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re are thousands of people who have eured of nervous trouble, scrotula rheumatism, dyspepsia, catarrh and diseases by purifying their blood Hood's Sarsaparilla. This great ine will do the same good work for you will give it the opportunity. tone up your system, create an apand give sweet, refreshing sleep.

d's Pills are the only pills to take

readers of this paper will be pleased to that there is at least one dreaded dismat science has been able to cure in all are, and that is Catarrh. Hall's Catarrh is the only positive cure now known to dical fraternity. Catarrh being a condinal disease, requires a constitutional sent. Hall's Catarrh Cure is taken interacting directly upon the blood and musurfaces of the system, thereby destroyer foundation of the disease, and giving attent strength by building up the conson and assisting nature in doing its. The proprietors have so much faith in this powers that they offer One Hunplellars for any case that it fails to cure, for list of testimonials. Address

F. J. Chenger & Co., Toledo, O. the Druggists, 75c.

The Family Pills are the best.

Baltimore Sun is authority for the cent that probably the oldest station in the country in point of service is A. Gary, the Postmaster General of lited States. He was appointed agent from, Howard county, Md., on the B. Sallroad, some 44 years ago, and his still appears on the pay-rolls of the say. The two next oldest B. & O. agents of the country, and the country, and the country, and the country, and the country have each been in the service s. The B. & O. has also, in actual services, the country have each been in the service s. The B. & O. has also, in actual services are conductor, Capt. Harry who has run trains between Baltimore imberland for 47 years.

eted with sore eyes use Dr. Isaac Thomp-tro-water. Druggists sell at 25c. per bottle.

#### SSING OF THE MUSTANG. Horses Are No Longer of Any Value.

wild horse of Texas has become of the greatest nuisances within krder of the Lone Star State. Not and with its own freedom the wild has adopted the tactics of the be and of the Sloux and stamits brethren. Novelists have t us to believe that the wild musis emblematic of freedom pure soble. The Texas ranchman re-

the last decade the droves of that run, in Texas have been in increasing in number and the care of the spirits above us a music as complete as it is tremendous.

I propose to speak about sacred music, first showing you its importance and then stating some of the obstacles to its advancement. the last decade the droves of that run in Texas have been to catch these animals to sell.

weet that all his brethern in gans, inclosure of the ranchman, inthe cow ponies to brave the terjumping a barbwire fence and chances on clearing the sides of ral. The result is that the stocknless one of the riders stops on is likely to wake up in the mornfind his herd stampeded.

is the round-up the first thing logiers know a thunder of hoofs from the prairie, a shrill neighich the herd answers in equally ites. The hoof beats sound and nearer, the herd grows ad more excited and uneasy, hally the wild mustangs dash hingle with the cow ponies and ment more all are off for some one knows where. The ts, or herders, will be fortu-deed, if they can control their finals and avoid being forced athe stampede.

### dson's Famous Order. Alfred T. Mahan contributes

entury an article on "Nelson Ar." Concerning Nelson's faer, Captain Mahan says: Afting to the deck, Nelson asked of whether he did not think ignal was needed. The cap-ed that he thought every one perfectly what was expect-After musing a while, Nel-Suppose we telegraph that spects every man to do his The officer to whom the reread better, "England exthe fleet, or, for the matter the country, the change sige for no two names were closely identified than those and Nelson; but the latter it eagerly, and at 11:30 the th has achieved world-wide tw from the Victory's mastwas received with a shout



### OR THINNES SUNDAY SERMON

AN ELOQUENT DISCOURSE

Sacred Music, Its Importance, Power and Initiaence in the Cause of Christian-ity—A Singing Church Is a Success-ful Church—Obstacles to Overcome.

TEXT: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord."—Chronicles v.,

and thanking the Lord."—Chronicles v., 18.

