How we come to be what we are remains nong the mysteries of human existence, a may learn something about it; but there much more we cannot learn. We must be

ontent to guess.

In such a matter dogmatism is out of lace. But, strange as it may be, this has seen a great field for dogmatism. The piritual philosopher traces character back the human will, while the materialist lods it to be the result of the material mold, renvironment. On this theory history has seen written. The theory underlies raper's "History of European Civitation," and of our own Civil War, and Taine's "History of Literature." Amid hese gilltering generalties the scheme can gilttering generalties the scheme made to appear very plausible, but it to on a vast basis of assumption. The unon a vast basis of assumption. The un-en and unknowable are made to play an oriant part in such works. The truth as out more clearly when we deal with vidual cases. There are innumerable mees in human history where the difness in human history where the difces between men cannot be accounted
y material conditions. Men cast in the
mold are entirely unlike. We see this in
less, Peter and Andrew were brothers,
d in the same household and subjected
easing outward conditions, and yet these
ten were different types of men—the
multiple both, and resolute even to rashwhile the other was cool, collected and
Andrew was a supper and miner. Andrew was a sapper and miner; s the man who lead the attack on d. Take the case of Jacob and hey were twins, born at the same reared on the same conditions; gors totally different men. was the man of the desert, earthly with strong animal tastes deals; Jacob's ideals were lofty, reliectual, turning his face toward on. Esau was Arabia, Jabob was No material conditions can ade-explain the differences between n. Heterogeneity proceeded from only. The difference was prenatal sity. The difference was preminally a born for different destinies. No nor post-natal circumstances can be wide divergence of their career, all material conditions we must the decree of Aimighty God.

### SHADOWS.

the shadow and suffering of death eyes to the empyrean heavens, and see the galleried heights of the hambers of God and of the Lamb. ye over, ye angel watchers? your hearts? Why sing your of welcome? Why? Who are of welcome? Why? Who are come from afar, arrayed in white These are they which came out Solistion, and have washed their and made them white in the blood of amb." They advance, they ascend, low and worship. Who are nearest ernal throne! Ye martyr host! Ye flerers! Ye lonely ones on earth, by the multitudes! The "well on the lips of the Lamb is for you; raway of tears by the hand that of is for you; the throne and the refor you, and we shall reign for-lever. Hallefulah! So let it be-ory in tribulation."... There is we here but will weep, not a heast thrill with sorrow, not a physical at will quiver with pain. I ask with you. His compassions will make than conquerors. I ask you to o your post and quit you like men.— Douglass, D. D.

### WHAT IS THE RINGDOM?

e cannot read the Gospels with any care not be impressed by the thought that re-entagent theme of Christ's preaching he kingdom of God. Yet when asked what that kingdom is, we are not sready with a clear answer. Certninly meral kingdom, act a physical. Jesus a meral kingdom, nota physical. Jesus great pains to make this piain; yet at this point lie was, and still is, misslended. It pertains both to the present the future—to the present in part, he future in fuiness. It will have bettly come only when God's will have on earth as it is in heaven to be in the both a realized fact and an exhipt. It is in this world, though it and also in the next. To be inand also in the next. To be in-this kingdom one must be in char-the King. It consists, then, of reindividuals, whose law is the Di-lt embraces all the truly good, e the spirit of Jesus, whether the brist has been revealed to them or rid-wide and age-long this realm aim of purity, unselfishness, humility It someth not with outward obn ; its throne is set up in human

# CHARACTER SOVEREIGN.

warrely be too often asserted that an is, rather than what he does or blaks or believes, determines his There is in this no implication that ard can be permanently separated inward, but there is a declaration inward is fundamental and forma-The soul itself is separated from, here than, the environment, however that environment may come, easy to talk, but that does treatly count; the life is what tells. People differ hopelessly as to they are the series of the ser they are at one as to the supremacy or character. Even actions are a accrtain guide in estimating worth a daiways to know the motive from they spring. The sum of a man's thoices, aims, intentions, aspirations a is about what we mean by his chargives him his true place. The assignthis true place, involving the reof this true place, involving the re-il of ordinary human estimate, will be surprise and glory of the judgment

A PHAYER. ant, Aimighty God, that our meditation s day may be sweet; that pendera thine unchangingness we may the ear the changefulness of our lives: og of thy constancy we may better e flekleness of our feeling : meditator lickleness of our feeling; meditation the largeness of thy love, we may ter bear our own coldness. Whatsowere is evil in us forgive. Whatsowere is in us, that is, good, may the stances of our life, the friends of our he meditations of our heart. Oster large; so that knowing that which is no time, we may better hope for that is good in eternity, and rise through our goodness of mortal man to the unof goodness of mortal man to the unur God. Amen.

