TEXT: "When shall I awake? I will seek it yet again."-Prov. xxiii., 35.

"I yel again."-Prov. xxiii., 35. With an insight into human nature such as no other man over reached, Solomon, in my text, sketches the mental operations of one who, having stepped aside from the path of rectitude, desires to return. With a wish for something botter, he said: "When shall I swake" When shall I come out of this horrid nightmare of iniquity?" But, selzed upon by uneradicted habit, and forced down hill by his passions, he cries out: "I will seek it yet again. I will try it once more." I will try it once more.'

again. I will try it once more." Our libraries are adorned with an elegant literature addressed to young men, pointing out to them all the dangers and perils of life —complete maps of the voyage, showing all the rocks, the quicksands, the shoals. But suppose a man has already made shipwreck; suppose te is already off the track; suppose te is already off the track; suppose suppose he is already off the track; suppose he has already gone astray. How is he to get back? That is a field comparatively un-touched. I propose to address myself to such. There are those in this audience who, with There are those in this audience who, with every passion of their agonized soul, are ready to hear such a discussion. They com-pare themselves with what they were ten years ago, and cry out from the bondage in which they are incarcerated. Now, if there be any here, come with an carnest purpose, yet feeling they are beyond the pale of Christian sympathy, and that the sermon can hardly be expected to address them then at this moment I give them my en, then, at this moment, I give them my up. There is glorious and triumphant hope for you yet. I sound the trumpet of Gospel deliverance. The church is ready to spread a banquet at your return, and the hierarchs of heaven to fall into line of bannered procession at the news of your emancipation. So far as God may help me, I propose to show what are the obstacles of your return, and then how you are to surmount those obstacles. The first difficulty in the way of your return is the force of moral gravitation. Just as there is a natural law which brings down to the earth anything you throw into the air, so there is a corresponding moral gravi-tation. In other words, it is easier to go there than it is to go up; it is easier to do down than it is to go up; it is easier to do wrong than it is to do right. Call to mind the courades of your boyhood days-some of them good, some of them bad-which most affected you? Call to mind the anecdotes that you have heard in the last five or ten years-some of them are pure and some of them impure. Which the more easily sticks to your memory? During the years of your life you have formed certain courses of your life you have formed certain courses of conduct—some of them good, some of them bad. To which style of habit did you the more easily yield? Ah, my friends, we have to take but a moment of self-inspection to find out that there is in all our souls a force of moral gravitation! But that gravitation may be resisted. Just as you may hidd up may be resisted. Just as you may pick up from the earth something and hold it in your hand toward heaven, just so, by the power of God's grace, a soul fallen may be lifted toward peace, toward pardon, toward heaven, Force of moral gravitation in every one of us, but power in God's grace to overcome that force of moral gravitation.