The temple was done. It was the very chorus of all magnificence and pomp. Splendor crowded against splendor. It was the diamond necklace of the earth. From the huge pillars crowned with leaves and flowers and rows of pomegranate wrought out in burnished metal down even to the tongs and snuffers made out of pure gold, everything was as complete as the God directed architect could make it. It seemed as if a vision from heaven had alighted on the mountains. The day for dedication came. Tradition says that there were in and around about the temple on that day 200,000 silver trumpets, 40,000 harps, 40,000 timbrels and 200,000 singers, so that all modern demonstrations at Dusseldorf or Boston seem nothing compared with that. As this great sound surged up amid the precious stones of the temple it must have seemed like the river of life dashing against the amethyst of the wall of heaven. The sound arose, and God, as if to show that He was well pleased with the music which His children make in all ages, dropped into the midst of the temple a cloud of glory so overpowering that the officiating priests were obliged to stop in the midst of the services.

There has been much discussion as to where music was born. I think that at the beginning, "when the morning stars sang together and all the sons of God shouted

where music was born. I think that at the beginning, "when the morning stars sang together and all the sons of God shouted for joy," the earth heard the eeho. The cloud on which the angels stood to celebrate the creation was the birthplace of song. The stars that glitter at night are only so many keys of celestial pearl on which God's fingers play the music of the spheres. Inanimate nature is full of God's stringed and wind instruments, Slience itself—perfect silence—is only a musical rest in God's great anthem of worship. Wind among the leaves, insect humming in the summer air, the rush of billow upon beach, the ocean far out sounding its everlasting psalm, the bobolink on the edge of the forest, the quait whistling up from the the forest, the quail whistling up from the grass, are music. While visiting Blackwell's Island I heard, coming from a window of the lunatic asylum, a very sweet song. It was sung by one who had lost her reason. and I have come to believe that even the deranged and disordered elements of na-ture would make music to our ears if we only had acuteness enough to listen. I suppose that even the sounds in nature that are discordant and repulsive make harmony in God's ear. You know that you may come so near to an orchestra that the him as an emissary of the evil sounds are painful instead of pleasurable, and I think that we stand so near devastating storm and frightful whirlwind we can

stating some of the obstacles to its advance—
ment.

I draw the first argument for the importance of sacred music from the fact that
God commanded it. Through Paul he tells
us to admonish one another in psalms and
hymns and spiritual songs. Through David
he cries out, "Sing ye to God, all ye kingdoms of the earth." And there 'are himdreds of other passages I might name, proving that can only be likened to a
give he was a treasure. Well
sed, a cow pony could be ridden
fes in a single day and come out
tencounter with fatigue with flylots.

wild horse, however—that same
i which the 10-cent novelist desas the "fiery untamed steed"—
the the sweets of freedom are so
tween that all his brethern in
the should share them. With this

draw the first argument for the importance of sacred music from the fact that
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he cries out, "Sing ye to God, all ye kingdoms of the earth." And there 'are himdreds of other passages I might name, proving that it is as much a man's duty to sing
as it is his duty to pray. Indeed I think
there are more commands in the Bible to
sing than there are to pray. God not only
asks for the human voice, but for the instruments of music. He asks for the church
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the harp and the trumpet and
is the harp and the trumpet and
i

te should share them. With this ance of this exercise from the impressive ness of the exercise. You know something ness of the exercise. of what secular music has achieved. You know it has made its impression upon governments, upon laws, upon literature upon whole generations. One inspiring national air is worth 30,000 men as a standing army. There comes a time in the battle when one bugle is worth 1000 muskets. In the earlier part of our Civil War the Government proposed to economize in bands of music, and many of them were sent home, but the gen-erals in the army sent word to Washington: "You are making a very great mistake. We are falling back and failing back. We have not enough music." I have to tell you that no nation or church can afford to severely

economize in music.

