Spiders as Barometers.

One of the best weather prophets is the spider. If there happens to be a web in the secluded corner of the porch watch it carefully for a few days or weeks and the spider will unfailingly predict the coming of storms. When the spider sits still and dull in the middle of its web rain is not far off. If it be active, however, and continues so during a shower, then it will be of brief duration and sunshine will

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. Cheney & Co., Props., Tolede, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Truax, Wholesale Druggists, Toledo, Oh'o.

Oh'o.

Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Care is taken internally, acting directly upon the blood and mucous surfaces of the system, Price, 7ac. her bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Merchants of towns adjacent to Cleve-land, Ohio, have asked the railroads to not give "shopping" excursions to Cleveland,

Chew Star Tobacco-The Best. Smoke Sledge Cigarettes.

A Frenchman estimates that there are in the world about 10,000 libraries.

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. per package.

Fits permanently cured. No fits or nervous-ness after first day's use of Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free DB. R. H. KLINE, Ltd., 961 Arch St. Phila., Pa.

To Cure A Cold in One Day. Take Laxative Bromo Quinine Tablets. All Druggists refund money if it fails to cure. 250.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflamma-tion, allays pain, cures wind colic, 25c.a bottle. Piso's Cure is the medicine to break children's Coughs and Colds, Mrs. M. BLUNT, Sprague, Wash., March 8, 1894.

The advantages of Sulphur as a purifier Glenn's Sulphur Soap places within reach of all Hill's Hair & Whisker Dye, black or brown, 50c.

Don't Starve

Because Your Stomach Will Not Digest Food.

Take Hood's Sarsaparilla and be cured. It will tone and strengthen your stomach and create an appetite. Then you may eat without fear of distress, your food will be digested and assimilated, and you will grow strong and healthy.

Hood's Sarsaparilla Is the best-in fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

Usefulness of the Owl.

"Can there be any possible harm in killing owls for women's hats?" exclaimed a New York milliner to a member of the Audubon Society the other "Of what use are the horrid creatures to anybody?"

The pretty milliner was quite surprised when told that owls were very useful birds. Owls eat the field mice and other small rodents that work great injury to the farmer, and every one that is lost not only means a menace to the farmers, but a distinct loss to agriculture.

Dr. C. Hart Merriam, ornithologist of the United States Department of Agriculture, has estimated that in offering a bounty on owls and hawks, which resulted in the killing of more than 100,000, the State of Pennsylvania sustained a loss of nearly \$5, 000,000 in one year and a half. -Boston

A rattlesnake, four feet nine inches long, camped on the face of Professor Charles Rice, a bugologist, as he slept in the Sierra Mountains. When the reptile started to get in his fine work the professor's companion discharged it by a charge of buckshot delivered in the right spot.

By soothing and subduing the

St. Jacobs O

Curcs

of scrofula, eczema, boils, sores, eruptions, etc.,

prove the claims made for Ayer's Sarsaparilla

as the best of blood purifying medicines. And

it's cures that count. The story of these cures

told by the cured is convincing. We send the

book free. Address Dr. Ayer, Lowell, Mass.

Electric Snow Plow.

A pneumatic snow plow, driven by electricity, is certainly as up-to-date a machine as any one could desire to use in winter. Its novelty consists in the fact that the snow is blown off the track by a blast instead of being swept away or removed by some sort of snow plow. It is a pioneer invention, which cannot be too soon introduced into England, for, although the summer has just left us, we shall be very soon plunged into the heart of winter.

Accidents and Hearing.

Professor Burkner, in his lectures in the clinic for ear diseases at Gottingen recently, referring to the numerous railroad accident that have occurred in Germany of late, said that it is probable that many were due to imperfect hearing on the part of rail-road employes. While large classes of employes have their vision tested periodically, and often also their hearing, yet deficiencies in hearing capacity occur among them frequently which are not detected by these examinations. Many who suppose their hearings to be be perfectly good, by careful testing are found to have very serious defects. By reason of this general self-deception, no faith should be put in a man's own statement that he hears well with both ears.

