"If the 'ree fall toward the south or to where the place where the on there it shall be "- Ecclesiants."

There is a hovering hope in the minds of a yast multitude that there will be an opportunity in the next world to correct the mistakes of this; that if we do make complete shipwreck of our earthly life it will be an a shore, up which we may walk to a palace; that, as a defendant may lose his case in the circuit court and carry it up to the suppress court or court of chancery and get a reversal of judgment in his behalf, all the costs being thrown overon the other party, so, if we fall in the carthly trial, we may in he higher jurisdiction of efernity have the adament of the lower court set aside, all the costs remitted, and we may be victorious infeadants forever. My object in this sermon is to show that common sense as well as my text declares that such an expectation a chimerical. You say that the impenitent man, having got into the next world and seing the disaster, will, as a result of that itsaster, turn, the pain the cause of his efformation. But you can find 10,000 intances in this world of men who have done wrong, and distress overtook them suddenly. Did the distress heal them? No; how went right on.

tienty. Did the disfress heal them? No; they went right on.

That man was finng of dissipations. "You must stop drinking," said the doctor, "and quit the fast life you are leading, or it will destroy you," The patient suffers paroxysm after paroxysm, but under skillful medical treatment he begins to sit up, begins to walk treatment he begins to sit up, begins to walk treatment he begins to the same grog shop for his morning dram, and his evening dram, and the drams between. Flat down again? Same doctor! Same physical anguish! Same medical warning! Now the Illness is more protracted, the liver is more stabborn, the stomach more irritable, and the digestive orporacted, the liver is more stabborn, the stomach more irritable, and the digestive organs are more rebellious. But after a while he is out again, goes back to the dramshops and goes the same round of sacrilege against roes the same round of sacrilege against hysical health.

his physical health.

He sees that his downward course is ruining his bousehold; that his life is a perpetrial perjury against his marriage vow; that that broken hearted woman is so unlike the hopeful young wife whom he married that her old schoolmates do not recognize her; that his sons are to be taunted for a lifetime to the father downwards. That the deapth

her old schoolmates do not recognize her; that his sons are to be taunted for a lifetime by the father's drunkenness; that the daughters are to pass into life under the scarification of a disreputable ancestor. He is drinking up their happiness, their prospects for this life, and perhaps for the life to come. Sometimes an appreciation of what he is doling comes upon him. His nervous system is a stancie. From crown of head to sole of fact he is one achine, rasping, cruellying, damning torture. Where is he? In hell on earth. Does it reform him?

After awhile he has delirium tremens, with a whole jungle of hissing reptiles let out on his pillow, and his screams horrly the neighbors as he dashes out of his bed, cryling, "Take these things off me!" As he sits pale and convalescent the doctor says: "Now, I want to have a plain talk with you, my dear fellow. The next attack of this kind you have yon will be beyond all medical skill, and you will die." He gets better and goes forth into the same fight again. This time medicine takes no effect. Consultation of physicians agree in saying there is no hope. Death ends the scene.

That process of inebriation, warning and dissolution is going on within a stone's throw of you, going on in all the neighborhoods of Christendom. Pain does not correct. Buffering does not reform. What is true in one sense is true in all senses and will forever be so, and yet men are expecting in the aidext world in the incarcerated have been ome of them four, five, six ,000,000 illustrations all workway in this world, people are distress in the next state will

tay in this world, people are distress in the next state will You cannot imagine any worse other world than that which we suffered here, and without

onsequence, bre, the prospect of a reforma-next world is more improbable rmation here. In this world the with innocence of infancy. In prosed the other life will open accumulated bad habits of many him. Surely it is easier to build up out of new timber than out of hip out of new timber than out of lk that has been ground up in the If with innocence to begin with the a man does not become godly, ospect is there that in the next world, with sin, there would be a seraph i? Surely the sculptor has more tof making a fine statue out of a pure white Parian marble than out d black rock seamed and cracked a storms of a half century. Surely clean white sheet of paper it is easier sed or a will than upon a sheet scribbled and blotted and torn bottom. Yet men seem to think the life that began here com-

bottom. Yet men seem to think the life that began here com-riect turned out badly, the next led, though it starts with a dead

some one, "I think we ought nee in the next life, because hort it allows only small op-e hardly have time to turn en cradic and tomb. the wood

ost touching the marble of the o you know what made the annecessity? It was the longe-ediluvians. They were worse century of their lifetime than adred years, and still worse in any, and still worse all the way and 900 years, and the earth aed and scrubbed and soaked clear out of sight for more effore it could be made fit for p live in.

