SERMON.

Text: "Then said they unto him, say row Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right. Then they took him and slew him at the pas-tages of Jordan."—Judges xii, 6.

Then they took him and slew him at the pasages of Jordan."—Judges xii, 6.

Do you notice the difference of pronunciation between shibboleth and sibboleth. A very small and unimportant difference, you say. And yet that difference was the difference between life and death for a great many people. The Lord's people, Gilead and Liphraim, got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Euphraim-ties coming there should be slain. But how could it be found out who were Ephraimites! They were detected by their pronunciation. Shibboleth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say shibboleth always left out the sound of the "h." When it was asked that they say shibboleth they said sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passage of Jordan." A very small difference, you say, between Giead and Ephraim, and yet how much intolerance about that small difference. The Lord's tribe in our time—by which I mean the different denominations of Christians—sometimes magnify a very small difference, and the only difference between scores of denominations to day is the difference between shibboleth and sibboleth.

The church of God is divided into a great number of denominations.

sometimes magnify a very small difference, and the only difference between scores of denominations to-day is the difference between shibboleth and sibboleth.

The church of God is divided into a great number of denominations. Time would fail me to tell of the Calvinists, and the Arminians, and the Sabbatarians, and the Baxterians, and the Dunkers, and the Bhakers, and the Bautists, and the Dunkers, and the Spiritualists, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very good men, some of them founded by very bad men. But as I demand for myself liberty of conscience, I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion let there he no gag law, no moving of the previous question, no persecution, no intolerance.

You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious discussion to purification and moral health. Between the Fourth and the Sixteenth centuries the church proposed to make people think aright by prohibiting discussion and by rack, and gibbet, and hot lead down the throat, tried to make people orthodox; but it was discovered that you cannot change a man's belief by twisting off his head, and that you cannot make a man see things differently by putting an aviderough his eyes. There is something in a man's 'conscience which will hurl off the mountain that you throw upon it, and, unsinged of the fire, out of the flame will make red wings on which the martyr will mount to glery.

In that time of which I speak, between the Fourth and Sixteenth centuries, people went

In that time of which I speak, between the In that time of which I speak, between the Fourth and Sixteenth centuries, people went rom the house of God into the most appaling Iniquity, and right along by consecrated idears there were tides of drunkenness and icentiousness such as the world never heard of and the very sewers of perdition broke coose and flooded the church. After a while he printing press was freed, and it broke the hisckles of the human mind. Then there ame a large number of bad books, but where here was one man hostile to the Christian cligion there were twenty men ready to advocate it; so I have not any nervousness in regard to this battle going on between truth and error.

A seye of pasimody that may please me may displease you. Some would like to have a minister in gown, and bands, and surplice, and others prefer to have a minister in plain citizen's apparel. Some are most impressed when a little child is presented at the altar and sprinkled with the waters of a holy benediction "in the name of the Father, and of the Son, and of the Holy Ghost;" and others are more impressed when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no noise in prayer, not a word, not a whisper. Another man just as good prefers by gesticulation and exclamation to express his devotional aspirations. One is just as good as the other. "Every man fully persuaded in his own mind."

"Every man fully persuaded in his own mind."

George Whitefield was going over a Quaker rather roughly for some of his religious sentiments, and the Quaker said: "George, I am as thou art: I am for bringing all men to the hope of the Gospel; therefore, if thou wilt not quarrel with me about my broad brim, I will not quarrel with me about my broad brim, I will not quarrel with me about thy black gown. George, give me thy hand."

