ton were often regulated by law in Two Roman laws, passed at 160 B. C., regulated the costs of ests at private houses, stating how sch was to be eaten, and forbidding fattening of fowls. Julius Caesar s very strict with regard to foods. dused to send his soldiers to confis te forbidden luxuries offered for sale the market-places, and to private ses to see that the legal dietary was soperly observed. These diet laws me remembering the gluttony of the

comans. Coming down to the Middle ges laws of Charles VI. of France ad of Edward III. of England decreed e diet of the French and English acading to their rank, both as to quality al quantity. The Parliament of Scotod in 1433 passed a similar law. In adition to these the laws regarding ess were particularly severe, and it curious to notice that some of the hglish sumptuary laws remained in ree, nominally, until about thirty-five

New Mineral Sabstance.

Manjak is a new mineral substance found in the Island of Barbadoes, hich is used as an intensifier of the ilainating power of coal gas. Its imerance to the electrician, however, in the fact that it possesses many the properties of an ideal insulator ar electric wires. It is of a black color. od has a high luster and a bright, conholdal fracture, resembling in appearnee newly broken pitch. It is found ery near and sometimes upon the sursee of the ground in seams varying on one foot to two feet in thickness, enging usually at an angle of about sty-five degrees, and in close proxulty to rocks. It is supposed to have on formed by the drying up and considation of petroleum ofl, which is and in abundance in the same localis and is often seen oozing out of the ound or floating down the streams. In mposition it is not unlike Trinidad ich the Utah "giloonite" and the letlan "albertit." The analysis of e best quality manjak is stated to be sture, 2.66; volatile organic matter, 85; non-volatile organic matter, 97; mineral matter, 0.18.

Safety Elevators.

an improved system has been adoptis respect to the new elevators for Library of Congress. They are it with a special view to safety, and addition to a safety catch are proled with what is termed the air cushthe latter not a real cushion, inasch as it is not soft, nor is it made d put in position, being formed only on the elevator is dropped to the om of the shaft, and thus all wear tear on the cushion is avoided. The ciple is very simple: At the botof the shaft is a well about thirteen t in depth, the sides of which are granged as to come at the top withthe sixteenth of an Inch of the side the elevator, this space gradually wing larger until there is a distance on inch and a balf between the eleand the shaft. When the elevator copped from the roof it pushes beit a quantity of air, and, dropping the well, the air is compressed, and, aping very slowly, allows the ele-or to settle easily.

Artificial Rubies.

lthough minute diamonds can be e with the aid of the electric fure, none large enough to be employed welry have yet been produced. But es of large size, and as fine in color appearance as the best natural that one is. have been made. A certain had of detecting artificial rubies is xamination with a microscope. The ural gem is always filled with mincracks, invisible to the naked eye, perfectly discernible with a high mifying power. The artificial ruby no cracks, but, on the other hand, lied with minute bubbles, or gas

Lions Affected by Weather.

peculiarity noticed by the keepera at the Zoo is that bad weather afs lions just as it does human be-A rainy day will make them limp listless, and a glimpse of sunshine es them happy as crickets. Bad ther, however, does not prevent remembering when meal time is and, and they are as restless as ng kittens till their food is forth-

permanently cured. No fits or nervous-der first day's use of Dr. Kline's Great Restorer. \$2 trial bottle and treatise free H. KLINE, Ltd., \$31 Arch St. Phils., Pa.

a's Cure is the medicine to break up ren's Coughs and Colds.—Mrs. M. G. r. Sprague, Wash., March 8, 1804.

Shake Into Your Shoes

**Shake Into Your Shoos

's Foot-Ease, a powder for the feet. It
painful, swollen, smarting feet, and inly takes the sting out of corns and bunIt's the greatest comfort discovery of
gr. Allen's Foot-Ease makes tight-fittor new shoes feel easy. It is a certain
for sweating, callous and hot, tired, achst. Try it to-day. Sold by all druggists
los stores. By mail for 25c, in stamps,
package FREE. Address, Allen S. OlmLe Roy, N. Y.

hacter F. D. Loomis, Detroit, Mich., The effect of Hall's Catarrh Cure is rful. Write him about it. Sold by ista 75c.