The next thing in the way of your return is the power of evil habit. I know there are those who say it is very casy for them to give up evil habits. I do not believe them. Here a man given to intoxication. He knows it is disgracing his family, destroying his prop-erty, ruining him, body, mind and soul. If that man, being an intelligent man, and loving his family, could easily give up that habit, would he not do so? The fact that he does not give it up proves that it is head to give it un. it up proves that it is hard to give it up. It is a very easy thing to sail down stream, the tide carrying you with great force; but sup-pose you turn the boat up stream, is it to easy than to row it? Az long as we yield to the evil inclinations in our hearts, and our bad habits, we are sailing down stream; but the moment we try to turn, we put our boat in the rapids just above Niagara, and try to row up stream. Take a man given to the habit of using tobacco, as most of you do, and let him resolve to stop, and he finds it very difficult. Twenty-seven years ago I quit that habit, and I would as soon dare to put my right hand in the fire as one ato induce my right hand in the fire as once to indulge in it. Why? Because it was such a terrific struggle to get over it. Now, let a man be advised by his physi-cian to give up the use of tobacco. He goes around not knowing what to do with himself. He cannot add up a line of former the matter add up a line of figures. He cannot sleep nights. It seems as if the world had turned upside down. He feels his business going to ruin. Where he was kind and obliging he is scolding and fretful. The composure that characterized him has given way to a fretful restlessness, and be has become a complete fidget. What power is it that has rolled a wave of woe over its it that has rolled a wave of woo over the earth and shaken a portent in the heavens? He has tried to stop smoking or chewing! After a while he says, "I am going to do as I please. The doctor doesn't understandmy case. I'me doctor doesn't under-standmy case. I'm going back to my old habit." And he returns. Everything assumes its usual composure. His business seems to brighten, the world becomes an attractive brighten, the world becomes an attractive place to live in. His children, seeing the difference, hail the return of their father's genial disposition. What wave of color has dashed blue into the sky, and greenness into the mountain foliage, and the glow of sapphire into the sunset? What enchantament has lifted a world of beauty and joy on his soul? He has gone back to to-Oh, the fact is, as we all know in our own experience, that habit is a taskmaster; as long as we obey it, it does not chastise us; but let us resist, and we find we are to be lashed with scorpion whips and bound with ship cable, and thrown into the track of bone-breaking Juggernauts! During the war of 1812 there was a ship set on fire just above Niagara Falls, and then, cut loose from its moorings, it came on down through thenight and tossed over the falls. It was said to have been a scene brilliant beyond all description. Well, there are thousands of men on fire of evil habit, coming down through the rapids and through the awful night of temptation toward the eternal plunge. Oh! how hard it is to arrest them. God only can arrest them. Suppose a man after five, or ten, or twenty years of evil doing, resolves to do right? Why, all the forces of darkness are allied against him. He cannot sleep nights. He gots down on his kness in the midnight and crics, "God help me!" He bites his lip. He grinds his teeth. He cleaches his fist in his determineteeth. He cleaches his flat in his determina-tion to keep his purpose. He dare not look at the bottles in the window of a wine store. It was one long, bitter, exhaustive, hand to hand fight, with inflamed, tantalizing and merciless habit. When he thinks he is en-tirely free, the old inclinations pounce upon him like a pack of hounds with their muzzles tearing away at the flanks of one poor rein-deer. In Faris there is a sculptured repre-sentation of Bacchus, the god of revelry. He is riding on a panther at full leap. Oh, how suggestive! Lot every one who is speeding on bad ways understand he is not riding a locile and well-broken steed, but he is riding a mouster, wild and bloodthirsty, going at a monster, wild and bloodthirsty, going at a lenth lenn. How many there are who resolve on a bet-ter life and say: "When shall I awake?" But scized on by their old habits cry: "I will try it once more; I will seek it yet again ?' Years ago there were some Prince-ton students who were skating, and the ice was very thin, and some one warned the company back from the air hole, and finally warned them entirely to leave the place. But one young man with bravado, after all the rest had stopped, crisel out: "One round more!" He swapt around and went down, and was brought out a corpse. My friends, there are thousands and tens of thousands of men losing their souls in that way. It is the

TO CONQUER EVIL. REV. DR. TALMAGETS SUNDAY SERMON. Preached at Cuiver Park Assembly, Lake Maxinknokee, Ind.

"Glad to see yon. The dying thief was saved, and I suppose there is mercy for you!" "The young man, disgusted, chilled, throws himself back on his dignity, resolved he never will enter the house of God again. Perhaps not quite fully discouraged about reforma-tion, he sides up by some highly respectable man he used to know going down the street, and immediately the respectable man hes are and immediately the respectable man has an errand down some other street! Well, the prodigal, wishing to return, takes some mem-ber of a Christian association by the hand, or ber of a Christian association by the hand, or tries to. The Christian young man looks at him, looks at the faded apparel and the marks of dissipation, and instead of giving him a warm grip of the hand offers him the tip end of the long fingers of the left hand, which is equal to striking a man in the face.

