Don't Worry.

and furrows, and has a most deng effect upon that hyper-sensi-gan, the stomach, which at such se becomes a most unwilling and pard servant. Indeed, it is safe to that unless encouraged by a cheer-temper and bright, or, at least, eful, thoughts, the stomach will high it can shirk. The physiological aplanation of this is the close allitruant or sulk and do no work noe of the great sympathetic nerves, for carrying bad news; the worry and anxiety which depress the brain produce simultaneously a semi-paralysis of the nerves of the stomach, gastric juices will not flow, and—prestol there is indigestion.

One sign of mental health is so-renity of temper and a self-control that enables us to bear with equanimity and unruffled temper the petty trials and jars of life, especially those arising from contact with scolding, irascible, irritating folk. It is well to remember at such times that these unfortunates are their own worst enemies; and a cultivation of the art of not hearing will help us very much. It is a very useful art all through life and well worth some trouble to acquire. -- Detroit Free Press.

One of the Rarest of Books.

It is reported, notes the Uritic, that a copy, in excellent condition, of Poe's "Tamerlane" (1827), one of the rarest books in the world, has recently been discovered and is held at 31625. It is said to have been picked up in a second-hand bookstore in Boston sixty years ago and to have remained in the possession of the pur-chaser ever since, -Chicago Record.

The General Theological Seminary of the Protestant Episcopal Church has come into possession of the largest collection of Latin Bibles in the world, consisting of 543 editions in 1364 vol-

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REV. DR TALMAGE.

THE BROOKLYN DIVINE'S SUI

DAY HERMON.

Text: 'Verily, My Sabbaths ye shall seep."—Erodus xxxi ; 18.

Taxy Verily, My Sabbaths ye shall keep "-Erodus xixi; 18.

The wisdom of cessation from hard labor one day out of seven is almost universally acknowledged. The world has found out that it can do less werk ill seven days than in six, and that the fifty-two days of the year develod to rest are an addition rather than a subtraction. Experiments have been made in all departments. The great Lord Castlereagh thought he could work life broke down and committed suicide, and Wilberforce said of him: "Poor Castlereagh! This is the result of the nonobservance of the Sabbath."

A celebrated merchant declared, "I should have been a maniste long ago but for the Sabbath."

The nerves, the brain, the muscles, the bones, the entire physical, invalectual and ifficial nature erv out for the Sabbath part, true of the brute. Travelers have found out that they come to their places of destination sooner when they let their horses rest by the way on the Sabbath What is the matter with those forlorn creatures harnessed to some of the city mr.? Why do they stumble and stagger and fall? It is for the lack of the Sabbatic rest.

In other days, when the herdsmen droves their sheep and cattle from the Far West down to the seaboard, it was found out by experiment that those her issuen and drovers who halfed over the seventh day got down sooner to the seaboard than those who passed on without the observance of the holy Sabbath. The fishermen off the coast of Newfoundland declare that those men during the Lord's day.

When I asked the Rocky Mountain locometive engineer why he changed locomotives when it seemed to be a straight route, he and, "We have to let the locomotive stop and cool off, or the machinery would soon break down." Men who made large quantities of salt were told that If they allowed their kettles to cool over Sunday they would submit themselves to a great deal of dameror the sabbath, and some not observing its Sabbath. Those who allowed the fires to

age. The experiment was made, some ob-serving the Sabbath, and some not observing he Sabbath. Those who allowed the fires to go down and the kettles to cool once a week

down and the kettles to cool once a week acre compelled to spend only a few pennies in the way of repairs, while in the cases where no Sabbath was observed many dolars were demanded for repairs.

In other words, intelligent man, dumb beast and dead machinery cry out for the Lord's day. But while the attempt to kill the Sabbath by the stroke of ax and flail and yardstick has beautifully failed it is proposed in our day to drown the Sabbath by flooding it with secular amusements. They would bury it very decently under the wreath of the target company and to the music of all brazen instruments.