Why should we rob the programmes of worldly gayety when we have so many appropriate songs and tunes composed in our own day, as well as that magnificent inheritance of church psalmody which has come down fragrant with the devotions of other generations-tunes no more worn out than when our greatgrandfathers climbed up on them from the church pew to glory? Dear old souls, how they used to sing! And in those days there were certain tunes married to certain hymns, and they have lived in peace a great while, these two old peo-ple, and we have no right to divorce them. Born as we have been amid this great wealth of church music, augmented by the eompositions of artists in our day, we ought not to be tempted out of the sphere of Christian harmony and try to seek uncon-secrated sounds. It is absurd for a million-nize to steel

aire to steal.

Many of you are illustrations of what a sacred song can do. Through it you were brought into the kingdom of Jesus Christ. You stood out against the warning and ar gument of the pulpit, but when, in the sweet words of Charles Wesley or John Newton or Toplady, the love of Jesus was sung to your soul, then you surrendered as an armed castle that could not be taken by a host lifts its window to listen to a harp's thrill.

made suggested whether it tread better the description of the suggested whether it tread better the description of the suggested whether it tread better the suggested whether the suggested whether the suggested whether the suggested whether it tread better the suggested whether the suggested whe give him the consolations of the gospel.

The man turned over on his pillow and said, "Don't talk to me about religion."

Then the minister began to sing a familiar hymn that was composed by David Dickenson, beginning with the words:

### Oh, mother dear, Jerusalem, When shall I come to thee?

He sang it to the tune of "Dundee," and He sang it to the tune of "Dundee," and everybody in Scotland knows that, and as he began to sing the dying soldier turned over on his pillow and said to the minister, "Where did you learn that?" "Why," replied the minister, "my mother taught me that." "So did mine," said the dying soldier, and the very foundation of his heart was upturned, and then and there he yielded himself to Christ. Oh, it has an irresistible power! Luther's sermons have been forgotten, but his "Judgment Hymn" sings on through the ages and will keep on singing until the blast of the archangel's trumpet shall bring about that very day which pet shall bring about that very day which the hymn celebrates. I would to God that you would take these songs of salvation as you would take these songs of salvation as messages from heaven, for just as certainly as the birds brought food to Elijah by the brook Cherith so these winged harmonies, God sent are flying to your soul with the bread of life. Open your mouth and take it, O hungry Elijah!

I have also noticed the power of sacred song to soothe perturbation. You may have come in here with a great many worriments and anxieties, yet perhaps in the singing of the first hymn you lost them all.

You have read in the Bible of Saul, and how he was sad and angry and how the boy David came in and played the evil spirit out of him. A Spanish king was melancholy. The windows were all closed. He sat in the darkness. Nothing could bring him forth until Francli came and discoursed music for three or four days to him. On the fourth day he looked up and wept and rejoleed, and the windows were thrown open and that which all the splendors of the court could not do the power of song accomplished. If you have anxieties and worriments, try this heavenly charm upon them. Do not sit down on the bank of the hymn, but plunge in, that the devil of care may be brought out of you. It also arouses to action. Do you not know that a singing church is always a triumphant church? If a congregation is silent during the exercise, or partially slient, it is the silence of death. If when the hymn is given out you hear the faint hum of here and there a father and mother in Israel, while the vast majority are silent, that minister of Christ who is presiding needs to have a very strong constitution if he does not get the chills. He needs not only the grace of God, but nerves like whalebone. It is amazing how some people with voice enough to discharge all their duties in the world, when they come into the house of God have no voice to discharge this duty. I really believe that if the church of Christ could rise up and sing as it ought to sing, where we have 100 souls brought into the king-

volce to discharge this duty. I really believe that if the church of Christ could
rise up and sing as it ought to sing, where
we have 100 souls brought into the kingdom of Christ there would be 1000. How
was it in olden time? Cajetan said,
"Luther conquered us by his songs."