live in. o live in.

ver cures, impenitency. All

Time represent him with a

it I never saw any picture of

case of medicines to heal. Nero for the first five years was set up for an example kindness, but his path all sed until at 68 A. D. he belf 800 years did not make bester, but only made es of eternity could have plongation of deprayity, one, "in the future state will be withdrawn and substituted, and hence illimation and glorifications, all their sins for into a beatific state, the state will be left. Duff.

shine. I wonder what is the curriculum o' that college of inferno, where, after proper preparation by the sins of this life, the candidate enters, passing on from freshman class of depravity to sophomore of aban lonment, and from sophomore to ignior, and from junior to senior, and day of graduation comes, and with diploma signed by satan, the president, and other professorial demonlaces, attesting that the candidate has been long enough under their drill, he long enough under their drill, he

ses up to enter heaven! Pandemonium

passes up to enter heaven! Panlemonium a preparative course for heavenly admission! Ab, my friende, satan and his coherts have fitted uncounted millions for ruin, but never fitte! one soul for happiness!

Furthermore, it would not be safe for this world if men had another chance in the next. If it had been announced that, however wickedly a man might act in this world, he could fix it up all right in the next. society would be terribly demoralized, and the human race demolished in a few years. The fear that if we are bad and unforgiven here it will not be well for us in the next existence is the chief influence that keeps civilization from rushing back to semibarbarism, and semibarbarism from rushing into mighty savagery, and midnight savagery from extinction, for it is the astringent impression of all nations. Christian and

from extinction, for it is the astringent impression of all nations, Christian and heathen, that there is no future chance for those who have wasted this.

Multitudes of men who are kept within bounds would say "Go to, now! Let me get all out of this life there is in it. Come, gluttony and inebriation and uncleanness and revenge and all sensualities, and wait upon me! My life may be somewhat shortened in this world by dissoluteness, but that will only make heavenly indulgence on a larger scale the sooner possible. I will over-take the saints at last and will enter the heavenly temple only a little later than those who behaved themselves here. I will on my way to heaven take a little wider ex-cursion than those who were on earth pious, and I shall go to beaven via gehenna and via sheel." Another chance in the next world means free license and wild abandon-

ment in this.

Suppose you were a party in an important case at law, and you knew from consultation with judges and attorneys that it would be tried twice, and the first trial would be of little importance, but that the second would decide everything, for which trial would you make the most preparation, for which retain the ablest attorneys, for which be most anxious about the attendance of witnesses? You would put all the stress upon the second trial, all the anxiety, all the expenditure, saying, "The first is nothing, the last is everything." Give the race an assurance of a second and more important trial in the subsequent life, and all the preparation for eternity would be "post mortem," post funeral, post sepulchral, and the world with one jerk be pitched off into implety and godlessness.

Furthermore, let me ask why a chance should be given in the next world if we have refused ianumerable chances in this? Suppose you give a banquet, and you invite a vast number of friends, but one man declines to come or treats your invitation with indifference. You in the course of twenty years give twenty banquets, and the same man is invited to them all and treats them all in the same obnoxious way. After a while you remove to another house larger and better, and you again invite your friends, but send no invitation to the man who declined or neglected the other invitations. Are you to blame? Has he a right to expect to be invited after all the indignities he has done you? God in this world has invited us all to the banquet of His grace. He invited us by His providence and His spirit 365 days of every year since we knew our right hand from our left. If we declined it every time or treated the invitation with indifference and gave twenty or forty or fifty years of indignity on our part toward the banquetar, and at last He spreads the bunquet in a more inxurious and kingly place, amid the heavenly gardens, have we a right to expect Him to invite us again, and have we a right to blame Him if He does not invite us?