There are to-day in the different cities 10. 600 hands and 10,000 pens basy in attempting to cut out the leart of our Christian Sabath and leave it a bleeding skeleton of what it once was. The effort is organized and themendous, and unless the friends of Christ and the lovers of good order shall rouse up 12 th speedily their sermons and protests will a util the covers of good order shall rouse up 12 th speedily their sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 the sermons and protests will a util the covers of good order shall rouse up 1 th

and the lovers of good order shall rouse up right specifily their sermons and protests will to ulfered after the eastle is taken. There BPS cities in the land where the Sabbath has almost perished, and it is becoming a practical question whether we who received a pure Sabbath from the hands of our fathers hall have plety and pluck enough to give to our children the same blessed inheritance. The eternal God helping us, we will!

I protest against this invasion of the holy sabbath in the first place because it is a war on Divine enactment. God says in Isalah, 'If thou turn away thy foot from doing thy pleasure on My holy day, thou shalt walk ipon the high places." What did He mean by "doing thy pleasure?" He referred to recular and worldly amusements. A man hold me he was never so much frightened as in the midst of an earthquake, when the

in the midst of an earthquake, when the casts of the field bellowed in fear and even he barnyard fowls screamed in terror.

Well, it was when the earth was shaking and he skies were all full of fire that God m he great announcement, "Remember the sabbath day to keep it holy."

Sabbath day to keep it holy."

Go through the streets where the theatres are open on a Sabbath night, go up on the steps, after the boxes of those places of entertainment and tell me if that is keeping the Sabbath holy. "Oh." says some one, "God won't ce displeased with a grand sacred concert."

A gentleman who was present at a "grand sacred concert" one Sabbath night in one of the theatres of our great cities said that during the averages there were comic and senting the exercises there were comic and sentimental songs, interspersed with coarse jokes, and there were dances and a farce and tightcope walking and a trapeze performance. I uppose it was a holy dance and a consecrated tight rope. That is what they call a "grand sucred concert."

We hear a great deal of talk about "the cights of the people" to have just such amusements on Sunday as they want to have. I wonder if the Lord has any rights. You rule your family; the governor rules the state; the president rules the whole land. I wonder if the Lord has a right to rule the rations and make the enactment, "Remember the Sabbath day to keep it holy," and if there is any appeal to a high court from that decision, and if the men who are warring against that enactment are not guilty of high treason against the Maker of heaven and earth. They have in our cities put God on trial. It has been the theaters and the opera

houses, plaintiffs, versus the Lord Almighty, defendant. The suit has been begun, and who shall come out ahead you know. Whether it be popular, I now announce it as my opinion that the people have no rights save those which the great Jeboyah gives them. He has never given the right to man to break His holy Sabbath, and as long as His brone stands He never will give that right.

throne stands He never will give that right.

The prophet asks a question which I can easily answer. "Will a man rob God?" Yes. They robbed Him last Sunday night at the theatres and the opera houses, and I charge upon them the infamous and high handed lureeny. I hold the same opinion as a sailor I have heard of. The crew had been discharged from a vessel because they would not work while they were in port on the Lord's day. The capitain went out to get Lord's day. The captain went out to get sailors. He found one man, and he said to him, "Will you serve me on the Sabbath?"
"No." "Why not?" "Well, "replied the old sailor, "a man who will rob God Almighty of His Sabbath would rob me of my wages if

he got a chance."

Suppose you were poor, and you came to a drygoods merchant and asked for some cloth for garments, and he should say, "I will give you six yards," and while he was off from the counter and binding up the six yards you should go behind the counter and steal one additional yard. That is what every man does when he breaks the Lord's Sabbath. God gives us six days out of seven, reserving one for Himself, and if you will not let Him have it, it is mean beyond all commutation.

Again, I am opposed to this descention of the Sabbath by secular entertainments because it is a war on the statutes of most of oause it is a war on the statutes of most of the States. The law in New York State says "It shall not be lawful to exhibit on the first day of the week, commonly called Sunday, to the public in any building, garden, grounds, concert room or other room or place within the city and county of New York, any interlude, tragedy, comedy, opera, hallet, play, farce, negro minstrelsy, negre or other dancing, or any other entertainment of the stage, or any part of parts therein, or any equestrian, circus or dramatic performance, or any performance of jugglers, aerobats or rope dancing."

Was there ever a plainer emaximent than that? Who male the law? You who at the belief boxes decided who should go to Albany and aft in the Legislature; you who in any content of the law for you and for your families,

and now I say that any man who attemps to override that law insults you and me and every man who has the right of suffrage.