SCROFULA CURED

d's Sarsaparilla Just Was Needed.

have taken Hood's Sarsaparilla for troubles and it has given me relief. it drives away that tired feeling and t what is needed when the system down, I gladly recommend Hood's." In A. Barna, Little Uties, New York.

ood's Sarsa-1-in fact the One True Blood Purifier.



The foods of the various classes of a DR. THANGE'S SUNDAY SERMON

AN ELOQUENT DISCOURSE.

Eloquent Exposition of the Way Saul Won a Flock and Lost a Kingdom-Impres-sive Lessons Drawn From an Old Bible Story-The Utter Futility of Fraud.

TEXT: "And Samuel said, What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear?"—I Samuel xv., 14.

The Amalekites thought they had con-quered God and that he would not carry into execution his threats against them. They had murdered the Israelites in battle and out of battle and left no outrage un-tried. For four hundred years this had tried. For four hundred years this had been going on, and they say, "God either dare not punish us or he has forgotten to do so." Let us see. Samuel, God's prophet, tells Saul to go down and slay all the Amalekites, not leaving one of them alive; also to destroy all the beasts in their possession—ox, sheep, camel and ass. Hark, I hear the tread of 210,000 men, with monstrous Saul at their head, ablaze with monstrous Saul at their head, ablaze with armor, his shield dangling at his side, holding in his hand a spear, at the waving of which the great host marched or halted. I see smoke curling against the sky. Now there is a thick cloud of it, and now I see the whole dity size for a challent. the whole city rising in a chariot of smoke behind steeds of fire. It is Saul that set the city ablaze. The Amalekites and Israelites meet; the trumpets of battle blow peal on peal, and there is a death hush. Then there is a signal waved, swords cut and hack, javelins ring on shields, arms fall from trunks and heads roll into the dust. Gash after gash, the frenzied yell, the gurgling of throttled throats, the cry of pain, the laugh of revenge, the curse hissed between clinched teeth—an army's death groan. Stacks of dead on all sides, with eyes unshut and mouths yet grinning ven-geance. Huzza for the Israelites! Two hundred and ten thousand men wave their

hundred and ten thousand men wave their plumes and clap their shields, for the Lord God hath given them the victory.

Yet that victorious army of Israel is conquered by sheep and oxen. God, through the prophet Samuel, told Saul to slay all the Amalekites and to slay all the beasts in their possession, but Saul, thinking he knows more than God, saves Agag, the Amalekitish king, and five drove of sheep and a herd of oxen that he cannot bear to kill. Saul drives the sheep and oxen down kill. Saul drives the sheep and oxen down toward home. He has no idea that Samuel. the prophet, will find out that he has saved these sheep and oxen for himself. Samuel comes and asks Saul the news from the battle. Saul puts on a solemn face, for there is no one who can look more solemn than your genuine hypocrite, and he says, "I have fulfilled the command of the Lord." Samuel listens, and he hears the "I have fulfilled the command of the Lord." Samuel listens, and he hears the drove of sheep a little way off. Saul had no idea that the prophet's ear would be so acute. Samuel says to Saul, "If you have done as God told you and slain all the Amalekites and all the beast in their possession, what meaneth the bleating of the session, what meaners had be lowing of the sheep in mine cars and the lowing of the oxen that I hear?" Ah, one would have thought that blushes would have con-sumed the cheek of Saul. No. no! Hesays the army—not himself, of course, but the the army—not himself, of course, but the army—had saved the sheep and oxen for sacrifice, and then they thought it would be too bad anyhow to kill Agag, the Amalekitish king. Samuel takes the sword, and he slashes Agag to pieces, and then he takes the skirt of his coat in true oriental style and rends it in twain, as much as to say, "You, Saul, just like that, shall be torn away from your empire and torn away from your throne," In other words, let all the nations of the earth hear the story the nations of the earth hear the story that Saul, by disobeying God, won a flock of sheep, but lost a kingdom.