equal to striking a man in the face. Un, how few Christian people understand how much force and Gospel there is in a good, honest handshaking! Sometimes, when you have felt the need of encouragement, and some Christian man has taken you heartily by the hand, have you not felt that thrilling through every fibre of your body, mind and soul, an encouragement that was just what you needed? You do not know anything at all about this unless you know when a man tries to return from evil courses of conduct, he runs against repulsions innumerable. Wo The runs against repulsions innumerable. We say of some man, he lives a block or two from the church, or half a mile from the church. There are people in our crowded cit-ies who live a thousand miles from the church. Vast deserts of indifference between them and the house of God. The fact is, we must keep our respectability, though thousands and tens of thousands perish. Christ sat with publi-cans and sinners. But if there comes to the house of God man with marks of discipation house of God a man with marks of dissipation upon him, people throw up their hands in horror, as much as to say: "Isn't it shock-ing?" How these dainty, fastidious Christians in all our churches are going to get into heaven I don't know, unless they have an especial train of cars, cushioned and up-holstered, each one a car to himself! They cannot go with the great herd of publicans and sinners. Oh. ye, who curl your lip of scorn at the fatten, I tell you plainly, if you had been surrounded by the same influences, instead of sitting to-day amid the cultured and the refined and the Christian, you would have been a crouching wretch in stable or ditch, covered with filth and abomination ! It is not because you are naturally any bet-ter, but because the mercy of God has pro-tected you. Who are you, that brought up in Christian circles, and watched by Christian parentage, you should be so hard on the falle

I think nien also are often hindered from return by the fact that churches are too anxious about their membership and too anxious about their denomination, and they rush out when they see a man about to give up his sin and return to God, and ask him how he is going to be baptized, whether by sprinkling or by immersion, and what kind of a church ho is going to join. Oh, my friends! It is a poor time to talk about Presbyterian catechisms, and Episcopal liturgies, and Metho-dist love-feasts, and baptisteries to a man that is coming out of the darkness of sin into the glorious light of the Gospel. Why, it reminds us of a man drowning in the sea, and a lifeboat puts out for him, and the man in the boat says to the man out of the boat: "Now, if I get you ashore, are you going to live in my street?" First get him ashore, and then talk about the non-essentials of religion. Who cares what church he joins, if he only joins Christ and starts for heaven? Oh, you ought to have, my brother, an illumined face, and a hearty grip for every one that tries to turn from his evil way! Take hold of the same book with him, though his dissipations shake the book, remembering that he that con-verteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins. Now, I have shown you these ob stacles because I want you to under-stand I know all the difficulties in the way; but I am now to tell you how Way; but I am now to tell you now Hannibal may scale the Alps and how the shackles may be unriveted and how the paths of virtue forsaken may be re-gained. First of all, my brother, throw yourself on God. Go to Him, frankly and earnestly, and tell Him these habits you have, and ask Him, if there is any help in all the presences of omninetant love to give its the resources of omninotent love to give it to you. Do not go with a long rigmarole people call prayer, made up of "ohs" and "alss" and "forever and forever amens" Go to God and cry for help! help! help! and if you cannot cry for help, just look and live. I remember in the war I was at Antietam, and I went into the hospitals after the battle, and I said to a man, "Where are you hurt?" He made no answer, but held up his arm swollen and splintered. I saw where he was hurt. The simple fact is, when a man has a wounded soul, all he has to do is to hold it up before a sympathetic Lord and got it healed. It does not take any long prayer. Just hold up the wound. Oh, it is no small thing when a man is nervous and weak and exhausted, coming from his ovil ways, to feel that God puts two om-"Young man, I will stand by you! The mountains may depart and the hills be re-moved, but I will never fail you." And then, as the soul thinks the news is too good to be true, and cannot believe it, and looks up in God's face, God lifts His right hand and takes an earth on addavit service. "As I live an oath, an aflidavit, saying: "As I live, saith the Lord God, I have no pleasure in the death of him that dieth." Blessed be God for such a Gospel as this! "Cut the slices thin," said the wife to the husband, "or there will not be enough to go all around for the children; cut the slices thin." Blessed be God, there is a full loaf for every one that wants it; bread enough and to spare. No thin slices at the Lord's table. I remember when the Master Street hospital, in Philadelphia, was opened during the war, a telegram came saying: "There will be three hundred wounded men to-night; be ready to take care of them;" and from my church there went in some twenty or thirty men and women to look after these poor wounded fellows. As they came, some from one part of the land, some from another, no one asked whether this man was from Oregon, or from Massedments. Massachusetts, or from Minnesota, or from New York. There was a wounded soldier, and the only question was how to take off the rags most gently, and put on the bandage, and administer the cordial. And when a soul comes to God He does not ask where yon came from or what your ancestry was. Healing for all your wounds. Pardon for all Your guilt. Comfort for all your troubles. Then, also, I counsel you, if you want to get back, to quit all your bad associations. One unholy intimacy will fill your soul with moral distemper. In all the ages of the church there has not been an instance where a man kept one evil associate and was re-formed. Among the fourteen hundred million of the race not one instance. Go home to-day, open your desk, take out letter paper, stamp and envelope, and then write a letter something like this: "My old companions: I start this day for heaven. Until I am persuaded you will join me in this, farewell." Then sign your name, and send the letter with the first post. Give up your bad com-panions, or give up heaven. It is not ten bad companions that destroy a man, nor five bad companions, nor three bad companions, but one. What chance is there for that young man I saw along the street, four or five young men with him, halting in four of five young men with him, halting in acout of a grog shop, urging him to go in, he resisting, violently resisting, until after a while they forced him to go in? It was a summer night and the door was left open, and I saw the process. They hold him fast, and they put he cup to his lips, and they forced down he strong drink. What chance is there for such a young man? I connect which also seek Christian advice.