If twelve gates of salvation stood open If twelve gates of salvation stood open twenty years or fifty years for our admission, and at the end of that time they are closed, can we complain of it and say: "These gates ought to be open again. Give us another chance?" If the steamer is to sail for Hamburg, and we want to get to Germany by that line, and we yead in every evening and every morning newspaper that it will sail on a certain day, for two weeks we have that advertisement before our eyes, and then we go down to the docks fifteen minutes after it has shoved off into the stream and say: "Come back! Give me another chance! It is not fair to treat me in this way! Swing up to the dock again in this way! Swing up to the dock again and throw out planks and let me come on board!" Such behavior would invite arrest

as a madman.

And if, after the gospel ship has lain at anchor before our eyes for years and years, and all the benign voices of earth and heaven have urged us to get on board, as she might sail away at any moment, and after awhile she sails without us, is it common sense to expect her to come back? You might as well go out on the highlands at Navesink and call to the Majestic after she has been three days out and expect her to return as to call back an opportunity for heaven when it once has sped away. All heaven offered us as a gratuity, and for a lifetime we refuse to take it, and then rush on the bosses of Jehovah's buckler demanding another chance. There ought to be, there can be, there will be, no such thing as posthumous opportunity. Thus our common sense agrees with my text, "If cur common sense agrees with my text, "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be."

You see this idea lifts this world up from an unimportant way station to a platform of stupendous (sense and parties of the students) and the students of the state of the students of the state of the stat whirl around this hour. But one trial for which all the preparation must be made in this world or never made at all. That piles up all the emphases and all the climaxes and all the destinies into life here. No other chance 'Oh, how that augments the value and importance of this shance!

Alexander with his army used to surround a city and then would lift a great light in token to the people that if they surrendered before that light went out all would be well, but if once the light went out then the bat-

but if once the light went out then the bat-tering rams would swing against the wall, and demolition and disaster would follow.

If the need do for our present and lety is to make surrender to nd Conqueror—surrender ader of our lives, sur-

that great it goes out of making

all points of the compass. Tell it to night and day. Tell it to all earth and heaven. Tell it to all centuries, all ages, all milleanisms, that we have such a magnificent chance it his world that we need no other chance the such a magnificent chance.

in the next.

I am in the burnished judgment hall of the last day. A great white throne is lifted, but the judge has not yet taken it. While we are waiting for his arrival I hear immortal spirits in conversation. "What are you waiting here for?" anys a soul that went up from Madagascar to a soul that ascended from America. The latter says, "I came from America where forty years I heard the gospel preached and Bible read, and from the prayer that I learned in infancy on my mother's knee until my last hour I had gospel advantage, but for some reason I did not make the Christian cho'ce, and I am here waiting for the judge to give me a new trial and another chance." "Strange!" says the other. "I had but one gospel call in Madagascar, and I accepted it, and I do not need gasear, and I accepted it, and f do not need another chance."

another chance."
"Why are you here?" says one who on earth had feeblest intellect to one who had great brain and silvery tongue and scenters of influence. The latter responds: "Oh, I knew more than my fellows. I mastered libraries and had learned titles from collibraries and had learned titles from col-leges, and my name was a synonym for eloquence and power. And yet I neglected my soul, and I am here waiting for a new trial." "Strange," says the one of the feeble earthly capacity. "I knew but little of worldly knowledge, but I knew Christ and made Him my partner, and have no need

of another chance."

Now the ground trembles with the approaching charlot. The great folding doors of the hall swing open. "Stand back?" ery the celestial ushers. "Stand back, and let the judge of quick and dead pass through!" He takes the throne, and looking over the throng of nations He says, "Come to jadgment, the last judgment, the holy judgment?" By one flash from the throne all the history of each one flames forth to the vision of Himself and all others. "Divide!" says the judge to the assembly. "Divide!" eebo the walls. "Divide!" ery the guards angelle.

And now the immortals separate, rushing And now the immortals separate, rushing this way and that, and after awhile there is a great aisle between them, and a great vacuum widening and widening, and the judge, turning to the throng on one side, says, "He that is righteous, let him be righteous still; and he that is holy, let him be holy still," and then, turning toward the throng on the opposite side, he says, "He that is unjust, let him be unjust still," and he that is filthy, let him be fifthy still," and then, lifting one hand toward each group, he declares, "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be." where the tree lines there is and be, and then I hear something jar with a great sound. It is the closing of the book of judgment. The judge ascends the stairs behind the throne. The hall of the last assize is cleared and shut. The high court of eternity is adjourned forever.