I learn from this subject that God will

expose hypocrisy. Here Saul pretends he has fulfilled the divine commission by slay-ing all the beasts belonging to the Amalekites, and yet at the very moment he is telling the story and practicing the delu-

sion the secret comes out, and the sheep bleat and the oxen bellow.

A hypocrite is one who pretends to be what he is not or to do what he does not. Saul was only a type of a class. The modern hypocrite looks awfully solemn, whines when he prays and during his public dewhen he prays and during his public de-votion shows a great deal of the white of his eyes. He never laughs, or, if he does laugh, he seems sorry for it afterward, as though he had committed some great indiscretion. The first time he gets a chance discretion. The first time he gets a chance he prays twenty minutes in public, and when he exhorts he seems to imply that all the race are sinners, with one exception, his modesty forbidding the stating who that one is. There are a great many churches that have two or three ecclesiasti-

cal Uriah Heeps.

When the fox begins to pray, look out for your chickens. The more genuine religion a man has the more comfortable he will be, but you may know a religious impostor by the fact that he prides himself on being uncomfortable. A man of that kind is of immense damage to the church of being uncomfortable. A man of that kind is of immense damage to the church of Christ. A ship may outride a hundred storms, and yet a handful of worms in the planks may sink it to the bottom. The church of God is not so much in danger of the cyclones of trouble and persecution that come upon it as of the vermin of hypocrisy that infest it. Wolves are of no danger to the fold of God unless they look like sheep. Arnold was of more damage to the army than Cornwallis and his hosts. Oh, we cannot deceive God with a church certificate! He sees behind the curtain as well as before the curtain. He sees everything inside out. A man may through policy hide his real character, but God will after awhile tear open the whited sepulcher and expose the purefaction. Sunday faces cannot save him. Long prayers cannot save him. Psalm singing and churchgoing cannot save him. God will expose him just as thoroughly as though He branded upon his forehead the word "Hypocrite." He may think he has been successful in the deception, but at the most unfortunate moment the sheep will bleat and the oxen will bellow.

One of the cruel bishops of olden time was going to excommunicate one of the martyrs.

One of the cruel bishops of olden time was going to excommunicate one of the martyrs, and he began in the usual form—"In the name of God, amen." "Stop," says the martyr. "Don't say in the name of God!" Yet how many outrages are practiced un-der the garb of religion and sanctity. When in synods and conferences ministers of the gospel are about to say something unbroth-erly and unkind about a member, they almost always begin by being tremendously plous, the venom of their assault corresponding to the heavenly flavor of the pre-lude. Standing there, you would think they were ready to goright up into glory and that nothing kept them down but the weight of their boots and overcoat, when suddenly the sheep bleat and the oxen bel-low.

low.

Oh, my dear friends, let us cultivate simplicity of Christian character! Jesus Christ said: "Unless you become as this little child you cannot enter the kingdom of God." We may play hypocrite successfully now, but the Lord God will after while average your true character. You awhile expose your true character. You must know the incident mentioned in the history of Ottacas, who was asked to kneel in the presence of Bandolphus I., and when before him he refused to do it, but after a before him he refused to do it, but after a while he agreed to come in private when there was nobody in the king's tent. and then he would kneel down before him and worship, but the servants of the king had arranged it so that by drawing a cord the tent would suddenly drop. Ottacas after a while came in, and supposing he was in entire privacy knelt before Randolphus. The servants pulled the cord, the was in entire privacy knelt before Randolphus. The servants pulled the cord, the tent dropped, and two armies surrounding looked down on Ottacas kneeling before Randolphus. If we were really kneeling to the world while we profess to be lowly subjects of Jesus Christ, the tent has already dropped and all the hosts of heaven are gazing upon our hypocrisy. God's universe is a very public place, and you cannot hide hypocrisy in it.