I. In tracing out the religion of sectarianism, or bigotry, I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world and denounce other sects and other denominations. It is very often the case that that kind of education acts justs opposite to what was expected, and the children grow up and, after a while go and see for themselves; and looking in those churches, and finding that the people are good there, and they love God and keep his commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the gospel who spent their whole lives bombarding other denominations, and who lived to see their children preach the Gospel in those very denominations. But it is often the case that hierory starts in a household and

to see their children preach the Gospel in those very denominations. But it is often the case that bigotry starts in a household and that the subject of it never recovers. There are tens of thousands of bigots 10 years old. I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community. All the other denominations are wrong, and his denomination is the most wealthy, or the most denomination is the most wealthy, or the most broular, or the most influential, and it is "our" church, and "our" eligious organization, and "our" chargious organization, and "our" which was to community when the great denominations of christiaus are about equal in power, muching side by side for the world's conquest, lalste outside prosperity, mere worldly power, agoi

who is a bigot. It is the man who thinks he knows a great deal but does not. That man is almost always a bigot. The whole tendency of education and civilization is to bring a man out of that kind of state of mind and henrt. There was in the far east a great obelisk, and one side of the obelisk was white, another side of the obelisk was preen, another side of the obelisk was plue, and travelers went and looked at that obelisk, but they did not walk around it. One man looked at one side, another at another side, and they came home, each one looking at only one side. And they happened to meet, the story says, and they got into a rank quarrel about the color of that obelisk. One man said it was white, another man said it was green, another man aid it was blue, and when they were in the very heat of the controversy a more intelligent traveler came and said: "Gentlemen. I have seen that obelisk, and you are all right and you are all wrong. Why didn't you walk all around the obelisk?"

Look out for the man who sees only one side of a religious truth. Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably—the hann who only sees one side. There is no man more to be pitted than he who has in his head just one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sunshine—God's sunshine.

II. So I have set before you what I consider to be the causes of bigotry. I have set before yon the origin of this great evil. What are some of the baleful effects? First of all it cripples investigation. You are wrong, and I am right, and that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the init, the man shuts himself out and dies, a blind mole under a corn shock. It stops all investigation.

While each denomination of Christians is to present all the truths of the Bible, it se

smpnasis to some one doctrine; and so the Calvinistic churches must present the soversignty of God, and the Arminian churches must present man community of God, and the Arminian churches must present the importance of order and solemn ceremony, and the Episcopal churches must present the necessity of ordinances, and the Congregational church must show what holy enthusiasm and hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis upon some one doctrine.

Another great damage done by the sectarianism and bigotry of the church is that it disgusts people with the Christian religion. Now, my friends, the Church of God was never intended for a war barrack. People are afraid of a riot. You go down the street and you see an excitement, and missiles flying through the air, and you hear the shock of firearms. Do you, the peaceful and instrious citizen, go through that street? "Oh, no!" you will say, "I'll go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see the ecclesiastical brickbats flying every whither, and they say: "Well, I guess I'll take the broad road: if it is so rough, and there is so much sharp shooting on the narrow road, I guess I'll try the broad road."

Francis I. so hated the Lutherans that he said if he thought there was one drop of Lutheran blood in his veins he would puncture them and let that drop out. Just as long as there is so much hostility between denomination, or between one professed Christian and another, or between one church and another, just so long men will be disgusted with the Christian religion and say: "If that is religion, I want none of it."

Again, bigotry and sectarianism do great damage in the fact that they hinder the tri-

regard to this battle going on between truth and error.

The truth will conquer just as certainly as that God is stronger than the devil. Let error run if you only let truth run along with it. Urged on by skeptic's shout and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quicker than eagle's beak catches out a hawk's heart God's vengeance will tear it to pieces.

I propose this morning to speak to you of secturianism—its origin, its evils and its curses. There are those who would make us think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding place, and drag it out of the caverns of darkness and rip off his hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of such tremendous vicissitude and temptation, and with a soul that must after a while stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the sea shall be among the least of the excitements, to give account for every thought, word, action, our physical temperament, our mental constitution will very much decide our form of worship.

