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Aching Bones, Shifting Pains, Itching Skin, Pimples, Eating Sores, Etc.

If you have Pimples or Offensive Eruptions, Spotted, or Copper-Colored Eruptions, or rash on the skin, Festering Swellings, Glands Swollen, Ulcers on any part of the body, old Sores, Boils, Carbuncles, Pains and Aches in Bones or Joints, Hair or Eyebrows falling out, persistent Sore Mouth, Gums or Throat, then you have Blood Poison. Take Botanic Blood Balm (B.B.B.) Soon all Sores, Pimples and Eruptions will heal perfectly. Aches and Pains cease, Swellings subside and a perfect never to return cure made. B.B.B. cures Cancers of all kinds, Suppurating Swellings, Eating Sores, Ugly Ulcers, after all else fails, healing the sores perfectly. If you have a persistent pimple, wart, swollen glands, shooting, stinging pains, take Blood Balm and they will disappear before they develop into Cancer. Druggists, \$1 per large bottle, including complete directions for home cure. Sample free by writing BLOOD BALM CO., 19 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter.

Don't waste your time. You will need it all before you die.



Miss Alice Bailey, of Atlanta, Ga., tells how she was permanently cured of inflammation of the ovaries, escaped surgeon's knife, by taking Lydia E. Pinkham's Vegetable Compound.

"I had suffered for three years with terrible pains at the time of menstruation, and did not know what the trouble was until the doctor pronounced it inflammation of the ovaries, and proposed an operation.

"I felt so weak and sick that I felt sure that I could not survive the ordeal. The following week I read an advertisement in the paper of Lydia E. Pinkham's Vegetable Compound in such an emergency, and so I decided to try it. Great was my joy to find that I actually improved after taking two bottles, and in the end I was cured by it. I had gained eighteen pounds and was in excellent health."

—MISS ALICE BAILEY, 50 North Boulevard, Atlanta, Ga.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

The symptoms of inflammation and disease of the ovaries are a dull throbbing pain, accompanied by a sense of tenderness and heat low down in the side, with occasional shooting pains. The region of pain sometimes shows some swelling.

A Fat Field
makes a fat purse.
A fertilizer without sufficient
Potash
is not complete.

Our books are complete treatises on fertilizers, written by men who know. Write for them.

GERMAN KALI WORKS,
93 Nassau Street,
New York.

Stomach Trouble Can be Cured!

STOP TO THINK

It is a fact and can be demonstrated to the entire satisfaction of any one interested. The fact that I am a specialist of twenty years standing in these diseases ONLY should be sufficient to overcome prejudice and invite investigation for yourself or some afflicted friend. I have no medicines or appliances of any kind for sale. Send me your name and address on a postal card and I will send you instructions, without cost or obligation on your part.

P. H. STRAUSS, M. D.,
712 Spitzer Bldg. Toledo, Ohio.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup, Assures Good. Use in time. Sold by druggists.

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED "POVERTY AND PIETY."

The Rev. James Alexander Jenkins Says That the Preaching of the Gospel to the Poor is an Evidence of Far-Reaching Mercy of God.

NEW YORK CITY.—"Poverty and Piety" was the subject of this sermon delivered by the Rev. James Alexander Jenkins, pastor of Immanuel Congregational Church. His text was chosen from Matthew xi: 5: "The poor have the gospel preached to them."

The words of our text constitute part of the reply of Jesus to John the Baptist. He sent two of His disciples with the anxious question, "Art Thou He that should come or do we look for another?" In this reply the Master assumes that John is familiar with the character of the work of the expected One, so He sets before the messengers His own work as meeting the requirements. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up. "The poor have the gospel preached to them."

The preaching of the gospel to the poor may be regarded as only an evidence of the far reaching mercy of the great God, but it may also be regarded as testifying to the preparation of the poor for receiving and spreading the good news from God. If we believe in the fitting of means to ends in the world of nature, if we are upholders of the great law of design, why we not with reason insist that the Father through the course of the ages prepared certain of the sons of men for the reception of the truth. If we concede this we behold in the preaching of the gospel to the poor an arrangement of providence, a far reaching plan of God.