Still further, I protest against the invasion of the Sabbain because it is a foreign war. Now, if you heard at this moment the booming of a gun in the harbor, or if a shell from some foreign frigate should drop into your street, would you keep your seats in church? You we'dld want to face the for and every you that recall be managed would be brought into use, and every ship that could be brought out of the navy yard would swing

brought out of the navy yar! would swing from her anchorage, and the question would be decided. You do not want a foreign war, and yet I have to tell you that this lavasion of God's hely day is a foreign war.

As among our own native born population there are two classes—the good and the bad, so it is with the people who come from other shores—there are the law abiding and the lawiess. The former are welcome here. The shores—there are the law abiding and the lawless. The former are welcome here. The more of them the better we like it. But let not the lawless come from other shores expecting to break down our Sabbath and institute in the place of it a foreign Sabbath. How do you feel, ye who have been brought up amid the hills of New England, about giving up the American Sabbath? Ye who spent your childhood under the shadow

of the Adirondacks or the Catskills, ye who were born on the banks of the Savanuah or Ohio or Oregon, how do you feel about giving up the American Sabbath? You say "We shall not give it up. We mean to defend it as long as there is left any strength in our arm or blool in our heart! Do not bring your Spanish Sabbath here. Do not bring your Italian Sabbath here. Do not bring your Italian Sabbath here. Do not bring your French Sabbath here. Do not bring your foreign Sabbath here. It shall be for us and for our children forever a pure, consecrated, Christian, American Sabbath,"

bath.".

I will make a comparison between the American Subbuth, as some of you have known it, and the Parisian Sabbath. I speak from observation. On a Sabbath morning I was aroused in Paris by a great sound in the street. I said. "What is this?" "Oh," they said, "this is Sunday." An unusual rattle of vehicles of all sorts. The voices seemed more bolsterous than on other days. People running to and fro, with baskets or bundles, to get to the rall trains or gardens. It seemed as if all the vehicles in Paris, of whatever to get to the rail trains or gardens. It seemed as if all the veh'cles in Paris, of whatever sort, had turned out for the holiday. The Champs Elysees one great mob of pleasure seeking people. Balloons flying. Parrots chattering. Footballs rolling. Peddlers hawking their knickknacks through the streets. Punch and Judy shows in a score of streets. Punch and Judy shows in a score of places, each one with a shouting audience. Hand organs, cymbals and every kind of racket, musical and unmusical. When the evening came down, all the theaters were in full blaze of music and full blaze of light. The wine stores and saloons were througed with an unusual number of customers. At eventide I stood and watched the excursionsts coming home, fagged out men, women and children, a gulf stream of fatigue, irrita-bility and wretchedness, for I should think it would take three or four days to get over that miserable way of Sundaying. It seemed more like an American Fourth of July than a Christian Sabbath.

a Christian Sabbath.

Now, in contrast. I present one of the Sabbaths in one of our best American cities.

Holy silence coming down with the day dawn. Business men more deliberately looking into the faces of their children and talking to them about their present and future wellare. Men sit longer at the table in the morning, because the stores are not to be opened, and the mechanical tools are not to be taken up. A hymn is sung. There are congratulations and good cheer all through congratulations and good cheer all through the house. The street silent until 10 o'clock, when there is a regular, orderly framp churchward. Houses of God, vocal with thanksgiving for mercies received, with prayer for comfort, with charities for the poor. Best for the holy. Best for the soul. The nerves quieted, the temples cooled, the mind cleared, the soul strengthened, and our entire population furned out on Monday morning ten years younger, better prepared for the duties of the life, better prepared for the life that is to come.

the life that is to come.
Which do you like best—the American
Sabbath or the Parisian Sabbath? Do you
know in what boat the Sabbath came across the seas and landed on our shores? It was in the Mayflower. Do you know in what boat the Sabbath will leave ue, if it ever goes! It will be in the ark that floats over a deluge of national destruction.