A style of psalmody that may please me may displease you. Some would like to have a minister in gown, and bands, and surplice, and others prefer to have a minister in plain citizen's appared. Some are most impressed

tween them, and I say: "Stop this quarrel: if you like that field of clover best, go there; if you like that field of clover best, go there; but let me tell you that that hive which gets the most honey is the best hive." So I come out between the churches of the Lord Jesus Christ. One denomination of Christians says: "That field of Christian doctrine is best," and another says: "This field of Christian doctrine is best," and another says: "Well, I say: "Go where you get the most honey." That is the best church which gets the most honey of Christian grace for the heart, and the most honey of Christian usefulness for the life.

Besides that, if you want to build up any denomination, you will never build it up by trying to pull some other down. Intolerance never put anything down. How much has intolerance accomplished, for instance, against the Methodist Church! For long years her ministry were forbidden the pulpits of Great Britain. Why was it that so many of them preached in the fields? Simply because they could not get into the churches. And the name of the church was given in derision and as a sarcasm. The critics of the church said: "They have no order, they have no method in their worship," and the critics, therefore, in irony called them "Methodists."

the critics, therefore, in irony called them "Methodists."

I am told that in Astor library. New York kept as curiosities, there are 707 books and pamphlets against Methodism. Did intolerance stop that church? No; it is either first or second amid the denominations of Christendom, her missionary stations in all parts of the world, her men not only important in religious trusts, but important also in secular trusts. Church marching on, and the more intolerance against it, the faster it marches.

What did intolerance accomplish against the Baptist Church? If laughing scorn and tirade could have destroyed the church it would not to-day have a disciple left.

The Baptists were hurled out of Boston in the olden times. Those who sympathized with them were confined, and when a petition was offered asking leniency in their behalf all men who signed it were indicted. Has intolerance stopped the Baptist Church? The last statistics in regard to it showed about 20,000 churches and about 2,500,000 communicants. Intolerance never put down anything. In England a law was made against the 2ew England thrust back the Jew and thrust down the Jew, and declared that no Jew should hold an official position. What teame of it? Were the Jews destroyed? Was their religion overthrown? No. Who became prime minister of England years ago? Who was the next to the throne? Who was higher than the throne because he was counselor and adviser? The descendant of a lew. What were we celebrating in all our churches as well as synagogues a few years ago? The one hundredth birthday anniver-

ary of Monteflore, the great Jewish philan-

the sectarianism from the world, by chiefly enlarging upon those things in which we agree rather than those on which we differ.

Now, here is a great Gospel platform. A man comes up on this side the platform and says: "I don't believe in baby sprinkling." Shall I shove him off! Here is a man coming up on this side the platform, and he says: "I don't believe in the perseverance of the saints." Shall I shove him off! No. I will say: "Do you believe in the Lord Jesus as your Savior? Do you trust Him for time and for eternity?" He says: "Yes." "Do you take Christ for time and for eternity?" Wes." ("Game on, brothers; one in time and one in eternity; brother now, brother forever." Blessed be God for a Gospel platform so large that all who receive pel platform so large that all who receive Christ may stand on it! I think we may overthrow the severe see

pel platform so large that all who receive Christ may stand on it!

I think we may overthrow the severe soctarianism and bigotry in our hearts, and in the church also, by realizing that all the demominations of Christians have yielded noble institutions and noble men. There is nothing that so stirs my soul as this thought. One denomination yielded a Robert Hall and an Adoniram Judson; another yielded a Latimer and a Melville; another yielded John Knox and the Alexanders—men of whom the world was not worthy. Now, I say, if we are honest and fair-minded men, when we come up in the presence of such churches and such denominations, although they may be different from our own, we ought to admire them and we ought to love and honor them. Churches which can produce such men, and such large-hearted charity, and such magnificent martyrdom, ought to win our affection—at any rate, our respect. So come on, ye 400,000 Episcopalians in this country, and ye 800,000 Presbyterians, and ye 2,250,000 Raptists, and ye nearly 3,750,000 Methodist:—come on, shoulder to shoulder we will march for the world's conquest; for all nations are to be saved, and God demands that you and I help do it. Forward, the whole line.