The practical investigation of the sense of hearing demands such a mastery of the various methods used as can hardly be required from the ordinary physician. The professor said a great part of the trainmen, and particularly of the enginemen, after a relatively short term of service, no longer possess normal hearing, though many of them may still be fit for service. An adequate acuteness of hearing is of the greatest importance, not only among trainmen, but track guards and switchmen; these and others should have good hearing in both ears. A man hard of hearing in one ear has great difficulty in determining from what direction a sound comes. The safety of travelers and of the emploves themselves, said the professor, requires that far more attention be paid to the ears of railroad men.

The Increase of Homes.

One of the best possible facts in the latter-day progress of this country is the increase in the number of homes. In crowded centers of population, such as New York and one or two other cities, the flat and the hotel must always be necessary, for space is too valuable to be monopolized by the humble. But even around the very large cities there are being built thousands and thousands of suburban cottages and country residences, and all through the length and breadth of the country, in the towns, villages and cities, artistic homes are increasing at an astonishing rate. If any one will take the trouble to look up the literature on the subject he will find that in this country there are more than a hundred papers devoted to these home builders, giving them each week plans and suggestions. The number of books upon low-priced architecture, written in the past fifteen years, exceeds the total for a century previous. A wider education is being spread, and the gain in every way is enormous.

A man who owns his home is a better citizen, even if there is a mortgage on it. There is feeling of personal partnership in the protection of property and the preservation of public order which makes him stand for what is best in law and government. It is the best possible thing for his wife and children; best for him and best for the country.-Leslie's Weekly,

Killed by His Collar.

High standing collars are now ex-clusively in vogue. The laws of health, however, require that the neck should be left bare, or nearly so, and unrestrained in its movements. Hence the collar should be loose and turndown. More than one case has been recorded in which tight collars have almost caused suffocation, the victims being revived with difficulty. Some two years ago, on the arrival of the train from Nice at Paris, a rich American traveler was found dead in one of the compartments-strangled, as the inquest disclosed, by his high collar, whose button had left its mark upon his skin. Nor is this at all an unlikely accident, since there is a point in the throat close to the "Adam's apple," pressure upon which will stop respiration at once, and bring about asphyxia. Moreover, a collar which hardly feels uncomfortable while the wearer is standing may draw much tighter when he sits down, and should he fall asleep in it, may produce congestion, coma and a fatal termination.-The Ledger.

SERMONS OF THE DAY.

COMPETITIVE SERIES BY PROM-MENT AMERICAN CLERGYMEN.

Rev. William H. Lewis, of Bridgeport Conn., Discourses Upon "The Gift of Religious Consciousness" - All Men Are Possessed of Spiritual Capacity.

The New York Herald has offered a prize of \$1000 for the best sermon, and three subsidiary prizes aggregating \$1000 additional for the three next best sermons. Ministers of all denominations have been invited to compete for these prizes, and the sermons offered in competition will appear in the Herald's Sunday edition. Rev. William H. Lewis, D. D., whose name is appended to the initiatory sermon, is rector of St. John's, the largest and most fashionable Episcopal parish in Bridgeport, Conn., and is considered one of the ablest preach-ers. His subject is: "The Gift of Rellgious Consciousness," and the sermon in full is

as follows: Text: "And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin, for I feared thee, because thou art an austere man. * And he saith up to bim, Out of thine own

mouth will I judge thee, thou wicked servant."—St. Luke xix., 20-22.

The lord of the parable, about to go away into a "far country," had given to each of his servants a certain amount to make use of while he was away. For these three the amount given is specified, but to all his servants he gave something. "To each man," the parable says, "according to his several ability." Only three are specially designated, because they serve as sufficient illustrations of the highest, the medium and the lowest gift. Each receiver seems to have known that the amount handed him was not a gift outright, but a trust, and that his lord would eventually come back and make an accounting. Each, therefore, treated his trust according to the opinion he held of his lord.