Still further, I protest against the invasion of the Lord's day because it wrongs a vast multitude of employes of their rest. The play actors and actresses can have their rest between their engagements, but how about the scene shifters, the ballet dancers, the callboys, the innumerable attendants and callboys, the innumerable attendants and supernumeries of the American theatre? Where is their Sunday to come from? They are paid small salaries at the best. Alas, for them! They appear on the stage in tinsel and tassel with halber!s, or in gauze whiring in toe tortures, and they might be mistaken for fairies or queens, but after I o'clock at night you may see them trudging through the streets in faded dresses, shivering and tired, a bundle under their arms, seeking their homes in the garrets and cellars of the city. Now, you propose to take from thoucity. Now, you propose to take from thou-sands of these employes throughout this country not only all opportunity of moral culture, but all opportunity of physical rest. For heaven's sake, let the crushing jugger-nant stop at least one day in seven.

Again, I oppose this modern invasion of the Christian Sabbath because it is a war on the Christian Sacoath Decause it is a war on the spiritual welfare of the people. You have a body? Yes. You have a mind? Yes. You have a soul? Yes. Which of the secular halls on the Sabbath day will give that soul any culture? Now, admitting that a man has a spiritual and immortal nature, which one of the places of amusement will culture it? Which one of the Sabbath performances will remind men of the fact that unless they orn again they cannot see the kingdo

Will the music of the "Grand Duches help people at last to sing the soug of the one hundred and forty and four thousand? Besides, if you gentlemen of the secular entertainment have six days in the week in which to exercise your alleged beneficial influence, ought you not to allow Christian in fluence, ought you not to allow Christian in fluence, ought you not to allow Christian in-stitutions to have twenty-four hours? Is it unreasonable to demand that if you have six days for the body and intellect we should have one day at least for our immortal soul? Or, to put it in another shape, do you really think our imperishable soul is worth at least one-seventh as much as our perishable body?

An artist has three gems-a cornellan, amethyst and a diamond. He has to cut them and to set them. Which one is he most particular about? Now, the cornelian is the body, the amethyst is the infellect, the diamond is the soul. For the two former you propose six days of opportunity, while you offer no opportunity at all for the last, which is in value as compared with the others like \$100,000,000,000 to one farthing. Besides you must not forget that nine-tenth -eye, ninety-nine one-hundredths-of all the Christian efforts of this country are put forth on the Lord's day. Sunday is the day on which the asylums and hospitals and the prisons are visited by Christian man. That is the day when the youth of our country get their religious information in Sun lay schools. That is the day when the most of the charities are collected. That is the day when, under the hiast of 60,009 American collects the sin of the land is assulted and pulpits, the sin of the land is assaulted and men are summoned to repent. When you men are summoned to repent. When you make war upon any part of God's day, you make war upon the asylums, and the penttentaries, and the hospitals, and the reform associations, and the bomes of the destitute, and the church of the living God, which is the pillar and the ground of the truth

I am opposed to the invasion of the Sab-I am opposed to the invasion of the Sab-bath because it is a war on our political in-stitutions. When the Sabbath goes down, the republic goes down. Men who are not willing to obey God's law in regard to Sab-bath observance are not fit to govern them-selves. Sabbath breaking means dissolute-ness, and dissoluteness is incompatible with self government. They wanted a republic in France. After awhile they got a republic, but one day Napoleon III., with his cavalry, rode through the sixesis, and down went the republic under the visitoring hoofs. They

never will have a permanent republic until
she quits her roistering Sabbaths and devotes
one day in every week to the recognition of
God and sacred institutions. Abolish the
Sabbath, and you abolish your religious
privileges. Let the bad work go on, and you
have "the commune," and you have "the
revolution," and you have title sun of national
prosperity going down in darkness and
blood. From that reign of terror may the
God of peace deliver us.

Still further, I am opposed to this invasion
of the Sabbath because it is unfair and it is
partial. While secular amusements in different cities are allowed to be open on the
Sabbath day, dry goo is establishments must
be closed, and plumbing establishments, and
the butcher's, and the baker's, and the shoemaker's, and the hardware stores. Now, tall
me by what law of justice you can compel a
man to sbut the door of his store while you
keep open the door of your worldly establishment. May it please your honors,
Ju iges of the supreme court, if you give to lishment.* May it please your honors, ju tges of the supreme court. If you give to secular places the right to be open on the Sabbath day, you have to give, at the same time, the right to all commercial establishments to be open, and to all mechanical establishments to be open. If it is right in the one case, it is right in all the cases.