The Sionx Dinner Pot.

"There is a very peculiar custom among the Sioux India: as," said Emannel French, of Bismarck, N. D. "The Indians take kindly to European cooking utensils and aids to comfort, and it is quite common for an exploring or picnic party to trade off kettles, frying pans and the like for skins or curiosities. A cooking utensil thus acquired becomes practically the com-mon property of the tribe, on the general understanding, however, that whoever borrows it shall pay for its use by leaving in it a portion of the food cooked. As the Indians seldom waste any time in washing or cleaning eating or cooking vessels, this practice has some conveniences from a red man's point of view, and often saucepan is returned with quite a large quantity of meat or potatoes clinging to the bottom, and perhaps covering up some of the remains of a preceding and entirely different preparation.

"It is not long since that an exploring party I was out with lost its kettle, which had evidently jolted out of the wagon on the bad road. After considerable hesitation, one was borrowed from a friendly squaw, and, after the water had been boiled in it three or four times, and it had been well scoured out with sand, it answered its purpose admirably. When we were through with the kettle, we thoroughly cleaned it again and returned it, and it was not until an Indian guide explained the custom that we understood the look of supreme contempt which came over the red lady's face when, on looking into the inside of the kettle, she saw that it contained no relic whatever of our evening feast."-St. Louis Globe-Democrat.

Mourned Like a Human Being.

There is something pathetic about the account of the death of the female chimpanzee which Professor Garner brought from Southwest Africa. The names given by the professor to his friends were Aaron and Elishaba, and, much to his regret, Elishaba has fallen a victim to the severe English weather. She really died in the arms of poor Aaron, the male, who had been most assiduous in his attentions to his consort during the whole of her illness.

Professor Garner was present during the last moments of the chimpanzee, and when he put his hands to her heart to see if it had ceased to beat Aaron put his hand there too, looking up in the professor's eyes as if inquiring if that was all they could do for her. Aaron would not suffer his departed love to to be taken from him, and clung to her body with such tenscity that the professor was compelled to lay it down on its bed of straw, when the distressed husband released his hold. When Professor Garner visited his protege next day poor Aaron would not be consoled until he had his hand in that of the professor, and by sound and signs was telling him of his dis-

A Diminutive Breed of Cattle.

The Dexter Kerry is a diminutive breed of cattle, but they are very well in their way, and not merely toys. A cow standing thirty-nine inches high and owned by the Earl of Roseberry gave sixteen quarts of milk in one day, which yielded fifteen per cent. of cream. For one month she gave fifteen quarts of milk per day. For city and village residents who wish to keep a cow the Dexter Kerry has much to command it. - American Farmer.

SELECT SIFTINGS.

Dwarfing trees is a fine art in Japan The photograph was recently put to use as a witness in a London damage

Next to the lion and tiger the jag-uar is the largest member of the cat

Twenty-eight big ocean passenger teamships belong to the British auxiliary navy.

The people of England and America average taller than any other repre-sentatives of the human family.

A copy of the first Chinese dictionary, made by Chinese scholars in the year 1109 B. C., is still preserved at

The tambourine is a combination of the drum and rattle. It is found represented on Egyptian monuments 2000 B. C.

A small boy at McCool, Neb., caught two catfish in the Blue River. Their combined weight is reported as thirtytwo pounds. The largest artificial stone in the

world forms the base of Bartholdi's Statue of Liberty, Bedloe Island, New York Harbor. In New Zealand there are miles upon

miles of forests of kauri trees, which average over 200 feet in height and fifty feet in girth. The germ of the trumpet, and all instruments of the trumpet family, was the cow's horn, used by savage as a signal to furnish a noise at their

feasts. A very large American eagle has been killed at Landers, Col., after making havoc among the lambs there-abouts. It weighed fourteen pounds and measured eight feet from tip to

H. H. Piper, a painter, fell from the steeple of St. Mary's Convent, in St. Louis, and suffered no other injury than a scratched cheek, although the fall was sixty feet and Piper weighs 175 pounds.