The substance of the parable is evidently this—that in every man living there is ima certain spiritual capacity or ability: that men have this capacity in de gree, so that one iras clear and distinct ideas of God and his duty, another has less, and another almost none at all. But the trust of a spiritual instinct or consciousness, and of a conscience which recognizes this consciousness, belongs to all. None is so low in the scale of humanity that the into his life; and whoever has this gift has also the intelligence to know that he has it, and to ask himself, at least once in his

life, if only once, what he shall do with it. With this consciousness of God and this conscience there comes a sense of responsibility; and with that there comes a certainty of judgment. We indorse the reasoning of the parable when we excuse the man of small capacity by saying that he does not know any better; of another, that he ought to have known better, and of a third, that he did know better; and the popular judgment condemns each man with a severity according to his gift of capacity, his conscience, his educated or uneducated sense of the value of the gift which determines his use of it, and the very which determines his use of it, and the very worst sin of all in the popular judgment is to have made no use of the gift. It was the servant who knew his gift and his lord, even though he knew him wrongly, and then made no use of his gift, who excited

his lord's anger.

Make much of the thought, for it has much in it. If we grant the universal consciousness of God and the universal con science, then every one is bound to conduct himself always under pressure of the thought that one day he will be called upon to answer to God for his use of these capacities. If a man only recognizes God by taking His name in vain, that is a recognition. - And in actual fact there are man people who excuse themselves in their neg-lect of religion on the very grounds on which this man of the parable rested his defence-viz., harsh and distorted ideas of God and religion. They do not see that logically a man with harsh ideas of God ought to be the stricter in his life for that, if he shapes his conduct by his theory and if he expects God to judge him by his own confession. If my whole idea of religion is that it is such a straight and narrow way that I cannot walk in it without help from above, and, knowing that I must walk in it if I would be saved, I have yet never sought that help, shall I care to plead this neglect as an excuse when I come to stand before a righteous judge? Whether the napkin in which we tie upour religious consciousness be clean and white with the starch and bluing and ironing of a self-satisfied morality or flithy with the stains of every self-indulgence will make no difference with the fact that we tied it up and buried it. When capital combines for selfish purposes we know what to say of it; when an anarchist wants a division of capital for his own benefit we can deal of capital for his own ceneft we can deal with him. But when a man puts his thousands in an old stocking and hides it under his chimney hearth we simply call him a miser—a miserable one. He may plead that he had no faith in banks, but we condemn him nevertheless. Again the common judgment illustrates the parable.

In some shops you may find a device to keep check upon business transactions. A keep check upon business transactions. A little disc springs up in full sight of buyer, seller and employer, records the price and drops out of sight again. But at the close of the day, when the accounting is made, the registry is there and the balance must agree with that. A man's conscience is like this—every thought of God and duty that comes into mind is on record there—a good thought, or a mistaken thought, or a bad thought, it held up its signal for a moment in the presence of all who cared to look and made its unalterable record of what was When the time comes the judges-God and conscience, and even the popular judgment—will be at the count, as they now are at the transaction. He is a daring thief who with these three looking on can try to take money out of the box and throw up a blank. Every thought of God and duty is a talent, a pound, bringing with it a demand for interest upon the original a demand for interest upon the original capital of God's first gift of spiritual consciousness and conscience. When the day of reckoning comes we shall be condemned by every opportunity we have had to know and to do better. No belief can possibly warrant neglect. Whatever we think of God we are bound to do something.

WH H LEWIS D D

WM. H. LEWIS, D. D. Rector St. John's Church, Bridgeport, Conn.

THE SHELLS IN THE BIBLE. Dr. Talmage Draws an Interesting Lesson From Them.

Dr. T. De Witt Talmage delivered in Washington a sermon on "God Everywhere." The subject of the sermon was "Conchology of the Bible, or God Among the Shells," as found in the text, Exodus xxx., 34: "And the Lerd said unto Moses. Take unto thee sweet spices, starte and

You may not have noticed the shells of the Bible, he said, although in this early part of the second book God calls you to consider and employ them, as He called Moses to consider and employ them. The onycha of my text is a shell found on the banks of the Red Sea, and Moses and his army must have crushed many of them un-der foot as they crossed the bisected waters,

onycha on the bench and onycha in the unfolded bed of the deep.