But we are told that they must get money on Sabbath nights in order to pay the deficits of the other nights of the week. Now, in answer to that I say that if the men cannot manage their amusements without breaking

manage their amusements without breaking the Lord's day they had better all go into bankruptcy together. We will never surren-der our Christian Sabbath for the purpose of helping these violators to pay their expenses. Above all, my confidence is in the good hand of God that has been over our cities since their foundation. But I call this day upon all those who befriend Christian principle.

all those who befriend Christian pfinciple, and those who love our political freedom, who stant in solid phalanx in this Thermopyle of our American history, for I believe as certainly as I stand here that the triumph or overthrow of American institutions depends upon this Subbath contest.

Bring your voices, your pens, your printing presses and your pulpits into the Loui's artillery corps for the defense of our holy day. To-day in your families and in your Subbath schools, recite, "Remember the Subbath day to keep it holy." Decree before high heaven that this war on your religious rights and the cardies of your children shall bring ignominious defeat to the enemies of God and the public weal. For those who die in the contest battling for the those who die in the contest battling for the those who die in the contest battling for the right we shall chisel the epitaph. These are they who came out of great tribulation and had their robes washed and made white in the blood of the Lamb." But for that one who shall prove, moral crisis recreant to God and the church that there shall be no honorable epitaph. He shall not be worthy even of a burial place in all this free land, but the appropriate interment for such a one would be to carry out his remains and drop them into the sea, where the lawiess winds which keep no Sabbath may gallop over the grave of him who lived and died a traitor to God, the church and the free institutions of God, the church and the free institutions of America. Long live the Christian Subbath! Perish forever all attempts to overthrow it !

WISE WORDS.

The possibilities in a case do not Instruction is but an incidental part

of education. To educate is to unfold, and to instruct is to enfold.

· breakfast-table or a long voyage for close acquaintance.

Most men are willing to die for their country of old age. Once your friend does you an ill

turn he will never forgive you. Inherited wealth does not necessarily render a man despicable.

Loosen your grip on others some-Most women nowadays are fair just in proportion as they are false.

Longing for the future has its pendent in regret for the past. Imagination is what makes a butter-

fly of the grub called observation. No one knows the right way so well as one who has once been misled. Sometimes genius may be bound or parred for a time, but she will out.

To enjoy one's work is no less necessary than to enjoy the definite result of it.

Emergencies occasion substitutes, and nature is the first adept in the art of substitution. It must be an unusual and peculiar

case which can require a person to so far forgive and forget an injury as to place himself in a position to invite a repetition of the offense.

Buried in an Ingot of Steel.

"Ever ybody has read Mark Twain's story of the man who got woven into fourteen yards of carpet, how they gave the strip containing the remains to bis widow, who had it buried standing up for a monument," said O. P. Wesley, of Baltimore. "Well, that was a funny enough conceit, but when I was traveling in England six or seven years ago, a thing occurred in actual life which discounts the carpet story. A workman named Moriarity was engaged in casting metal for the manufacture of ordnance, at Woolwich arsenal, when he lost his balance and fell into a huge ingot containing twelve tons of molton steel. The metal was at white heat, and of course the unfortunate man was utterly consumed in less time than it has taken me to tell it. The English respect for the dead is praise-worthy enough, but in this instance it was carried to a ridiculous extreme. The solemn old fogics of the War Department held a conference and decided not to profane the dead by using the steel in the manufacture of ordinance, and that enormous chunk of metal was actually interred, and a Church of England elergyman read the services for the dead over it."-St. Louis Globe-Democrat.

An Ironelad Raticoad,

A railroad which the Germans have built in Asia Minor, extending from Ismid, a harbor about sixty miles east of Constantinople, east by south 809 miles to Angora, has as little wood in it, perhaps, as any in the world. Not only the rails and bridges, but the ties and telegraph poles are of iron, nine tenths of it furnished by German works; and chiefly by Krupp. There re no less than 1200 bridges on the line, one messuring 590 feet, one 445.
and three 327 feet. There are sixteen tune special longest measuring 1430 feet. Turks the only railroad which o the interior of Asiatio



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"Dead" Lauruages.