# LIGHTS OF THE WORLD,

many lights are there in the world? a little child, and she says. There is hit, and there is electric right, and is coal-light, and there is firelight, here is gaslight. And I say. Oh. no. is only one light in the world: It is all it — coal-light, firelight, moonlight, it — sold light, gaslight—it is all sunlight, bow many kinds of love are there in orld y Only one kind of love. The nd does not have a light at the heart. The diamond catches the sunlight and at back; and the mother catches the love and flasfies it back. Justice is said merey is love, and pity is love, and re all inflections of the divine love.— in Abbott, D.D. many lights are there in the world? Abbott, D.D.

essel will sink whether filled with stones or with sand. Fine grains of will bury travelers in the desert. Fine of snow, so light that they seem to in the air and scarce to fall, will, if gather over one sleepy wayfarer, exist life; if they drift, they will bury houses and their dwellers. Fine, delains, as people think them, will chill all and take away its life.—Pusey.

# LIVE TEMPERANCE TOPIGS.

WHAT WE CAN DO. Oh, what can we do, my brethers,
To speed the cause along?
We can speak a word to others:
We can cheer them with a song: We can give them bearty greeting:
We can shake them by the hand:
We can bring them to the meeting.
We can help them firmly stand.

Ob, what can we do, my brothers,
To haste the longed-for day
When the weeping babes and mothers
Shall wipe their tears away?
We can sow the seed and reap it;
We can help the sad hearts sing;
We can sign the pledge and keep it
In the strength of Christ our king.

TEMPERANCE WORE THAT TELLS.

A saloon keeper on the line of the Chesa-peake and Ohio Railroad complains that the temperance advocates have been the cause of the reduction in his receipts from \$3000 to less than \$700 a mouth. In other in-stances along the line of the same railway business has become so dull that the saloons were finally closed, all because of the work of the temperance advocates employed on

### A BEMARKABLE RECORD.

Hangsund on the west const of Norway, midway between Bergen and Stavenger, has a remarkable prohibition record. When the town was incorporated, twenty-nine years ago, it was provided that no sale of spirits, either by wholesale or retail, should be allowed by permission of the King after a petition by the Town Council. The town has \$200 inhabitants, is surreunded by popular parishes, and is a meeting place for fishermen, as many as \$6000 of these gathering there at one time. Nevertheless the question of having liquor sold in the town has tion of having liquor sold in the town has never arisen while only the men voted, and is less likely to now that women have a vote. No attempts have been made to smuggle liquor into the town.

### A RELPING MANO.

A caloman signed the pledge for Rev. Caurles Garrett, but soon after broke it. Conscience-stricken and ashamed, he tried to keep out of the way of his friends, but Mr. Garrett was not to be put off.
One day he found the poor, miserable man, and taking hold of his hands he said. "John, when the road is slippery and your eals horse falls down, what do you do with him."

him.

"I help him up again, repited John,
"Well, I have come to do the same," said
Mr. Garrett affectionately, "the road was
slippery, I know, John, and you tell, but
there's my hand to hele you up again."

The caloman's heart was thrilled. He
caught his frimd's hand in a vise-like grip

"God bless you, sir! you'll never have cause to regret this. I'll never fall again." And to this day he has kept his word. — National Temperance Advocate.