counsel. Gather up all the energies of body, mind and soul, and appealing to God for success, declare this day everlasting war against all drinking habits, all gambling practices, all houses of sin. Half-and-balf work will amount to nothing; it must be a Waterloo. Shrink back now and you are lost. Push on and you are saved. A Spar-tan general fell at the very moment of vic-tory, but he dipped his finger in his own blood and wrote on a rock near which he was dying, "Sparts has conquered." Though your struggle to get rid of sin may seem to be almost a death struggle, you can dip your finger in your own blood and write on the Rock of Ages, "Victory through our Lord Jesus Christ." Dh, what glorious news it would be for some of these young men to send home to their parents. They go to the postoffice every day or two to see whether there are any lotters from you. How anxious they are to hear. Some one said to a Greetian general: "What was the promoted measured in the

to hear. Some one said to a Grecian general: "What was the proudest moment in your life?" He thought a moment, and said: "The proudest moment of my life was when I sent word nome to my parents that a had gained the victory." And the proudest and most brilliant moment in your life will be the moment when you can send word to your pa-rents that you have conquered your evil habits by the grace of God and become eternal victor. Oh, despise not parental anxiety! The time will come when you will have neither father have a grace of dod and you will so around the place will come when you will have neither father nor mother, and you will go around the place where they used to watch you and find them gone from the house, and gone from the field, and gone from the neighborhood. Cry as loud for forgiveness as you may over the mound in the churchward, they will not answer. Dead! Dead! And then you will take out the while lock of hair that was cut from your mother's how in that was cut from your mother's brow just before they buried her, and you will take the cane with buried her, and you will take the cane with which your father used to walk, and you will think, and think, and wish that you had done just as they wanted you to, and would give the world if you had never thrust a pang through their dear old hearts. God pity the poor young man who has brought disgrace on his other answer that the young man young man who has brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Better if he had never been born—better if, in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he had been coffined and sepulchered. There is no balm power-ful enough to heal the heart of one who has broach another to a spreading ful enough to heal the heart of one who has brought parents to a sorrowful grave, and who wanders about through the dismal cemetery, rending the sair, and wringing the hands, and crying: "Mother!" mother!" Oh, that to-day by all the memories of the past and by all the hopes of the future, you would yield your heart to God. May your father's God and your mother's God be your God forever!

The statement that of the 338 prisoners now confined at the House of Correction nearly a hundred are "opium fiends," indicates a close connection between opium and crime. A few months ago Judge Murphy, in sentencing a criminal, remarked that opium had largely taken the place of whiskey as the incentive to crime in this city. Such facts show the need for some better restriction on the sale of opium than now exists. The trouble seems to be that the opium, morphine and cocaine business is too profitable to be given up, and the public interests must suffer,-San Francisco Examiner.

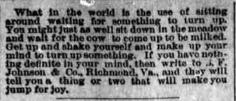
A PHILADELPHIAN who has just got back from a flying trip to the Paris Exhibition amused a party of friends by telling stories of his visit. He said, at Boulogne a fisherman whom he saw had five lines cast in the water. A bell was attached to each line, so that when there was a nibble the bell would ring and the Frenchman would haul in his catch. In the time when none of the bells were ringing this follower of Walton walked up and down the bank the least concerned about the lines. The bells worked like a charm, giving out a low but clear, tinkling sound that could be heard a hundred yards away.