I learn further from this subject how natural it is to try to put off our sins on other people. Saul was charged with disobeying God. The man says it was not he; he did not save the sheep; the army did it—trying to throw it off on the shoulders of other people. Human nature is the same in all ages. Adam, confronted with his sin, said, "The woman tempted me, and I did eat." And the woman charged it upon the serpent, and if the serpent could have spoken it would have charged it upon the devil. I suppose that the real state of the case was that Eve was eating the apple and that Adam saw it and begged and coaxed until he got a piece of it. I suppose that Adam was just as much to blame as Eve was. You cannot throw off the responsibility of You cannot throw off the responsibility of any sin upon the shoulders of other people.

Here is a young man who says: "I know I am doing wrong, but I have not had any chance. I had a father who despised God and a mother who was a disciple of godless fashion. I am not to blame for my sins; it is my bringing up. Oh, no; that young man has been out in the world long enough to see what is right and to see what is wrong, and in the great day of eternity he cannot throw his sins upon his father or mother, but will have to stand for himself and answer before God Ven bears here here to the control of the seed of the control of the c swer before God. You have had a con-science, you have had a Bible and the influ-ence of the Holy Spirit. Stand for yourself

or fall for yourself.

Here is a business man. He says, "I Here is a business man. He says, "I know I don't do exactly right in trade, but all the dry goods men do it and all the hardware men do this, and I am not responsible." You cannot throw off your sin upon the shoulders of other merchants. God will hold you responsible for what you do and them responsible for what they do. I want to quote one passage of Seriety of the contract of the same to go want to quote one passage of Scripture for you—I think it is in Proverbs—"If thou be wise, thou shalt be wise for thyself, but if thou scornest thou alone shalt bear it."

I learn further from this subject what God meant by extermination. Saul was told to slay all the Amalekites and the beasts in their possession. He saves Agag, the Amalekite king, and some of the sheep and oxen. God chastises him for it. God will not stay in the soul that is half His and half the devil's. There may be more sins in our souls than there were Amalekites. We must kill them. Woo unto us if we spare Agag. Here is a Christian. He says: "I will drive out all the tian. He says: "I will drive out all the Amalekites of sin from my heart. Here is jealousy—down goes that Amalekite. Here is backbiting—down goes that Amalekite." and what slaughter he makes among his sins, striking right and left! What is that out yonder, lifting up his head? It is Agag—it is worldliness. It is an old sin he cannot bear to strike down. It is a darling transgression he cannot afford to sacrifice. Oh, my brethren, I appeal for entire consetransgression he cannot afford to sacrifice.
Oh, my brethren, I appeal for entire consecration. Some of the Presbyterians call
it the "higher life." The Methodists,
I believe, call it "perfection." I do not
care what you call it, "without holiness no
man shall see the Lord." I know men who
are living with their soul in perpetual commanion with Christ and development of the conare living with their soul in personal day are munion with Christ and day by day are malling within sight of heaven. How do I walking within sight of heaven. How do I know? They tell me so. I believe them. They would not lie about it. Why cannot we all have this consecration? Why slay some of the sins in our soul and leave others to bleat and bellow for our exposure and condemnation? Christ will not stay in the same house with Agag. You must give up Agag or give up Christ. Jesus says: up Agag or give up Christ. Jesus says:
"All of that heart or none." Saul slow the
poorest of the sheep and the meanest of
the oxen and kept some of the finest and the fattest, and there are Christians who have slain the most unpopular of their transgressions and saved those which are most respectable. It will not do. Eternal war against all the Amalekites—no mercy

war against all the Amalekites—no mercy for Agag!

I learn further from this subject that it is vain to try to defraud God. Here Saul thought he had cheated God out of those sheep and oxen, but he lost his crown, he lost his empire. You cannot cheat God out of a single cent, Here is a man who has made \$10,000 in fraud, Before he dies every dollar of it will be gone, or it will give him violent unrest. Here is a Christian who has been largely prospered. He tian who has been largely prospered. He has not given to God the proportion that is due in charities and benevolences. God comes to the reckoning, and he takes it all away from you. How often it has been that Christian men have had a large estate and it is gone. The Lord God came into the counting room and said: "I have allowed you to have all this property for ten, fifteen or twenty years, and you have not done justice to my poor children. When the beggar called upon you, you hounded your steps: dren appealed to you for help, you had no mercy. I only asked for so much or so much, but you did not give it to me, and now I will take it all."