"The expression, 'dead language' is almost constantly used in a mislead-ing connection," said Professor Ar-thur Dutton, of Boston. "There are doubtless hundreds of dead languages, of which none but antiquarians have any knowledge, but the dead languages taught in our universities and colleges have a good deal of life left in them yet. The name is almost universally applied to Greek, Hebrew and A quarter of a century ago it certainly looked as though Greek was dying out of existence altogether, but since modern Greece has surprised even its best friends by the new life it has taken up, the purest Greek is being spoken in and around Athens. It is quite a mistake to suggest that modern Greek differs so much from that of the former rulers of the world that the man who knows one cannot understand the other. The tendency of modern times has been rather to bridge over the differences, and the Greek now spoken is very pure. Not only is Latin in use now among church dignitaries and others with scarcely any variation since the days of Virgil and Casar, but there are thousands of people in Europe who use it in their everyday life, although, of course, it is not at all like the language of the Italians. As to Hebrew, it has always been maintained in its purity, and cannot by any stretch of reasoning be regarded as a dead language."—St. Louis Globe Democrat.

A Thorn in His Flesh Two Decades.

Lewis C. Wolf, of Lyons, N. Y., recently removed a thorn from his foot which has been imbedded in it for twenty-two years. When a boy he used to stand upon the railroad track in front of an approaching train, and when the engine was nearly upon him jump from the track. One day he landed upon a thorn, and as he was bare footed the thorn entered his heel deeply and was broken off. He was afraid to tell his parents. The wound ceased to pain him after a few days, and nothing more was thought of it, until about a year ago, when he felt it in his ankle. He did not give it much attention until a couple of days ago, when he became aware of a small bunch growing on his ankle in the center of which was a little black spot. This soon forced itself out a little, and Mr. Wolf, with the aid of a knife pulled out the thorn, which was two inches long. - Rochester Post-Express.

A Wonderful Mosaic.

A picture, measuring scarcely more than 5x8 inches in its frame, and yet composed of 40,000 minute pieces of natural-colored woods, has just been hung upon the wall of Memorial Hall. This wonderful triumph of mosaic work was put together by an Italian artist, of course, its builder having been Professor Carallini, of Florence. It was sent over the sea to the World's Fair, and finally came to find a resting place in the Industrial Museum. It represents Christopher Columbus on the Santa Maria at the moment of discovery, when the sailors are crying, "Land! Land!" It is a remarkably beautiful mosaic of marqueterie. The gift was made by Camello Ricchardi; an Italian, who represented the Royal Siamese Commission at the White City.-Philadelphia Record.

SEVERE EXPOSURE

Often results in colds, fevers, rheumatism, neuralgia and kindred derangements. We do not "catch cold" if we are in good condition. If the liver is active, and "the system in consequence doing its duty, we live in full health and enjoy life "rain or shine." To break up a cold there's nothing so valuable as Dr. Pierce's Pleasant Pellets. They keep the whole system regulated in a perfectly natural way. If we do not feel happy, if we worry and grumble, if we are morbid, if the days seem dreary and long, if the weather is bad, if things go awry, it is the liver which is at fault. It is generally "torpid." A common sense way is to take Dr. Pierce's Pleasant Pellets. We generally est too much, take insufficient exercise, by means of which our tissue-changes become indolent and incomplete. Be comfortable—you are comfortable when well. You'll be well when you have taken "Pleasant Pellets."

No Constipation follows their use. Put up scaled in glass—always fresh and reliable.

Mystery of Indian Corn

The Indian corn, or maize, was first found under cultivation by the natives. Its origin has never been determined bayond all question though many ingenious guesses have been cur-Dr. John W. Harshberger, of the University of Pennsylvania, has recently made a botanical and economical study of the plant, and contends that its original native home must have been, "in all probability," north of the Isthmus of Tehuantepec and south of the twenty-second degree north latitude, near the ancient scat of the Maya tribes - New York Independent.

An ordinary teacup holds about six ounces of fluid and a tumbler about

Hall's Catarrh Core

Is a Constitutional Cure. Price 75c.

Japan is to have an exposition in 1895 at Hyogo, the old capital of the empire.

Karl's Clover Root, the great blood purifier, rives freshness and clearness to the complex-ion and cures constipation, 25 cts., 50 cts., \$1.

THE German Colonial Society urges tmperial action for a German protectorate over Samos.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live bet-ter than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most accentable and place.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleaning the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and bowels without weak-ening them said it is perfectly free from ening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all drug-gists in 50c and \$1 bottles, but it is man-ufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not scoopt any substitute if offered.

EVERY MAN HIS OWN DOCTOR,

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