But I must now speak of some of the
obstacles in the way of the advancement of
this sacred music, and the first is that it
has been impressed into the service of satan.
I am far from believing that music ought
always to be positively religious. Refined
art has opened places where music has
been secularized, and lawfully so. The
drawing room, the concert, by the gratification of pure taste and the improvement
of talent, have become very forces in the
advancement of our civilization. Music
has as much right to laugh in Surrey
gardens as it has to pray in St. Paul's. In
the kingdom of nature we have the glad
ding of the wind as well as the long meter
psalm of the thunder. But, while all this
is so, every observer has noticed that this
art, which God intended for the improvement of the ear, and the voice, and the
head, and the heart, has often been impressed into the service of error. Tartini,
the musical composer, dreamed one night
that satan snatched from his hand an
instrument and played upon it something
very sweet—a dream that has often been
fuifilled in our day—the voice and the
instruments that ought to have been devoted to Christ captured from the church
and applied to the purposes of sin. voted to Christ captured from the church and applied to the purposes of sin. Another obstacle has been an inordinate

fear of criticism. The vast majority of people singing in church never want any-body else to hear them sing. Everybody is waiting for somebody else to do his duty. If we all sang, then the inaccuracles If we all sang, then the inaccuracles that are evident when only a few sing would be drowned out. God asks you to do as well as you can, and then if you get the wrong pitch or keep wrong time He will forgive any deficiency of the ear and imperfection of the voice. Angels will not laugh if you should lose your place in the musical scale or come in at the close a bar behind. There are three schools of sing.

laugh if you should lose your place in the musical scale or come in at the close a bar behind. There are three schools of singing. I am told—the German school, the Italian school and the French school of singing. Now I would like to add a fourth school, and that is the school of Christ. The voice of a contrite, broken heart, although it maying be able to stand human criticism, makes better music to God's ear than the most artistic performance when the heart is wanting. God calls on the beasts, on the cattle, on the dragons, to praise Him, and we ought not to be behind the cattle and the dragons.

Another obstacle in the advancement of this art has been the erroneous notion that this part of the service could be conducted by delegation. Churches have said: "Oh, what an easy time we shall have! The minister will do the preaching, and the choir will do the singing, and we will have nothing to do." And you know as well as I that there are a great multitude of churches all through this land where the people are not expected to sing. The whole work is done by a delegation of four or six or ten persons, and the audience are silent. In such a church in Syracuse an old elder persisted in singing, and so the choir appointed a committee to go and ask the elder if he would not stop. You know that in many churches the choir are expected to do all the singing, and the great mass of the people areexpected to be silent, and if you utter your voice you are interpected to do all the singing, and the great mass of the people are expected to be silent, and if you utter your voice you are inter-fering. In that church they stand, the four, with opera glasses dangling at their side, singing "licek of ages, cleft for me," with the same spirit that, the night before on the stage, they took their part in the "Grande Duchesse" or "Don Glovanni."

"Grande Duchesse" or "Don Glovanni."
Music ought to rush from the audience
like the water from a rock—clear, bright,
sparkling. If all the other part of the
church service is dull, do not have the
music dull. With so many thrilling things
to sing about, away with all drawling and
stupidity. There is nothing makes me so
nervous as to sit in a pulpit and look off on
an audience with their eyes three-fourths
closed and their lips aways shut, numbling closed and their lips aways shut, mumbling the praises of God. During my recent ab-sence I preached to a large audience, and sence I preached to a large nudience, and all the music they made together did not equal one skylark. People do not sleep at a coronation. Do not let us sleep when we come to a Saviour's crowning. In order to a proper discharge of this duty let us stand up, Save as age or weakness or fatigue excuses us. Seated in an easy pew we cannot do this duty half so well as when, upright, we throw our whole body into it. Let our song be like an acclamation of victory. You have a right to sing. Do not

Let our song be like an acclamation of vic-tory. You have a right to sing. Do not surrender your prerogative.