### THE SOT A SUICIDE.

The Right Rev. Monsignor Thorpe, Cleveland, during a sermon on the great evil of modern days, said a man who will squander his money in destroying his health. who will ruin his constitution, who will burn his liver and corrode his stomach by intoxienting drinks, is a murderer; he murders himself. Those to whom my words would apply are, perhaps, in this precious time of Sunday, hanging about some saloon, wasting their time and descrating the Lord's day. while wife and family are at home, cold and cheeriess and hungry, because the money of the father's earnings is being spent for drink. What a speciacle for little children growing up to see a drunken father. There is no struggle to meet him at the door with a kiss of innocent childhood, to climb his knee and caress him as he sits down by his humble fireside. There is no supper, ne food, and all because of the unthicking, unfeeling father's desire for drink. The responsibility of man to man is exacting, but the responsi bility of parents to children is a thousand times more exacting. Put temptation from you, say that you will not degrade yourself so as to destroy the soul that God has given you, and which one day you will have to repuler an account for render an account for.

# TITERLY USELESS.

At a temperance mass meeting in St. Paul he Rev. John Gmeiner called attention to the after uselessness of the liquer traffic, Liquor was not neurishing. God could no more be blamed with creating alcohol than with creating carrion, for alcohol was the product of corruption. Nor, again, was alcohol a medicine. Within the last twenty-live years some of the world's greatest physicians have declared that there was no discuss, no surgical case, that could not be treated better without mechod. Doctor Davis, known to all his profession, had declared, after long observation, that alcohol aforded but a temporary relief at the most, and that porsons who recovered under its administration would have recovered scener under other treatment.

The saloon had been called "the poor man's club." So it would always be. Its constant patron would indeed remain a poor man. Intemperance was especially the curse of the laborer. Yet Terence Powderly of the United States, and John Burns, of England, and said to the world to the property of the content of the the after uselessness of the liquer traffic, Liquer was not nourishing. God sould no

United States, and John Burns, of England, had said to the workingmen. "Unless you give up drink, there is no hope for you. When you had given up drink, the labor question is solved." Liquor was not a food, not a medicine, not a permanent source of pleasure.

TEMPERANCE NEWS AND NOTES. "Is the young man safe?" Not it his father

is a moderate drinker. Sorrow is supplied with a life preserver that makes the effort to drown it in rum im-

The devil tries to write the Lord's name on every barrel of whisky he ships to the

heathen. In Zurich, Switzerland, 2790 of the insane

patients were aggravated cases of alcoholic insanity.

One of the signs of the times that the devi-of drink is about to be east out is that it is crying so hard to be let alone.

Of the nine thousand five hundred and forty-two in-patients of London Temperance Hospital, alcohol has been used in seventeen cases only. Michigan has passed a law fixing a heavy

penalty upon railrond companies for the em-ployment of persons addicted to the use of intoxicants. California liquor men organiza i under the title of the State Protectiva Association are alming to bring about the abolition of free

lunches in San Francisco saloons. A San Francisco giri deems the suicide of a young man in her presence after he had teen on a week's spree a case of accidental shooting because, she says, he was too much of a gentleman deliberately to do so ugly an act under such circumstances.

The Board of Aldermen of Barre, Vt., ex tended elemency to a man who had been ar-rested for keeping a dog without paying the license fee, on condition that he adjured in-

The C. T. A. U. of America during the past year gained by the organization of 12) socio-ties and the addition of a new membership of 5761 to the rolls of the National organization. This, a Ided to the previous years' records, makes an addition in three years of 312 so-cieties and 18,382 of a new membership.

During the past five years a number of careful tests have been made in English and French mills and workshops, and in every one the total abstainer has been shown to be the superior in every material point. He enjoys better health, has greater powers of endurance and is more profitable to his employer, to say nothing of his superior domestic and social qualities.

# THE SABBATH-SCHOOL LESSON.

INTERNATIONAL LESSON FOR SEPTEMBER 20.

Lesson Text: " Destructive Vices," Prov. xvi., 22-33-Golden Text: Psalm xvi., 25-Commentary.

22. "Understanding is a wellspring of life anto him that hath it, but the instruction of fools is folly." In verse 16 of this chapter we read that wisdom is better than gold and understanding than silver; and again in chapter iv., 7, "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding." In I Cor. i., 24, we read, "Christ the power of God and the wisdom of God," We conclude, therefore, that the wellspring of life is none other than the living water, which is the gift of God and which becomes in us a well of water springing up into everlasting life (John iv., 14). God Himself is the fountain, and when we receive Christ we have God in us (Jer. II., 13; John xiv., 23).