I shall speak of this shell as a beautiful and practical revelation of God, and as true as the first chapter of Genesis and the last chapter of Revelations or recognise. last chapter of Revelations or everything between. Not only is this shell, the onycha, found in the Bed Sea, but in the waters of India. It not only delectates the eye with its convolution of beauty, white and instrous, and seriated, but blesses the costril with a nonzeria color. nostrils with a pungent aroma. I spoke to you last Sabbath of God in the great; now I speak of God in the small, God in the infinite, and God in the infinitesimal.

It is a secret that you may keep for ms, that in all the realms of the natural world there is nothing for me so fascinating, so completely absorbing, so full of divine suggestiveness as a shell. What? More entertaining than a bird, which can sing, when a shell cannot sing? Well, there you have made a great mistake. Pick up the onycha from the banks of the Red Sea, or nick up a birglaye from the beach of the pick up a bivalve from the beach of the Atlantic Ocean, and listen, and you hear a whole choir of marine voices—bass, alto, soprano—in an unknown tongue, but seeming to chant, as I put them to my ear, "The sea is His and He made it."

As the shell is only the house and the wardrobe of insignificant animals of the deep, why all the wonder and beauty of construction? God's care for them is the only reason. And if God provide so munif-icently for them, will He not see that you have wardrobe and shelter? Wardrobe and shelter for a periwinkle; shall there not be wardrobe and shelter for a man? Would God give a coat of mail for the defense of a Nautilus and leave you no defense against the storm? Does He build a stone house for a creature that lasts a season and leave without home a soul that takes hold on centuries and mons?

But while you get this pointed lesson of providential care from the shelled crea-tures of the deep, notice in their construc-tion that God helps them to help themselves. This house of stone in which they live is not dropped on them and is not built around them. The material for it exudes from their own bodies and is adorned with a colored fluid from the pores of their own neck. It is a most interesting thing to see these crustacean animals fashion their own homes out of carbonate of lime and membrare. And all of this is a mighty lesson to those who are walting for others to build their fortunes, when they ought to go to work and, like the mollusks, build their own fortunes out of their own brain, out of their own sweat, out of their own indus-tries. Not a mollusk on all the beaches of all the seas would have a house of shell if it had not itself built one. Do not wait for others to shelter you or prosper you. All the crustaceous creatures of the earth, from every flake of their covering and from every ridge of their tiny eastles on Atlantic and Pacific and Mediterranean coasts, say, "Help yourself, while God helps you to help yourself." Have great expectations from only two persons-God and yourself. Let the onycha of my text ecome your preceptor.
But the more I examine the shells, the

more I am impressed that God is a God of emotion. Many scoff at emotion, and seem to think that God is a God of cold emotion. geometry, and iron laws, and eternal apathy, and enthroned stoicism. No, no! The shells with overpowering emphasis deny it. While law and order reign in the universe, you have but to see the lavishss of color on the crustacea, all shades of crimson from the faintest blush to blood of battle-field, all shades of blue, all shades of green, all shades of all colors from deepest black to whitest light, just called out on the shells with no more order than a mother premeditates or calculates how many kisses and hugs she shall give her babe waking up in the morning sun-light. Yes. My God is an emotional God. And He says: "We must have colors and let the sun paint all of them on the scroll of that shell, and we must have music, and here is a carol for the robin, and a psaim for man, and a doxelogy for the seraphim, and a resurrection trumpet for the archangel. Aye, He showed Himself a God of sublime emotion when He flung Himself on this world in the personality of Christ to save without regard to the tears it would take, or the blood it would exhaust, or the agonies it would crush out. When I see the Louvres and the Luxembourgs and the Vaticans of divine painting strewn along the eight thousand miles of coast, and I hear, in a forest, on a summer morning, musical academies and Haudel societies of full orchestras, I say God is a God of emo tion, and if He observes mathe aties, it is mathematics set to music, and Lis figures are written not in white chalk on blackboards, but written by a finger of sunlight on walls of jasmine and trumpet-creeper In my study of the conchology of the Bible, this onycha of the text also impresses me with the fact that religion is perfume. What else could God have meant when He