We want to rouse all our families upon this subject. We want each family of our congregation to be a singing school. Child-isn petulance, obduracy and intractability would be soothed if we had more singing in the household, and then our little ones would be prepared for the great congrega-tion on Sabbath day, their voices uniting with our voices in the praises of the Lord. After a shower there are scores of streams that come down the mountain side with After a shower there are scores of streams that come down the mountain side with voices rippling and slivery, pouring into one river and then rolling in united strength to the sea. So I would have all the families in our church send forth the voice of prayer and praise, pouring it into the great tide of public worship that rolls on and on to empty into the great wide. on and on to empty into the great, wide heart of God. Never can we have our church sing as it ought until our families

sing as they ought.

There will be a great revolution on this subject in all churches. God will come down by his spirit and rouse up the old hymns and tunes that have not been more hymns and tunes that have not been more than half awake since the time of our grandfathers. The silent pews in the church will break forth into music, and when the conductor takes his place on the Sabbath day there will be a great host of voices rushing into the harmony. My Christian friends, if we have no taste for this service on earth what will we do in heaven, where they all sing and sing forever? I would that our singing to-day might be like the Saturday night rehearsal for the Sabbath morning in the skies, and we might begin now, by the strength and by the help of God, to discharge a duty which none of us has fully performed. And now what more appropriate thing can I do than to give out the doxology of the heavens, "Unto Him who hath loved us and washed us from our sins in His own blood, to Him be glory forever!"

### THE SABBATH SCHOOL LESSON.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 3.

Leason Text: "Paul's Last Journey to Jerusalem," Acts xxi., 1-15-Golden the Lesson by the Rev. D. M. Stea

1-3. "And when it came to pass that we were parted from them we sailed unto Syria and landed at Tyre, for there the ship was to unlade her burden." This is a

Syria and landed at Tyre, for there the ship was to unlade her burden." This is a summary of these three verses, quoting from the R. V. He was hastening, if it were possible, to be at Jerusalem by the day of Pentsecost (chapter xx. 16), but as they were dependent upon the possibility of finding a vessel about to sall in the direction in which they wished to journey, and upon favorable winds, it would not seem to us much like making haste.

4. "And finding disciples, we tarried thereseven days, who said to Paul through the Spirit that he should not go up to Jerusalem." The Gospel had reached and been received by some in this city, and so the travelers and the residents were at once friends, for there is no bond like the blood of Christ. His redeemed ones are all citizens of heaven, but pilgrims, and strangers here (Phil. iii., 20, R. V.; I Pet. ii., 11). But here is a strange message to Paul which makes us think of chapter xvi., 6, 7, when the Spirit suffered him not to go into Asia or Bithynia. In that case he was obedient. Let us see how he acts now.

5. "And when we had accomplished those days we departed and went our way, \* \* and we kneeled down on the shore and prayed." The Spirit had not said to stop at Tyre, nor to proceed no farther, so it was all right to move on. How touching this

Tyre, nor to proceed no farther, so it was all right to move on. How touching this parting scene! Men, women and children

parting scene! Men, women and children accompany Paul and his companions out of the city, and all kneel on the shorein prayer. So inchapter xx., 36, before leaving the elders of Ephesus he kneeled down and prayed with them all.

6. "And when we had taken our leave one of another we took ship, and they returned home again." These believers at Tyre may have been part of the result of the visit of our Lord (Math. xv., 21–28), or perhaps through the preceding of these perhaps through the preaching of those who were scattered at Stephen's death (Acts viii., 4). There is just one thing for disciples to be doing whether at home or abroad, and that is to walk worthy of

our calling and show ourselves approved unto God (I Thess. II., 12; II Tim. II., 15). 7. "And when we had finished our voy-age from Tyre we came to Ptolamais and saluted the brethren and abode with them one day." Brief but blessed visits of men of God and foretastes of the eternal fellow-ship of the future. There would be but one topic of conversation, the kingdom of God and the things concerning the Lord Jesus Christ (Acts xxviii., 31), but one book the Scriptures, and doubtless much prayer. The believers would be encouraged to be steadfast and to do all in their power to

give the Gospel to others.