23. "The heart of the wise teacheth his mouth and addeth learning to its lips." It is from the heart that all proceeds. An evil heart gives forth all manner of evil (Math. xv., 18, 19), and a good heart gives forth that which is helpful, for out of the abundance of the heart the mouth speaketh (Math. xii., 34). The natural heart or carnal mind is enmity against God and nover can be made subject to Him (Hom. vill., 7), but God offers to give a new heart and a new spirit (Ezek. xxxvi., 26), or, in other words, anew with or a new creation (John iii., 5, 16: II Cor. v., 17), and this will send forth good words from the lips.

24. "Pleasant words are as an honey-tomb, sweet to the soul and health to the

24. "Pleasant words are as an honey-tomb, sweet to the soul and health to the bones." If we keen the words of the some, sweet to the soul and health to the bones." If we keep the works of God in us, they will by the Spirit be fitted in our lips as the Spirit may desire to use them (Prov. xxii., 18). The people wondered at the gracious words which proceeded out of the mouth of our Lord (Luke iv., 22), but they were the words of God who spoke through Him (John xii., 49). Him (John xii., 49).

Him (John xil., 49).

25. "There is a way that seemeth right unto the man, but the end thereof is the way of death." There is but one right way, and that is He who said, "I am the way." It is that is He who said, "I am the way." It is God's way of reaching us and our only way of reaching God. There is one other name given under heaven by which we can be saved (John xiv., 6; Aets iv., 12). Whatever may seem right to us, if the Lord Jesus is not the conter of it and the author of it, it is not of God, and therefore must be the way of death and not of life (I John ii., 15-17; v., 12).

26, "He that laboreth laboreth for him-self, for his mouth craveth it of him." What multitudes spend all their strength in getmultitudes spend all their strength in getting something for themselves, something to sat or drink or wear or enjoy! All this is folly. And one who could do it as perhaps no other mere man that ever fived tried it to the utmost, and his testimony is on record in these words, "Behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eec. ii., 11).

27. "An ungodiy man diggeth up evil, and in his lips there is as a burning fre." The margin says "a man of Belial," and the E. V. says "a worthless man." All such are servants of him who began the work of evil on the earth in the garden in Eden and whose constant business is to stir up strift.

whose constant business is to stir up strife and burnings. Happy are they who escape the everlasting burning where he is doomed o dweli (Isa. xxxiii., 14; Rev. xx., 10; xxi.,

28. "A forward man soweth strife, and a whisperer separateth chief friends." It seems to me more and more that if we were only familiar with the Bible the Spirit would bring to mind as we read what He has elsewhere said upon this or that topic, and thus we would have the best of commentaries, even the Spirit's own explanation of His own words. He now brings to mind Jas. ili., 14-16, "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish."

29. "A violent man enticeth his neighbor and leadeth him into the way that is not good." The devil and his followers are at this business unceasingly day and night, Sunday and weekday. Deceit and destruc-tion are his work, and there is nothing good in him. God is good and giveth Himself to each one who receives Jesus Christ His Son with the assurance that goodness and mercy shall follow us, and we shall find all His

The sinuar may prosper and live a long life on the earth, but there is nothing glorious about his life, for it is only a ripening for eternal torment. On the other hand, the white hairs of the righteous man are a crown of glory, for they point forward to an eternity of bliss and purity with Him whom John saw on Patmos having His head and His halrs white like wood, as white as snow (Rev. L. 14). There is a so the beautiful promise for such a one, "Even to your old age I am He, and even to hoary hairs will I carry you"

(isa. xlvi., 4).

32. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." He that is slow to anger appears this rife and is of great underanger appeaseth strife and is of great understanding (chapters xv., 18; xiv., 29). Anger,
wrath and mailce are of the flesh and of the
devil, but by the grace of God, having received Jesus Christ, and being thus born of
God, we may have victory over the besetling sins of our old nature. He saves us
from the wrath to come, but He is also able
to save us from ourselves (Math. 1., 21.) and
from our sins. It is for us to yield to Him
and cry, "Thine is the power" (I Chron.
xxix., 11).

Ixix., 11).