shell of the onycha, put it over the fire, and as it crumbled into ashes, it exhaled an odor that hung in every curtain and filled the ancient tabernacle, and its sweet smoke escaped from the sacred precincts and saturated the outside air. Perfume! That is what religion is. But, instead of that, some make it a mal-odor. They serve God in a rough and acerb way, They box their child's ears because he does not properly keep Sunday, instead of making Sunday so attractive the child could not help but keep it. They make him learn by heart a difficult chapter in the Book of Exodus, with all the hard names because he has been naughty. How many disa-greeable good people there are. No one greable good people there are. No one doubts their piety, and they will reach heaven, but they will have to get fixed up before they go there, or they will make trouble by calling out to us, "Keep off that grass!" "What do you mean by plucking that flower?" "Show your tickets!" Oh, how many Christian people need to obey my text, and take into their worship and their behavior and their conscelations their behavior and their consociations and presbyteries and general assemblies

sald to Moses; "Take unto thee sweet

spices, stacte and onveha. Moses took that

and conferences more onycha. But what thrills me with suggestiveness is the material out of which all pearls are made. They are fashioned from the wound of the shellfish. The exudation from that wound is fixed and hardened and enlarged into a pearl. The ruptured vessels of the water animal fashioned the gem that now adorns finger or earring, or sword hilt or king's crown. So, out of the wounds of earth will come the pearls of heaven. Out of the wound of conviction the pearl of pardon. Out of the wound of bereavement pardon. Out of the wound of bereavement the pearl of solace. Out of the wound of loss the pearl of gain. Out of the deep wound of the grave pearl of resurrection joy. Out of the wounds of a Saviour's death, the rich, the radiant, the everlast-ing pearl of heavenly gladness. "And the twelve gates were twelve pearls." Take the consolation all ye who have been hurt —whether hurt in body or hurt in mind or hurt in soul. Get your troubles sanetified. If you suffer with Christ on earth you will reign with Him in glory. The tears of earth are the crystals of heaven. "Every several gate was one pearl."

OMNIBUS AS POSTOFFICE.

Kept in the Middle of the Road It Leads to Litigation.

A novel question regarding a postoffice in the middle of the road came up before Judge Paul in the United States Court at Abingdon, Va. Thomas Payne, Pastmaster at Pilot, Montgomery County, complained that the owners of all the lands within a radius of one mile of his office had refused to rent or seil a site on which he might topen his office. He propured an ownships open his office. He produced an omnibus, which he placed in the road and used as an office. B. M. Guerrant sued out in the County Court a writ of unlawful detainer, but Judge Paul, on the petition of Post-master Payne, issued a temporary injunc-tion restraining Guerrant and the deputy sheriff from interfering with the Postmas-tor and his omnibus postoffice of the Unit-ed States. A rule has been issued against the same Postmaster's opponents, requir-ing them to appear before the court and show cause why the temporary injunction should not be perpetuated.

No More Football at Girard. President Fetterolf, of Girard College, Philadelphia, has issued an order against football. The order was the result of a boy having his leg broken in a practice game.

English Feather Observers.

Distributed at over Great Britain are about 9000 observers, who send up to London persodical reports of the local weather.

Recalling Letters.

Many times people would like to recall a letter after it has been mailed. This can be done even after seen a pair of Egyptian geese. letter's destination asking that it be first signs this agreement: "It is hereby agreed that, if the letter is returned to me, I will protect you from any and all claims made against you posit 8-to cover all expenses incurred, way succeeded in recalling the letters. -New Ideas.

Electric Contribution Boxes.

has recently introduced an electric contribution box. By pressing a button several small silver cars lined with velvet run along a miniature railway placed at the back of each pew. As they pass along, the members of the congregation drop in their offerings. All the cars concentrate at on e point and the collection is taken out.

Wooden Shoes of the East. Japan has but one leather shoe factory, nearly every one wearing shoes of wood or straw.