8. "We entered into the house of Phillip, the evangelist, which was one of the seven, and abode with him." Leaving Ptolemais, they came to Casarea, which seems to be Phillip's home. The last we heard of him Philip's home. The last we heard of him was preaching in the cities from Azotus to Coesarea after he had led the treasurer of Queea Candace to Christ (Acts viii., 49). He is still known as a bearer of glad tidings and was doubtless continually at it. Why should not every believer be in some large sense an evangelist, an embassador for Christ?

for Christ?

9. "And the same man had four daughters, virgins, which did prophecy." Daughters as well as sons are included in the promise of the gift of the Spirit (Joei ii., 28; Acts II., 17). In the Old Testament Mirlam, Deborah and Huldah and in the New the women whom He sent from the sepulcher and Priscilla and others are notable examples of women whom He used as His messengers.

as His messengers.

10, n. "Thus said the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle and shall deliver him into the hands of the gentiles." Thus him into the hands of the gentiles." Thus testified a prophet named Agabus, who came down from Judæa, and being with these discipes took Paul's girdle and significantly bound his own hands and feet with the same. Thus for the second time Paul is warned not to go up to Jerusalem, and it is the Hely Spirit who tells him not to go.

12. "And when we heard these things both we and they of that place besought him not to go up to Jerusalem." Now it is possible for a man to stand alone with God

possible for a man to stand alone with God and be all right, and it is possible for a man to think he is standing with God and be standing with himself.

13. "Then Paul answered, What mean ye

to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." This is certainly a right attitude of soul for a believer, and the only right attisoul for a believer, and the only right attitude—to be ready for life or death, prosperity or adversity, if only God is glorifled
thereby—but my perplexity here is to know
what was the heartbreaking part of this
affair to Paul. Was he so set upon getting
to Jerusalem at this particular time
that his heart would break if he did
not accomplish it, or was he so set
upon doing the will of God that his heart
would break if he failed to do it? If the
latter, then why not accept the voice of the latter, then why not accept the voice of the Spirit at Tyre and Casarca and be satisfied to be subject to the Spirit in this matter? Is not perfect submission to the will of God the highest mission on earth? As one has

Is not His will the wisest; is not His way And in perfect acquiescence is there not per-fect rest?

14. "And when he would not be persuaded we ceased, saying, The will of the Lord be done." Both Paul and Barnabas could not be right in the matter of John Mark (Acts xv., 37-41), and both parties cannot be right in this case, but the brethcannot be right in this case, but the breth-ren yield to Paul and appeal to God. It is good to say, "Thy will be done," but it is better to do it without resistance. It is good to say, "It is the Lord; let Him do what seemeth Him good," but it is better to be wholly in His hand that He may un-hindered do what seemeth Him good. The

hindered do what seemeth Him good. The after developments and the years of waiting as a prisoner (Acts xxiv., 27), all seem to indicate that this going to Jerusalem at this time was of Paul and not of God.

15. "And after those days we took up our carriages [R. V., our baggage] and went up to Jerusalem." The Lord will neither fail nor forsake His people, even though they do not see His will clearly, provided they really want to honor Him, and Paul certainly wanted to, magnify Christ, even unto dying for Him. See therefore the gracious visits and messages of the Lord to His servant in his sore troubles in Acts xxiii., 11; xxvii., 23-25. May we ever hear His blessed "Be of good cheer, fear not," and be able truthfully to say, "Whose I am and whom I serve." May our only aim be to please Him, never wanting to be at Jerusalem or elsewhere unless He wants us there.—Lesson Helper. He wants us there. - Lesson Helper.

England Buying Horses.