A rainbow trout weighing six pounds and twelve ounces dressed was caught by George Plummer at Melrose, Wis. the other day. This is said to be the largest fish of the sort ever caught in Wisconsin.

The Laconia (N. H.) State Fish Hatchery will turn out about 1,200,-000 trout fry this year. New Hamp-shire doesn't propose to lose the sum-mer boarding trade if plenty of trout can avert such a misfortune.

In 1745 Dr. Watson stretched a wire across the Thames, in England, and sent an electric shock through it from one observer to another. He was accused of witchcraft and had much trouble in proving his innocence.

There are six continents: Europe, Asia, Africa, North America, South America and Australia. Some geographers say that there are only five continents, giving Europe and Asia as one continent; but the number first given is the usual number.

The Age of Steel.

The Eiffel Tower, built wholly of metal, is an example, and a good example, of a step in the direction which architects will be driven to follow in the future. The great railway stations, exhibition buildings and other structures of steel, concrete, paper and glass, which the needs and inventions of our day have called in-to existence, show which way flows the stream of tendency. The new building material has come to stay. In another century houses may not merely be built with steel girders; they may be made of metal frames bolted together, and gripping walls of papier mache. Then the age of the tent will return. A man will buy his house from a manufacturer and will hire a site to set it upon. When he moves from one place to another he will take his home with him. Building leases will die a natural death. Towns will wander about, and a great many curious results will arise .- St. Louis Star-Ssyings,

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Another insurrection in Cuba is immi-

Kari's Clover Root, the great blood purifier, gives freshness and clearness to the complexion and cures constipation, 25 cts., 50 cts., \$1.

THE annual cost of the British navy is \$670,000,000, of the army \$85,000,000. If afflicted with sore eyes use Dr. Isaac Thompson's Eye water, Druggists sell at 25c per bottle

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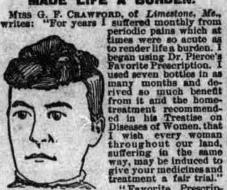
Curator Stuart Culin, of the University of Pennsylvania Museum, who has gathered together the finest collection of games ever made in the world, has made an interesting discovery in hit study of Korean sports. The Chinese games are all marked by a literary character, the game of logomachy, or word-building, which has gained such popularity in this country, having been played long ago by Korean schoo children. "A number of their games, he declares, "had their origin from mystic concepts. Many of the child-ish sports had orginally a serious divinistic or expiatory significance. The tug of-war, for instance, was played by the people of villages and districts to ascertain which would be the luckier. Kites were used as scapegoats, being released with in-scriptions to the effect that they were carrying away misfortune. Mere toys were not numerous. Some of the games possess a decidedly ethnic character, and their study promises to furnish conclusions of some importance." -Philadelphia Record.

A Hawk's Capture of a Pigeon.

A hawk captured and killed a carrier-pigeon in Druid Hill Park after a protracted chase. The lightning-like movements of the pursuer and pursued were a revelation to those who were not versed in the flights of birds. The pigeon, as long as it kept in a straight line, beat the hawk flying, but on becoming frightened and confused it began a zigzag course, and was then an easy prey. Captain Cassell frightened the hawk so that he got the pigeon, but the pigeon was dead when it struck the ground .- Baltimore Sun.

The oldest epitaph in England is found in a country churchyard in Oxfordshire, dated 1370. Its obsolete ranguage is almost unintelligible.

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Denmark's Wealth in Relies.

The most remarkable crown jewels and silverware are to be found in Denmark, a country not generally regarded as exceptionally wealthy. They are the result of 300 years' collection and resemble nothing that can be seen anywhere else. Part of the throne itsalf consists of three solid silver lions, life size, and in the chancel of the royal chapel there are solid silver statues of the Twelve Apostles.

There is also an equestrian statue in solid silver of King Christian IX., mounted or horseback, with groups on the base representing the various arts and industries which go to make Denmark prosperous. The country has been reduced in area and importance by various ways, but the royal dignity has remained unimpaired and is in many respects greater than that of monarchs of very much larger countries. -San Francisco Chronicle.

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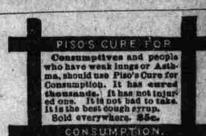
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