God asks of us one-seventh of our time in

the way of Sabbath. Do you suppose we can get an hour of that time successfully away from its true object? No.no. God has demanded one-seventh of your time. If you take one hour of that time that is to be devoted to God's service and instead of keeping his Sabbath use it for the purpose of writing up your accounts or making worldly gains, God will get that hour from of writing up your accounts or making worldly gains. God will get that hour from you in some unexpected way. God says to Jonah. "You go to Nineveh." He says: "No, I won't. I'll go to Tarshish." He starts for Tarshish. The sea raves, the winds blow and the ship rocks. Come, ye whales, and take this passenger for Tarshish! No man ever gets to Tarshish whom God tells to go to Nineveh. The sea would not carry him; it is God's sea. The winds would not waft him; they are God's winds. Let a man attempt to do that which God forbids him to do or to go into a place where God tells him not to go, the natural world as well as God is against him. The lightnings are ready to strike him, the fires to burn him, the sun to smite him, the waters to drown him, and the earth to swallow him. Those whose princely robes are woven out of heartstrings, those whose fine houses are built out of skulls, those whose springing fountains are the tears of oppressed nations, have they successfully cheated God?

The last day will demonstrate. It will be found out on that day that God vindicated not only his goodness and His mercy, but His power to take care of His own rights and the rights of His church and the rights of His oppressed children. Come, ye martyred dead, awake and come up from the

of His oppressed children. Come, ye mar tyred dead, awake and come up from the dungeons where folded darkness hearse tyred dead, awake and come up from the dungeons where folded darkness hearsed you and the chains like cankers peeled loose the skin and wore off the flesh and rattled on the narrowless bones. Come, ye martyred dead, from the stakes where you were burned, where the arm uplifted for mercy fell into the ashes and the cry of pain was drowned in the snapping of the flame and the howling of the mob; from valleys of Piedmont and Smithfield market and London Tower and the highlands of Scotland. Gather in great procession and together clap your bony hands, and together clap your bony hands, and together stamp your moldy feet and let the chains that bound you to dungeons all clank at once and gather all the flames that burned you in one uplifted arm of fire and plead for a judgment. Gather all the tears ye ever wept into a lake and gather all the sighs ye ever breathed into a tempest until the heaven piercing chain clank and the tempest sigh and the thunder groan announce to earth and hell and heaven a judgment. Oh, on that day God will vindicate the cause of the troubled and the oppressed! It will be seen in that day that though we may laye robbed our felthe oppressed! It will be seen in that day that though we may have robbed our fellows, we never have successfully robbed God.

God.

My Christian friends, as you go out into the world exhibit an open hearted Christian frankness. Do not be hypocritical in anything. You are never safe if you are. At the most inopportune moment the sheep will bleat and the oxen bellow. Drive out the last Amalekite of sin from your soul. Have no mereyon Agag. Down with your sins, down with your pride, down with your worldliness. I know you cannot achieve this work by your own arm, but almighty grace is sufficient—that which saved Joseph in the pit, that which delivered Daniel in the den, that which shielded Shadrach in the fire, that which cheered Paul in the shipwreck.

CONGRESSIONAL.

July 5. In the Senate the stamp July 5. In the Senate the stamp amendment, as agreed to, fixes the following rates on bonds, etc.: "Bonds, debentures or certificates of indebtedness issued after September 15, 1897, by any association, company or corporation, on each hundred dollars of face value or fraction thereof, 5 cents, and on each original issue, whether an organization or reorganization of certificants." ganization or reorganization, of certifi-cates of stock by any such association, company or corporation, on each hun-dred dollars of face value or fraction thereof, 5 cents; and on all transfers of shares or certificates of stock in any association, company or corporation, on each hundred dollars of face value or fraction thereof, 2 cents." Exemptions from the stamp tax are made in the case of State, county and municipal bonds, and the stocks and bonds of co-

bonds, and the stocks and bonds of co-operative building associations.