The pages of the gospels reveal Jesus as the preacher to the poor. The rich He regarded as being for some reason less fitted to be chosen as pioneers in the work of establishing His kingdom. Of the rich men of the New Testament, not Dives, not the rich fool, but the young man who came to Jesus with eager inquiry, may be regarded as typical in the mind of Jesus of the hosts of the rich and powerful. Thinking of him Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." From this statement we naturally infer that the absence of wealth or poverty is most favorable to the reception of saving truth, to the entering of the kingdom.

Jesus Himself, coming as the founder of the kingdom of God, chose the material upon which that kingdom shall be built. He did not preach to the poor because others would not hear Him. The influential He could have commanded, strength of arms He could have enlisted, wealth would have served Him. But He chose, desired, determined, to preach the gospel to the poor. Says Dr. Bushnell, speaking of the character of the ministry of Jesus: "He adheres to the poor and makes them the object of His ministry. And what is more peculiar, He visits the kind of interest in their society which is needed in that of the higher classes, perceiving, apparently, that they have a certain aptitude for receiving right impressions which the others have not. They are not the wise and prudent, filled with the conceit of learning and station, but they are the ingenious babes of poverty, open to conviction, prepared by their humble lot to receive thoughts and doctrines in advance of their age." With equal acumen does this great writer recognize the fundamental and distinguishing nature of the choice of Jesus, as contrasted with the teachings of the statesmen and philosophers who had gone before Him. They began at the top. He began at the bottom, and so His work, because it was true to nature, was lasting, abiding, eternal.

The twentieth century finds society divided, as it has always been divided, into two classes, the rich and the poor. Civilization has crept onward, changing many things, but it has not removed the distinction between wealth and poverty. The distinction may be less brutal, less crude, but it still exists, and the very refinement of the classification of men is often the cause of added bitterness. So to-day the student of men and events, whether he be sociologist, economist or preacher, is confronted by the difficulty of adjusting one part of society to another. We are constantly asking certain questions and clamoring for a reply. Can the poor man secure a just share of the good things of earth? Is it possible for him to get an education? Will society receive him? And now, it seems, another question presses upon us. What is the relation between poverty and piety?

It would seem that the world, in answering this question, has lost sight of the teaching and practice of Jesus, for the conclusion usually arrived at is that the poor man is at a disadvantage in his struggle for the soul culture which every human being should desire. Many, listening to the reasoning of the world, have, because of their poverty, surrendered their religion, deserted the church and rejected the Christ. To them the advocate of impossibilities, but this attitude of mind is not confined to the simple and unthinking. For we are reminded that even thoughtful writers seem to assume the existence of a natural hostility between poverty and piety.

Let us keep in mind the attitude of the Lord Jesus toward the poor as He delivered His message, and let us, remembering that, ask ourselves what that piety is, the relation of which to poverty we are to determine. Let us ask whether there is in piety any element to the producing of which poverty is hostile, and let us find, on the other hand, whether it may not be possible that poverty assists the soul in its endeavor to become the possessor of true piety.

Piety is not, primarily, something in the atmosphere; it is the rather something in the heart of man. Among the elements which enter into it, a few of the principal ones may be mentioned: Sensitiveness of things true, beautiful, good; receptivity; or the ability to appropriate the good that appeals to the soul; power to apply the principles of truth; recognition of love as the great animating, sustaining, God-knowing principle. Let us see whether poverty may not be an aid to the soul in its development along the lines indicated.

We may, I think, claim with justice that poverty renders the soul supremely sensitive to the best things. Poverty is too frequently regarded as synonymous with pauperism, and pauperism is the embodiment of grim, unfeeling heartlessness. Pauperism is cold, indifferent, dead, but poverty is warm, alert, alive. Poverty needs its every faculty, its every power. It must fight battles and anticipate the onslaught of unseen foes. It must read the signs of the morrow in the evening sky and adapt itself to sun and shower and storm. "The man with the hoe" is not the poor man, for poverty neither deadens nor brutalizes. Were I to choose my illustration of honest poverty I should find it in the humble toilers of "The Angelus." Clad in the rough garb of workers in the fields, holding in their hands the cumbersome instruments of their daily toil, they are, nevertheless,

keenly alive to the beauty, the poetry, the suggestiveness of the sounds wafted upon the gently stirring summer breezes. Truly typical are they, as with bowed heads they stand, of the succeeding generations of God's poor, as amid toil and tribulation, they seek to find the good, to know God.