Areport to the State Department at Washington from the United States Minister at Buenos Ayres says that agents of the British War Office have purchased 1400 horses in Argentina for use by the British Army in Africa. It is believed that these horses are better able to stand the trying African cli-

mate than any others. Troops Fire on Strikers.

A special dispatch from Melzo, twelve miles from Milan, Italy, says that during strike disturbances there the troops were called out and fired upon the strikers, kill-ing one man and wounding eight.

On the Liverpool Electric Railway the motors run, on an average, 40,000 miles without repair. To repair one costs £25.

"He merely kissed my hand. I could not speak for indignation."

"He must have thought me deaf and

But even in such a contingency, was It to be assumed that the hand was to perform all of the multiplex functions that usually devolve upon the lips?-Detroit Journal.

One of the largest electric light plants in the world is being made in New York for Southern Brazil, 15,000

The erecting and repair shops of the B. & O. at Mt. Clare in the city of Baltimore, which are the oldest shops in the United States, have been completely modernized. The locomotive erecting shop has been rebuilt and is supplied with two 50-ton electric cranes which lift the heaviest locomotives and move them to any point as though they weighed but a ton. The compressed air appliances are of the latest pattern and the cost of making the improvements will be saved in two years, as the new machinery accelerates the work, at less expense than in times gone by.

Thomas Jefferson.
The story that Thomas Jefferson was a descendant of Pocahontas, though often repeated, is not credited by his most reliable biographers. It probably arose from the fact that the Randolph, Bolling, Fleming and other influential families of Virginia, with some of whom the Jefferson family was allied by marriage, were descended from Thomas Rolfe, the son of Pocahontas.

#### There is a Class of People

There is a Class of People
Who are injured by the use of coffee. Recently there has been placed in all the grocery
stores a new preparation called Grain-O, made
of pure grains, that takes the place of coffee.
The most delicate stomach receives it without
discress, and but few can tell it from coffee.
It does not cost over one-quarter as much.
Children may drink it with great benefit. 15
cts. and 35 cts. per package. Try it. Ask for
itrain-O.

Fits permanently cured. No fits or nervous-ness after first day's use of Dr. Kline's Great Nerve Restorer, 25 trial bottle and treatise free Dr. R. H. KLINE Ltd., 381 Arch St., Phila. Pa.

I cannot speak too highly of Piso's Cure for Consumption.—Mrs. FRANK Monns, 215 W. 22d St., New York, Oct. 29, 1894.

#### NEGLECT IS SUICIDE.

Plain Words From Mrs. Pinkham, Corroborated by Mrs. Charles Dunmore, That Ought to Bring Suffering Women to Their Senses.

If you were drowning and friendly hands shoved a plank to you, and you refused it, you would be committing suicide!

Yet that is precisely what women are doing if they go about their homes almost dead with misery, yet refuse to grasp the kindly hand held out to them! It is sujcidal to go day after day with that dull, constant pain in the region of the womb and that bloating heat and tenderness of the abdomen,

which make the weight of your clothes an almost intolerable burden to you. It is not natural to suffer so in merely emptying the bladder. Does not that special form of suffering tell you that there is inflammation

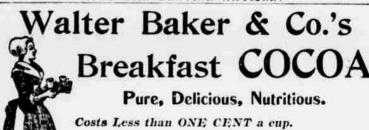
Shall I tell you what it is? It is inflammation of the womb!

If it goes on, polypus, or tumor, or cancer will set in. Commence the use of Lydia E. Pinkham's Vegetable Compound. Thousands of women in this condition have been cured by it. Keep your bowels open with Mrs. Pinkham's Liver Pills,

and if you want further advice, write to Mrs. Pinkham at Lynn, Mass., stating freely all your symptoms-she stands ready and willing to give you the very best advice. She has given the helping hand to suffering justlike yourself, many of whom lived miles away from cian. Her marvelous Vegetable Compound has cured many thousands of women. It can be found at any respectable drug store.

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