Moreover, we may also overthrow the feeling of severe sectarianism by joining other denominations in Christian work. I like whole line.

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The tract society, in the Foreign Missionary society, shoulder to shoulder all denominations.

Perhaps I might more forcibly illustrate the truth by affilier your attention to an in-

Christian ssociation, in the Bible society, in the Tract society, in the Foreign Missionary society, shoulder to shoulder all denominations.

Perhaps I might more forcibly illustrate this truth by calling your attention to an incident which took place fourteen or fifteen years ago. One Monday morning at about 2 o'clock, while her 900 passengers were sound asleep in her berths dreaming of home, the steamer Atlantic crashed into Mars Head. Five hundred souls in ten minutes landed in eternity! Oh, what a scene! Agonized men and women running up and down the gangways and clutching for the rigging, and the plunge of the helpless steamer, and the clapping of the hands of the merciles sea over the drowning and the dead, threw two continents into terror. But see this brave quartermaster pushing out with the life-line until he gets to the rock; and see these fishermen gathering up the shipsweckel and taking them into the cabins and wrapping them in the flaunels saug and warm; and see that minister of the Gospel with three other men getting into a lifeboat and pushing out for the wreck, pulling away across the surfand pulling away until they save one more man, and then getting back with him to the shore. Can those men ever forget that night? And can they ever forget their companionship in peril, companionship in struggle, companionshio in awful catastrophe and rescue! Never! Never! In whatever part of the earth they meet they will be friends when they mention the story of that awful night when the Atlantic struck Mars Head.

Well, my friend, our world has gone into a worse shipwreek. Sin drove it on the rocks. The old ship has lurched and tossed in the tempests of six thousand years. Out with the life line! I do not care what denomination carries it. Out with the life boat! I do not care what denomination on traits, and common prayers, and common traits, and common prayers, and common traits, and common prayers, and common traits and common prayers, and common the cross of Christian charity!

A Cruel Thing.

It is a crue

A Cruel Thing.

A Cruel Thing.

It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take a place in society without understanding the relation of Temperance to his own satety and prosperity and that of society. The National wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous liquid through the inflamed bodies of our neighbors and friends, happy should we be. But this great abominable curse dominates the world. The more thoroughly we can instruct the young concerning this dominating evil, the better it will be for them and for the world.—J. G. Holland.

A temperance fete under the auspices of the Good Templars took place at the Crystal Palace, London, recently. Forty thousand persons were present chiefly from the provinces. The Belfast Division of the Irish Temperance League sent over sixty singers to take part in the great choir that contained representatives from 140 provincial towns. Sir Wilfred Lawson addressed the mid-day session and in the evening Mr Joseph Malins presided at a meeting where many prominent members of different temperance societies appeared. Choirs of 5,000 abstainers accompanied the orchestra during the day.

Practical Prohibition

Practical Prohibition.

Derry Township, Chester Co., Penn., has no liquor sold in it, and has the opposition vested in the moral sense of its crizens. One good farmer, well known, especially shows his faith through his works, and his constant lators yield fuil crops, while his frugal wife and active son and daughters make their home attractive by various evidences of their handiwork. Eve.y home in the land can be improved by Prohibition.—Safe Ballot.

The W. C. T. U. of New Mexico will soon undertake the translation of Julia Colman's Temperance Catechism into Spanish. The Union will take charge of a booth at the Territorial Fair, where it is hoped a large proportion of the funds necessary for translation and printing will be raised. The Santa Fe Union contributes to the enterprise \$65 secured by serving lumch July 4.

An international conference "for the development and encouragement of practical Christian work" is to be held in the Broadway Tabernacle, in New York city, beginning September 21, and to continue eight days.

WISE WORDS.