A New Substitute for Glass.

The new translucent substance intended as a substitute for glass has been satisfactorily adopted in some of the public buildings of London, and various advantages are claimed for it, among these being such a degree of pliancy that it may be bent backward and forward like leather and be subjected to very considerable tensile strain with impunity; it is also almost as transparent as glass and of a pleasant amber color, varying in shade from very light golden to pale brown. The basis of the material is a web of fine iron wire, with warp and weft threads about one-twelfth inch apart, this being inclosed, like a fly in amber, in a sheet of translucent varnish, of which the base is linseed oil. There is no resin or gum in the varnish, and once having become dry it is capable of standing heat and damp without undergoing any change, neither hard-ening nor becoming sticky. Briefly, the manufacture is accomplished by dipping the sheets edgewise into deep tanks of varnish, and then allowing the coating which they thus receive to dry in a warm atmosphere. It requires somewhat more than a dozen of these dips to bring these sheets to the required degree of thickness, and, when this has been accomplished, the material is stored for several weeks to thoroughly set.

Oat meal is one of the best foods for week. In brushing the teeth, always brush up and down from the gum instead of across.-American Analyist.

ongratulate you on the latest acquisiion to your family. Boy or girl.? Nebraskan-Girl. New Yorker-What's her name to be? Nebraskan -Well, she howls so much nights, ve thought we'd call her Cyclonia.



Fall fashions can never be popular with an

Five cents saved on soap: five dollars lost on rotted clothes. Is that scenomy? There is not 5 cents difference between the cost of a bur of the poorest soap made and the best, which is as all know, Dobbins's Electric.

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NAMING the baby-New Yorker-I

A visit to a grocery is generally the begin-alog of a new order of things.

WESTERN RESERVE SEMINARY AND NORMAL NOLLEGB, W. Farmington, O. 60 years. Both exces. Soven departments. Board and Tuition \$100 per year. REV. E. B. WEBSTER, A. M., President. S25 AN HOUR THE BL. PERKING HOME STUDY, Book-keeping, Business Forms, thoroughy taushiby Arthunetic, Short-hand, etc., thoroughy taushi by MALL. Clerentare Gres, Bryant's College, 457 Main St., Buffalo, N.Y. ORATORS say Piso's Cure for Con-sumption is THE BEST of Keeping the voice clear. 25 cents. CHEAPEST AND BEST

CRAZED BY AN IMPOSTOR.

Remarkable Ignorance of Southern Negroes-A Human Sacrifice.

The negroes of Liberty county, Georgia, are in a state of excitement over the preach ings of a man named Bell, a pseudo "Christ," who has been inciting the ignorant people of the county and telling them that he will lead them into the Promised Land of Canaan next month. Hundreds have left their farms and occupations to follow the false Christ. Bell was tried for lunacy and sent to an asylum. His successor, a negro named James, began preaching and telling named James, began preaching and telling the people that human sacrifice was de-manded. Several days ago, in a remote part of the county, a woman, who was one of James' followers, slew a little child, her niece, cutting symbols on the head and body and then throwing the body in the ditch. The woman was arrested and is in jail. The white people fear the violence of the excited negroes, who are crazed with Bell's and negroes, James' teachings.

A MODERN MARTYR.

Mrs. H. G. Heron Sentenced to Death in Corea for Preaching Christianity. Information has just been received at Nashville, Tenn., that Mrs. Hattie Gibson Heron, wife of Rev. David Heron, late of Jonesboro, this state, is under sentence of death in Corea for teaching the doctrines of Christianity.

The Rev. David Heron is well-known as a Presbyterian minister. He went to Corea about three years ago, the wife joining her husband a few weeks later. Mrs. Heron preached the Gospel as well as her husband and was the means of converting a noble man in Corea, who begun preaching Christian

The emperor had Mrs. Heron arreste 1 and thrown in prison. Her case was investi-gated, and finally the sentence of death was Mrs. Heron was known as the most beautiful lady in Upper East Tennessea

MARKETS.