July 6. Without any preliminary business the Senate proceeded with the consideration of the tariff bill. Mr.

Bacon made a personal explanation of his vote yesterday for Mr. Milla's amendment to impose a tax of 5 per cent. on all manufactured products. He had, he said, given the amendment his had, he said, given the amendment his vote without due deliberation. If the imposition of such a tax could be confined to the sugar trust and other gi-gantic concerns existing in open vio-lation of the law, it would, upon medi-tation, commend itself to his judgment, but as it would touch every village and but as it would touch every village and hamlet in the land, and lay its hand upon the most humble, he frankly avowed his regret for the vote cast yes-

Mr. Bate then took the floor and de Mr. Bate then took the hoof and livered a set speech against the bill. July 7. The tariff bill was taken up and some slight changes were made at the suggestion of Mr. Allison. The at the suggestion of Mr. Allison. The committee amendment to put a duty of ten cents a pound on tea, which had not heretofore been formally acted on, was disagreed to. Mr. Allison moved to strike out paragraph 551, putting raw hide cuttings and all other glue stock on the free list, which was done. Mr. Stewart, of Nevada, offered an amendment for purchase and retirement of U. S. bonds, with any surplus in the treasury over and above the reserve of a hundred millions. He said serve of a hundred millions. He said that there was now and had been for a year and a half \$240,000,000 of idle money in the treasury, entailing a loss of between \$9,000,000 and \$10,000,000 a year interest. That certainly was bad financiering, and it produced an un-healthy contraction of the circulating

medium.

July 8. The session of the senate was uneventful, the deficiency appropriation bill being considered. Among its provisions is one accepting the invitation of France to participate in the Paris exposition of 1900. The bill was not completed up to the time of adjournment. During the day Mr. Berry (Ark.) offered a resolution requiring the president to demand of Spain the release of Ona Melton, one of the Competitor prisoners. The resolution was referred to the committee on foreign

A new committee amendment was agreed to, the appropriation bill ap-propriating \$6,000 in full indemnity to the heirs of three Italians lynched in Louisiana in 1896, as was also one ap-propriating to the widow of the late Representative Cooke, of Illinois, \$5,-

Mr. Butler (N. C.) offered an amendment limiting the cost of armor plate for new battleships to \$300 per ton, and providing for a government armor plant if private bids were not within

\$300. The amendment went over.
July 12. In the senate the general deficiency appropriation bill was taken up, the question being on a point of order against an amendment offered by Mr. Foraker, of Ohio, for the payment of findings of the court of claims under the Bowman act. Mr. Hale took the ground that these were private claims, and not in order as an amendment to an appropriation bill. After discussion Vice President Hobart sustained the point of order, and the amendment

MARKETS.

PITTSBURG.				
	276			
Grain, Flour and Fe				- 111
WHEAT—No. 1 red	•	79%	E.	80
No 2 red		77		73
CORN-No. 2 yellow, ear		31		32
No. 2 yellow, shelled		30		31
Mixed ear		29		30
DATS-No. 1 white		26		27
No. 2 white		24		20
BYE-No. 1		42		41
FLOUR-Winter patents	4	60	4	70
Fancy straight winter	4	30	4	40
Rye flour	•	65	- 12	75
HAY-No. 1 timothy			11	
Mixed clover, No. 1		50		00
Hay, from wagons		00	13	00
FEED-No. 1 White Md., ton		00	12	
Brown middlings		50		75
Bran, bulk		00		50
BTRAW-Wheat		50		75
Oat		50		71
BEEDS-Clover, 60 lbs		7500		OU
Timothy, prime		45		115
Blue Grass		75		00
Ditte (Mass		***	•	00
Dairy Products.				
BUTTER-Eigin Creamery		160		17
Fancy creamery		16		17
Fancy country roll		8		9
an experience of the second se		1725		- 2