Egyptian Geese. In the inclosure near the lion hon

at the zoological gardens may now the letter has reached the postoffice at | fine species, which belongs to the same its destination. At every postoffice genus as the Orionoco goose of South are what are called "withdrawal America, has the beak equal in length blanks." On application they will be to the head, and at the tip bent sudfurnished, and when a deposit is made | denly down, so as nearly to hide the to cover the expense, the postmaster lower mandible. The wings, which will telegraph to the postmaster at the are long and broad, are each armed with a small bare knob (the Orinoco promptly returned. The applicant goose is often referred to as the "knobwinged" goose); the tail is provided with fourteen rounded feathers. The sides of the head and front of the neck are whitish, the back of the neck for any loss you may sustain by rea- is brown, as also is the collar that enson of such action. And I herewith de- circles the lower part of it. The general color of the upper parts is a and will deliver to you the en-mixture of black and gray, while the velope of the letter returned." In under parts are yellowish brown, with under parts are yellowish brown, with many cases parties have made remit- some black and white markings; on tances to fraudulent parties or ir-responsible firms, and have in this The primaries and tail feathers are glossy black; the tip of the beak is pink, as also are the legs and feet. Altogether, this is a striking and rather handsomely colored bird. It is The minister of a progressive church | the "Vulpanser," of Herodotus, and was domesticated by the ancient Egyptians. It is now found in the valley of the Nile, south of Cairo .-London Pall Mall Gazette.

> The Oldest Man. Sunday School Teacher-"Can any little boy tell me what man attained the greatest age in the world?" Bobby (holding up his hand)

> can." Teacher-"Well, who?" Bobby-"Santa Claus,"-Harper's Round Table.

BEWARE OF MORPHINE.

Mrs. Pinkham Asks Women to Seek Permanent Cures and Not Mere Temporary Relief From Pain.

Special forms of suffering lead many a woman to acquire the morphine habit. One of these forms of suffering is a dull, persistent pain in the side, accompanied by heat and throbbing. There is disinclination to work, because work only increases the pain. This is only one symptom of a chain of

troubles; she has others she cannot bear to confide to her physician, for fear of. an examination, the terror of all sensitive, modest women.

The physician, meantime, knows her condition, but cannot combat her shrinking terror. He yields to her supplication for something to relieve the pain. He gives her a few morphine tablets, with very grave caution as to their use. Foolish woman! She thinks morphine will help her right along; she becomes its slave !

A wise and a generous physician had such a case; he told his patient he could do nothing for her, as she was too nervous to undergo an examination. In despair, she went to visit a friend. She said to her, "Don't give yourself up; just go to the nearest druggist's and buy a bottle of Mrs. Lydia E. Pinkham's Vegetable Compound, It will build you up. You will begin to feel better with the first bottle." She did so, and after the fifth bottle her health was re-established. Here is her own

letter about it: "I was very miserable; was so weak that I could hardly get around the bouse, could not do any work without feeling tired out. My monthly periods had stopped and I was so tired and nervous all of the time. I was troubled very much with falling of the womb and bearing-down pains. A friend advised me to take Lydia E. Pinkham's Vegetable Compound; I have taken five bottles, and think it is the best medicine I ever used. Now I can work, and feel

like myself. I used to be troubled greatly with my head, but I have had no bad headaches or palpitation of the heart, womb trouble or bearing-down pains, since I commenced to take Mrs. Pinkham's medicine. I gladly recommend the Vegetable Compound to every suffering woman. The use of one bottle will prove what it can do."-MRS. LUCY PEASLEY Derby Center, Vt. GREAT BARGAINS IN FARMS.

By reason of ill-health, a large land owner is selling off some most valuable farms in Maryland and Virginia, at prices which must prove a strong inducement to those seeking country hoines, or looking for sure and profitable investments. Among the holdings are the following choice properties:

A farm of 756 acres, near Richmond, Va., one of the finest in the state. Highest condition of cultivation and amply supplied with first-class buildings, etc. etc.

The Old Bassett Farm, 660 acres, near Richmond, on the Pamunikey Biver, a magnificent old homestead and one of the finest properties in Virginia.

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Address the Owner, CHARLES TYLER,

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