BALTIMORE-Flour-City Mills, extra, \$4.90 a\$5.10. Wheat—Southern Fultz, S734a88; Corn—Southern White, 45a4634cts, Yellow 43a44 cts, Oats—Southern and Pennsylvania 43a44 cts. Oats-Southern and Fenusylvania 30a34 cts.; Hay-Maryland & Fenusylvania 50a52cts.; Hay-Maryland and Penusylvania 15 00a\$15 50;Straw-Wheat,8,00a\$8,50;Butter, Eastern Creamery,17a20cts., near-by receipts 16a17cts; Cheeso Eastern Fancy Cream. 9½ a9½ cts., -Western, 8a9 cts; Eggs-12½ a15; Tobacco Leaf-Inferior, 1a\$2,00, Good Common, 3 00a\$4 00, Middling, 5a\$6,00 Good to fine red,7a\$9; Fancy, 10a\$12. Nsw Yonk-FPaur-Southern Common to fair extra \$2,75a\$3,55; Wheat-No. 1 White 87

fair extra, \$2,75a#3.35; Wheat-No 1 White 87 ass; Rye-State, 54a56; Corn-Southern Yellow,44%a44%.Oats-White,State35%a33% cts, ; Butter-State, 12a16 cts, ; Choese-State 7a8%ets.; Eggs-14%a15 ets.

PHILADELPHIA -- Flour -- Pennsylvania fanoy, 4.35a4.75; Wheat-Pennsylvania and Southern Bed, 87a874; Rye-Pennsylvania 52a55ets:Corn-Southern Yellow, 44a434 ets Onts-35% a34 cts.; Butter-State, 16% a17 cts. Cheese-N. Y. Factory, 9a9% cts. Eggs-State, 14a14% ets.

CATTLE САТТЕЛЕ. ВАLTIMORE—Beef, 4 (Da4 45; Sheep—\$3 00 a4 50, Hogs—\$6 00a6 25; NEW YORE—Beef—\$4 50a5 00; Sheep—\$4 00 a5 25; Hoga—\$4 50a5 Y.

Brown's Iron Bitters is a specific in all cases of swamp fever, intermittent fever, and malaria if any name. Low marshy ground, stagnant pools of water, decaying vegetable matter, thanges of climate while suffering from sen-ral debility, all produce malaria. Brown's ron Bitters cures all forms, Don't use qui-aine. It creates constipation, produces head-uche, and not infrequently rheumatism and heuralgia; Brown's Iron Bitters never does. It vill cure them. Brown's Iron Bitters is a specific in all vill cure them. The widow's might is greatly underes-

imated

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Kittty is witty, Nettie is pretty, Lutie is cute and small; Address

Lutie is cute and small; Irene is a queen, Annotto is a pot, Nell is the belle of the ball; Diantha is wealthy, Bertha is healthy, And health is the best of all. Perfect health keeps her rosy and radiant, beautiful and blooming, sensible and sweet. It is secured by wholesome habits and the use of Dr. Pierce's Favorite Prescripton. Bertha lakes it, and she also "takes the onke." The only guaranteed cure for those distressing ail-ments peculiar to women. Satisfaction or

ts peculiar to women. Satisfaction or our money returned.

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The lady who never marries should be named Ida Kline.

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A recent attack of indigestion or constipa-tion is easily cured if the right remedy is ap-plied, but every medicine except Hamburg Figs is so disgusting to taste or smell that a person prefers to let the disease take its course, if the above laxative cannot be obtained. 25 cents, Dose one Fig. Mack Drug Co., N. Y.

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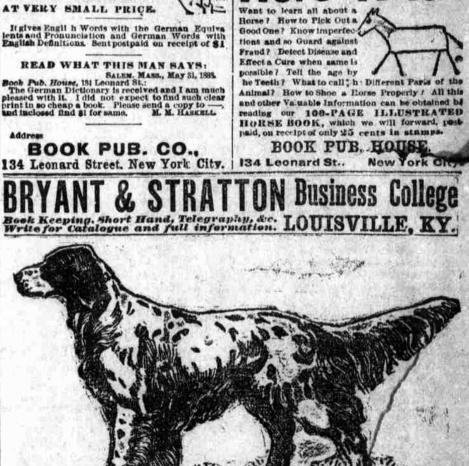
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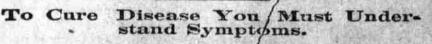
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