CHEESE—Ohio, new New York, new		7		
Fruits and Vegetable				
BEANS-Hand-picked, 7 bu		90		9
POTATOES-In car, bu		30		3
CABBAGE-Home grown, bbt.	1	50	1	6
ONIONS-per sack	1	25	1	5
	_		_	-

CHICKENS, 7 pair	50@ 12	16
		- 10
CINCINNATI.		
FLOUR \$	3 7500	4 0
WHEAT-No. 2 red	1	7
RYE-No. 2	- 1	3
CORN-Mixed	100	2
OATS	20	2
EGGS	7	3
BUTTER-Ohio creamery	12	1
PHILADELPHIA.		
FLOUR	4 1560	4 3
WHEAT-No. 2red	-0.00	7
CORN-No. 2 mixed	28	29
CLATTIC N. C. w. L. C.	40.46	200

	CORN-No. 2 mixed.	28	29
	OATS-No. 2 white	25	26
	BUTTER-Creamery, extra		15
	EGGS-Pa. firsts		11
d	NEW YORK.		
	FLOUR-Patents 4	30@	4 65
ı	WHEAT-No. 2 red	***	76
1	CORN-No. 2	**	30
١	OATS-White Western	**	22
Ì	BUTTER-Creamery		15
١	EGGS-State of Penn		11

LIVE STUCK. CENTRAL STOCK TARDS, EAST LIBERTY, PA. CATTLE.

Prime, 1,300 to 1,400 lbs...... 8 4 90@ 5 00 Good, 1,200 to 1,300 lbs...... 4 65 4 75 Tidy, 1,000 to 1,150 lbs...... 4 50 4 60 Fair light steers, 900 to 1000 lbs. 4 00 4 20 Common, 700 to 900 lbs..... 3 50 3 75 HOOS. Medium..... 3 55 3 60 Prime, 95 to 105 lbs, wethers...\$ 4 00@ 4 10 Prime, 35 to 105 lbs, wethers \$ 4 00@ 4 10 Good, 85 to 90 lbs. \$ 75 3 90 Fair, 70 to 80 lbs. \$ 25 8 60 Common. \$ 25 8 60 Zulls. \$ 1 00 2 00 Choice lambs. \$ 4 50 4 85 Fair to good lambs. \$ 4 03 4 30 Yeal cas, es. \$ 6 00 6 75

Will Buy Their Machines of Us. Three representatives of the Russian overnment who have been sent to this country to study farming, forestry and cattle raising problems in America are now in Chicago, "It is our intention to abandon the machinery now used by us," said one, "and buy our implements exclusively from America."

When a man first appears without his mustache, he has a sort of immodest look, as if he had left some of his clothes off.

Say nothing: It is the only way to avoid being misquoted.

Try Grain-O! Try Grain-O! Ask your grocer to-day to show you a package of Grain-O, the new food drink that takes the place of coffee. The children may drink it without injury as well as the adult. All who try it like it. Grain-O has that rich seal brown of Mocha or Java, but it is made from pure grains, and the most delicate stomach receives it without distress. One-quarter the price of coffee. 15 cts. and 25 cts. por package. Sold by all grocers. Sold by all grocers.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reducing inflamma-tion, allays pain, cures wind colic. Sc.a bottle.

How Old are You?

\$@@@@@@@@@@@@@

You need not answer the question, madam. for in your case age is not counted by years. It will always be true that "a woman is as old as she looks." Nothing sets the seal of age so deeply upon woman's beauty as gray hair. It is natural, therefore, that every woman is anxious to preserve her hair in all its original abundance and beauty; or, that being denied the crowning gift of beautiful hair, she longs to possess it. Nothing is easier than to attain to this gift or to preserve it, if already possessed. Ayer's Hair Vigor restores gray or faded hair to its original color. It does this by simply aiding nature, by supplying the nutrition necessary to health and growth. There is no better preparation for the hair

AYER'S HAIR VIGOR.

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LEADS THE WORLD.

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