33. "The lot is east into the lap, but the whole disposing thereof is of the Lord." However things may seem to go at present the final disposition of everything is of the Lord. He permits the wicked to choose their own evil ways and continue in them and for a time to prosper. He also permits the righteous to be afflicted and suffer, but the end will declare His justice. It becomes us continually to say, "Just and true are Thy word." "Show me Thy ways, O Lord" (Eav. zv., 3; Ps. xxv., 4).—Lesson Helper.

# FULL OF PAITH.

Faith—that faith which has the closest possible connection with religion, which lies nearest its roots and embodies the most lies nearest its roots and embodies the most of its spirit—is best defined as the sense of the unseen. There is in it, as thus explained, no opposition to reason. For what reason is to do things demonstrable, faith is to things invisible. There is no antagonism between it and silence. For while we rightly look to science for the phenomena of the universe, we look, as justifiably, to faith for the facts of the soul. There is no confusion between it and theology. The latter is a science created by rouson. The former is an experience, one might almost say an instinct, guided by God. Some use former is an experience, one might almost say an instinct, guided by God. Some use this faculty; more refuse to use it. It grows by exercise. And one may have it so completely developed as to detect and recognize God in all His multifarious manifestations, so as indeed to find the whole earth filled with His glory. Such a one is himself filled with the Divine. To be full of faith is to be full of the Holy Ghost.

New Soldiers Monument-Longest Pastorate in the State.

The thirty-sixth anniversary of the pastorate of Rev. David H. Barron, D. D., was cele, brated in the First Presbyterian church at Hollidaysburg. Dr. Barron is entitled to the honor of being the oldest pastor in continuous service in Pennsylvania.

Farmers in the vicinity of Avondale are using an electric current to furnish power to run their threshing machines. Many barns have been destroyed by sparks from the steam engines, and it is thought by means of electricity this danger will be avoided.

An open air farmers institute was held at somerset Saturday, and attended by about 2,560 people. Food Inspector Moore said he had traced a large quantity of glucose into that county last year, and it all went out as Somerset pure maple syrup.

Thomas Brown started out from Benton for a spin to Jamison City. When within a mile of Jamison City he was precipitated over the mountain side, rolling to the base, where his body was found by a party of hosters. hunters.

ized by a man claiming to be the agent of the Stephens, Thompson Comany, of Pitts-burg, dealers in organs and parlor furniture. He secured a large sum of money,

A new postoffice has been established at Nihi, Westmoreland county, with William A. Irvin as postmaster, and at Steekman, Bedford county, with Barton L. Steekman as postmaster. postmister,

The grand jury in its report recommended the erection of a monument to Cambria county's soldiers in the civil war, and the polition is now in the hands of the commis-

ville, charged with the murder of Augustine Corina, an Italian, while the officer was trying to step a disturbance among the

An inconding set fire to a stable and : targe warehouse belonging to A. K. Luckey & Co., at Altoona. He was seen in the net but escaped. The warehouse was completly

mutted. The large stock barn of Thomas Stewart, of near clarksville, with a lot of hay and grain, was burned. Loss, \$4,000. The barn of James Brest, west of Sharpsville was also burned.

Bichard Scott, formerly of Pittsburg, siled in a hospital at New Castle, from blood polsening caused by tearing his thumb sail off white moving a barrel.

While Mrs. Anna Rush and her family were absent from their home near Beaver Falls thiswes entered the nonse and hauled away wagen load of goods.

Work will commence on arching the Brady tunnel on the Baltimore & Ohio railroad at Washington, which has lately been caving badly.

A Siav coal miner was killed by full of slate in the Chamound mines, near Browns-ville. He was a single man, and 35 years

The front of the handsome house of Levi Waller at Bloomsburg, was blown in by dynamite Saturday, The motive is unknown. The Rochester Tumbler Company and its employes are endavoring to affect a settle-ment of the pending wage dispute.

Isabelle, the 3-year-old daughter of Dr. R. P. Marshall, of Kitanning, was burned to death by her dress catching fire.

Diphtheria and typhoid fever are increas-ing at such a rate at Uniontown that the outrens are becoming alarmed.

large quantity of goods taken. Mrs. Mens Ammon, aged 60, was knocked own and run over by a carriago at Green-

Jacob Yanger, of Dunbar, was bitten on the arm by a copperhead snake, and ampu-tation may be necessary.

near Monongaletta, was destroyed by fire, causing a loss of \$2,500.

lifty men at work. The parts on the Danville asylum farm yere burned. Thirty-two cows were burn-d. Less, \$10,000.