Authority should be felt, not seen. Suggestion is better than command. Growing strength increases bravery. Animation is an essential of success. The successful instructor is many-

Instinct is better than misguided Exactness in little duties is a wonder

Never judge by appearances. A seedy coat may cover a heart in full bloom.

The gout may be said to be a bea-con on the rock of luxury to warn us against it.

What a child does for himself and by himself, under wise instruction, is an ex-cellent education. The "thank you's" and "if you "please's" of home life are more important than might at first thought appear.

Disappointment in friendship arises chiefly not from liking our friends too much, but from an over-estimate of their liking for or opinion of us.

The way to keep your credit good is never to use it. It is one of the few things in this world that gets brighter and more valuable with disase.

Fine sense and exalted sense are not half so valuable as common sense. He who carries about him nothing but gold will be every day at a loss for ready change.

change.

The good that is done in a pleasant way accomplishes most and is more lasting. Good advice, kindly given, is worth a dozen reproofs accompanied by

Insuring the Babies.

Insuring the Bables.

Do you know how many bables—I mean by that word children over one year and under twelve—are insured in this country? There are 300,000 such little ones whose lives are insured for sums sufficient in most cases merely to bury them. Four companies carry on this sort of business in this city alone, and thrive upon it, too. By the terms of these companies a child cannot be insured until it is one year old, and the premium in every case is five cents a week. Those over seven have the privilege of paying ten cents a week and doubling the amount of their policy. If death claims the child within one year the holder of the policy receives \$14, and the payments are graded after that until in the case of a child dying in the twelfth year \$123 is paid. Such a system as this should be of as much benefit to poor parents as it evidently is to the companies.—New York Letter. Letter.

Deluded Toads.

Deluded Toads,

Toads, it is stated by an observer in Westfield, Massachusetts, are duped by electric lights lately located in some retired streets there. It is asserted that the batrachians, attracted by the brilliant light when the streets are quiet, gather by dozens under it and hold high vevels. The greatly enlarged shadows of countless insects fluttering around the light fall upon the ground, and the innocent toads, thinking them to be real, hop about in all directions to catch them, making it seem as though they were going through a merry cotillion.—Philadelphia Ledger.

Cutting Glass With Scissors.

Cutting Glass With Scissors.

The way in which glass may best be cut with scissors is told in the Pottery Gazette: Glass may be cut under water with great ease, to almost any shape, with a pair of shears or strong scissors. Two things are necessary for success. First, the glass must be kept quite level in the water while the scissors are applied; and secondly, to avoid risk, it is better to perform the cutting by taking off small pieces at the corners and along the edges, and to reduce the shape gradually to that required. The softer glasses cut the best, and the scissors need not be very sharp.

The spirit level was invented by Dr. Hooke; born 1660, died 1702.

Beautiful Women

are made pallid and unattractive by func-tional irregularities which Dr. Pierce's "Fa-vorite Prescription" will infallibly cur Thousands of testimonials. By druggists.

For the first time in the history of Iowa the penitentiary at Madison is without a sufficient number of convicts to enable the authorities to fill contracts made upon the basis of the usual supply.

Is It Not Singular

Is It Not Singular
that consumptives should be the least apprehensive of their own condition, while all their friends are urging and beseeching them to be more careful about exp-sure and overdoing. It may well be considered one of the most plarming symptoms of the disease, where the patient is reckless and will not be lieve that he is in danger. Reader, if you are in this condition, do not neglect, the only means of recovery. Avoid exposure and fattigue, be regular in your habits, and use faithfully of Dr. Pierce's "Golden Medical Discovery." It has save't thousands who were steadily failing.

The Chicago Inter-Ocean formulates a bit of frigid truth when it says: "A great many sunstrokes come from crooking the elbow too

Consemption, Wasting Diseases,
And General Debility. Doctors disagree as to
the relative value of Cod Liver Oil and Hypophosphites; the one supplying strongth and
flesh, the other giving nerve power, and acting
as a tonic to the digestive and entire system.
But in Scors's Emulation of Cod Liver Oil with
Hypophosphites the two are combined, and the
effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested
by those who cannot tolerate plain Cod Liver
Oil.

