor of the race.

An Odd Collection. One newspaper for each of her birthdays is the odd collection which a young woman of Hiawatha, Mo., owns.

KEYSTONE STATE NEWS GONDENSED.

DROWNED TOGETHER.

Bodies of a Minister and Merchant Found Side by Side.

Rev. Thomas F. Reeser, pastor of the Evangelical church at Hollidaysburg, and John D. Love, a merchant, were drowned in the Juniata river Thursday, their lifeless bodies being found on the bank, near Flowing Spring, Friday morning. They were fishing, when Rev. Mr. Reeser fell into the river. His companion attempted a rescue, but failed, and the two men, locked in each other's arms, were drawned.

A wreck occurred on the Erte & Pittsburg railroad Friday morning and five cars were demolished. Second section No. 240 broke in two below Harper's Bridge, and then came together with a crash. The trainmen say that they saw a tramp board the train at Pulaski, and they fear he may be under the wryckage. The loss is quite neavy.

Officers Greer and Thompson arrested George Carter, a painter of Washington, and ledged him in juli. The necused is charged before Justice J. W. Wilson of Funx sutawney, where he formerly resided, with tampering with a ballot box in violation of the

At Gurrett's Run crossing the Buffalo express struck the delivery wagon of A. C. Baliey & Co., of Ford City, alling the driver, Lincoin Craig and two horses. Craig's home was in Madison township, Armstrong county. The board of pardons recommended a par-don in the case of John Bardsley, the ex-City Treasurer of Philadelphia, He was someneed on July 2, 1891, to 15 years' imprisonment for embezzing the city funds,

The barn of C. A. Ripperman, at Millers-town, was burned, and three horses and several carriages were destroyed. A large tannery adjoining was on fire at one time,

A strange disease is killing swine in Center county. The animal is first attached with a cold in the head, accompanied by sore throat, which makes it unable to cut. Death follows

Morrison Foster has been nominated by the Democrats to run for congress against William A. Stone, the Republican nomines in the Twenty-third (Allegneny) district, During a heavy storm. Thursday, evening

at Bowmansburg, near Lancaster, the barn and entire year's crop of David Museer was destroyed by lightning. John Benson, a miner employed in the Ocean Coal company's mines at Herminic, near Greensburg, was instantly killed by a

Eight pots were broken in the co-operative glass works at Beaver Falls, by the shatting off of the natural gas, owing to a break in the

Becoming entangled in the rope while lead ing a cow to water, Willie Weigel, ien years of age was dragged to death at Norris-

Workmen while digging a cellar near Geneva college, Beaver Fais, uncovered skelelon of great age and unusual size.

The Reynolds grist mill at Hookstown, was moved 100 yards and raised 11 feet without stopping the machinery a minute.

James Stroup was run over at Cochrans station and killed. He was a Pitisburg, Virginta and Charleston brakeman. The 7-year-old son of M. F. Williams, of

Jeannette, was fatally hurt by a heavy counter falling over on him. At Minerd's blacksmith shop, in Dunbar, a cherry tree is white with bloom now as

it was in the spring. The First Baptist church of Jeannette, has extended a call to liev. S. W. Marsh, of Monongahela City.

At Booth & Flinn's Ligenier quarries a heavy stone fell on John McCormick, fatally

Money in the United States,

The Treasury circulation statement shows that September I all kinds of mo-United States outside of what is held in the Treasury, aggregated \$1,039,169,634, or \$21.84 per capita on an estimated population of 71,645,000. As compared with September 1, 1895, the circulation showed a decrease of \$64,413,394. During the month of August the circulation shows an increase of \$24,-266,492, made up largely from the Treasury's

MARKETS.

	PITTSBUEG.		
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PHILADELPHIA. FLOUR.
WHEAT—No. 2 Hed
CORN—No. 2 Mixed
OATS—No. 2 White.
BUTTER—Creamery, extra
RGGS—Fa. Brets NEW YORK, FLOUR-Patents
WHEAT-No. 2 Red
CORN-No. 2
OATS-White Western
BUTTEK-Creamerf
EGGS-State and Penn ... \$ 2 75@4 15

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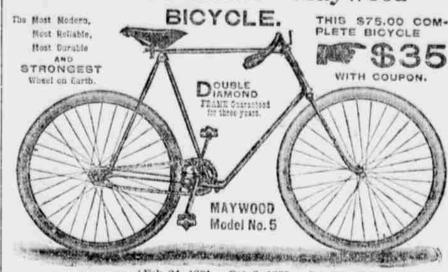
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A Washington Star reporter lately paid a visit to Georgia, where he learns ed many interesting things about the inhabitants, some of whom, according to his account of the matter, are queer people:

One of the oddest specimens was a hachelor farmer who lived down the road from my place about haif a mile. He was an old chap, and about as shiftless as any in the country, and the way he lived was a sight to behold. One morning as I passed his home 1

saw him repairing a tumble-down fence and I stopped. All around were apples and pumpkins and other form products going to waste, and off at a little distance were beech and chestnut trees with nuts in abundance, and novody paying any attention to them. "Good morning," says I.

"Howdy," says he, "You've got a good deal of stuff around here," says I.

it of him.

"Yes," says he, yanking off a fence rall. "And it's all going to waste," says L

"I recken it is," says he, carelessly, "You bught to have a wife and children to use it up," says L on't have to," says he, solemnly, got hogs." that was all the entisfaction I

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