Homer City, Indiana county, has forty-ve cases of dightheria, and several deaths have occurred.

Noah W. Heam is wanted at Bellefonte, charged with passing several forged checks and notes. The Grangers' half, near Dawson, was dedicated on caturday with imposing cere-

Charles Gould fell between two freigh cars at Greenville and was fatally injured.

A fall of slate in the unine at Van Meter, Saturday, fatally crushed steve Malloc. Louis Cerello, a miner at Miliwood, was crushed to death by a fall of slate.

# Prominent People.

Russell Sage, the New York tinancier, has just passed his eightieth birthday. est vegetable garden in Maine.

The Prince of Wales is a very late riser, it verges on noon when he leaves his

Winifred Dickson, a woman, has been apted examiner in surgery in the College of Dublin.

The eldest of the Grindelwald guides, Christian Almer, colebrated his notion wel-ding the other day by making the ascent of the Matterborn with his wife.

Miss Cordelia Sorabji, the Hindoo young woman who was recently admitted to the bar, has just succeeded in getting her first client acquitted of manslaughter in the Poo-

draw from usual evangelistic work and devote himself to furnishing the 750,000 prisoners in the United States with good literature, chiefly religious.

The Crown Princess of Denmark is six feet three in evening shoes. The Crown Princess Stephanic is little under six feet, though she is so beautifully proportioned that she does not appear inordinately tast.

interest in a commission to make a collec-tion of the popular songs and National bal-lads of Russia. M. Istomic, a well-known ethnographical authority, is conducting the inquiry. The new Canadian Cabinet, presided over

by the Hon. Wilfrid Laurier, is made up in an entirely novel manner, as it includes sev-eral of the Premiers of various Provinces who have resigned their portfolios to become

Photograph parties afford a new form of entertainment popular in the Maine com-salvation an I damnation. —Chicago Record, munities of the St. Croix Valley.

# KEYSTONE STATE NEWS CONDENSED. CCCCCCCCCCCCCC

BARNS BURNED.

C NEVER GRIPE

An open air farmers' institute was held at

John Vincene, an insane Italian, escaped from Beaver county home and in attempting to cross the river was drowned. The body was recovered two hours later. The finding of the coroner's jury was that it was an aceidental drowning

People of West Newton have been victim

Isaac Cook, a constable is in juil at Brook-

urned.

The store of Mrs. M. E. Poorman, at New Alexandria, was entered by burgiars and a

ville. She cannot recover.

The residence of James Black, at Elli Horn

The Peerless telnss Works at Eilwood City will start up with two hundred and

Mr. Sewall is distinguished as owning "the

Count Ito, the Japanese admiral and diplomat, was at one time a telegraph opera-

While visiting in Berlin, Li Hung Chang eceived 7000 letters which, it is said, will never be opened.

Mr. Dwight L. Moody will largely with-

The Emperor of Bussia is taking particular

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cording to tires, pedals, saddles, etc., 27 to 30 pounds.

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At a meeting of the McLeansberg (III.)
W. C. T. U., a short time ago, the topic,
"The cost of four classes of eider," was assumed to a speaker who related the following incident

"A few months are two love rode to a country store. One of them bought and drank four glasses of harmless older. Then they went to a country church, disturbed they went to a country church, disturised the congregation, who were holding a occas, and starting home, overtook others.

"The boy, only nincicen years old, who had drank the eider, began a quarret with another young man, and before the others-realized what was taking place had killed his companion, and he was the son of a widow. The boy, only nineteen years old, was sentenced to the penitentiary for twenty years. So two homes are made desolute by four glasses of eider.

"Not until the anguish of that widowed mother's heart as she sat listening for the bounding step of her toy and heard instead the tread of these who here her the lifeless

form of her boy, can be estimated, and we know the cost of four glasses of cider? "The boy murderer was sent to the pententiary from our town a few weeks ago, and yet we are, 'they say,' to have sale as uext year. Not if the W. C. T. U. can provent!"

WELL PARTED.

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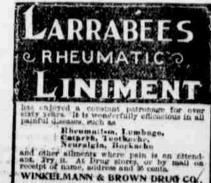
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