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

The aggregate losses by fire for the month of June amount to \$10,000,000. The avoidable drink waste for the same period aggregates something over \$75,000,000.

If afflicted with sore eyes use Dr. Thompson's Eye-water. Druggists sell at 25c. per bottle

Daughters, Wives. Mothers. Send for Pamphlet on Female Disease, free, ecurely sealed. Dr. J. B. Marenisi, Utica, N. Y.

The best cough medicine is Piso's Cure for consumption, Bold everywhere. 25c,

Nervous People

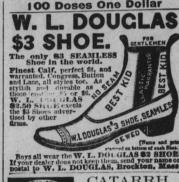
who take Hood's Sarsaarilla carrestly declare: "It gives us complete and permanent control of our nerves." By regulating the digestion it slaso overcomes dyspepsia and disagreeable feelings in the stomach, cures headache and heartburn. By its action on the blood impurities are expelled and the whole body is benefited.

"I never can thank Hood's Sarsaparilla for helping me so much, When I began taking it I was confined to the bed nearly all the time Now I am up the best part of the day, have a better appetite than for five years, and am not nearly so nervous as I have been."

Mas. Ann A. Hallen, Nicetown, Philadelphia.

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CATA CURES COLD HEAD HEAD HAY FEVER HAY-FEVER CURE. ELY'S CREAM BALM. Apply Balminto each nostril

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IT WILL STOP YOMITING IN PREGNANCY
IT WILL RELIEVE CONSTIPATION
For Summer Complaints and Chronic Diarrhece
par Summer Complaints and Chronic Diarrhece
for Summer Complaints and Chronic Diarrhece

To Sum For Summer Compilities and Chronic Diarrheas, which are the desired compilities and Chronic Diarrheas, which are the desired compilities of the summer of the stomach; they all come from indigestion. Ask your druggles for DiGPSTYLIN (price \$1 per large bottle). If he does not have it send one dollar to us and we will send a bottle to you, express prepatel. Do not hesitate to send your money. Our house is reliable. Established twenty five year.

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Rats are smart, but "Rough on Rans" bests
them. Clears out Rats, Mice, Roaches, Water
Bugs, Flies, Beetles, Moths, Ants, Mosquitoes,
Bed-bugs, Insects, Potato Bugs, Sparrows,
Skunks, Weasel, Gopbers, Chipmunis, Moles,
Musk Rats, Jack Rabbits, Squirrels, 15c. & Es, HEN LICE.

"Bottor on Rara" is a complete preventive and destroyer of Hen Lice. Mix a 25c. box of "Rough on Rara" to a pall of whitewash, keep th well stirred up while applying. White wash the whole interior of the Hennery; inside and outside of the nests. The cure is radie-

wash the whole interior of the Hennery; inside and coutside of the nests. The cure is radical and complete. POTATO BUGS

For Potato Buga, Insects on Vines, Shrubs, Trees, I pound or half the contents of a \$1.00 box of "Roven on Rara" (Agricultural Size) to be theroughly mixed with one to two barrels of plaster, or what is better air slacked lime. Much depends upon thorough mixing, so as to completely distribute the poison. Sprinkle it on plasts trees or shrubs when damp or wet, and is juite effective when mixed with lime, dusted on without moisture. While it concentrated state it is the most active and strongest of all Bug Poisons; when mixed as above is comparatively harmless to animals or persons, in any quantity they would take. If preferred to use in liquid form, atable-spoonful of the full strength "Rovon on Rara" Powder, well shaken, in a keg of water and applied with a sprinking pot, spray syringe or whish broom, will be found very effective. Keep it well stirred up while using. Sold by all Druggists and Storekeepers. 15c., 25c. 25l.

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