The sensitiveness of honest poverty, I see it in the little children of the streets who followed Jesus through the children who to-day clutch the flowers carried into the homes of the poor by sweet charity. I see it in the zeal, the devotion of the slaves who first heard the Gospel message, and I see it in the enthusiasm of the multitudes who caught the inspiration of the Renaissance. I see it in the faces of the "common people" who "heard Him gladly," and I see it in the faces of the lowly as they listen to a Chrysostom or a Moody.

Disguise it as we may, deny it if we will, the soul of poverty has been the one attuned to catch the messages sent from heaven out of the heart of God. Wealth can do no more than furnish the material for an Angelo; it can only create the opportunity for a Savonarola; it can but provide Jesus with the stage for His sublime activity.

It is not apparent that poverty tends to the development of the power of receptivity? Rightly understood poverty is a wonderful aid to clear vision, enabling man to distinguish between the essential and the unnecessary. It enables its possessor (not its victim) to develop self rather than to collect "things." It enables him to see the difference between "having" and "being." Wealth shouts: "I have," but poverty whispers: "I am." Poverty comes to know that only spiritual appropriation gives real ownership. This is one of the messages of the old Eden story of Genesis, for God placed Adam in the garden as a poor worker. He was to till and keep the place and only to enjoy so much of it as he made his own. The supreme joy of his position was that through toil he was able to look upon God and the good and make them his own. In his sin he filled his heart with substitutes for God, and thus shut Him out of his soul. The return to Eden is the return to simplicity and receptivity. It is the becoming sensitive once more to the good and the taking in of truth, beauty, holiness.

It is a false theory which assumes that the activity of poverty is due to recklessness, that the poor may choose any course of action, discard any existing order, because they have "nothing to lose." Even for the poor it is true that "life is more than meat and the body than raiment." The true cause for the activity of poverty is found in the rugged strength developed by adversity, in the constant need for adaptation to the demands of the passing days, and finally in the undying belief cherished that there is "a good time coming" in the golden future.

It is the tendency of wealth to be satisfied with things as they are, industrially, socially, morally. Truth's cartoon, "An English Board Meeting," is startlingly suggestive when applied to morals, as well as when applied to money. "Why," the aged and wealthy directors of the great railway are made to ask, "why must the public interlopers suggest new devices? What's the good of these innovations?"

The great labor saving ideas of the age have come into the minds of the poor; they have been developed amid suffering and stress, and they have been forced upon a reluctant world by men who cared more for progress than for ease. So it is with the men and women who, hungering and thirsting after righteousness, have become possessed of great moral ideas. The grasp of these ideas upon their own souls renders them unreluctant eager to see them enthroned in the heart of the race. They are willing to fight seemingly hopeless battles, to champion despised principles, to advocate unwelcome truths. They know what they have believed, and their knowledge gives them willingness to utilize their hard earned strength for the education and advancement of mankind, and these champions of the principles of piety have been from the days of Jesus and from the apostolic times the sons of poverty. When the gospel of primitive Christianity the gospel spread from Jerusalem, it was carried by the poor; when it laid siege to hostile lands, poverty fought for it; when it grew corrupt through the machinations of a wicked priesthood, poor men purified it, when in these last days it has become ready for world conquest, humble servants of the King have been called to carry it.

But we have said that piety has as one of its important elements the recognition of love as the great animating and sustaining principle; this recognition poverty gladly accords. When we are told in the text that the poor had the gospel preached to them, we have, as has been said, more than an mere statement of fact; that Jesus delivered sermons to multitudes of the needy; we have the implied declaration of a condition of understanding of sympathy, between His soul and theirs. Men who were dominated by selfish principles did not understand Him, for they were incapable of recognizing love as the supreme motive of a soul. Action, for them, was always dictated by policy, and they suspected a hidden motive behind the activity of Jesus.

The Master declared that for a rich man to enter the kingdom is difficult. What did He mean? He doubtless considered the increasing danger of basing action upon false motive. He knew that it is the tendency of wealth to render action mercenary, careless, and too frequently heartless, that the rich man may give his gold to "charity," while his heart is as flint; that he may support the gospel with his money while his heart feels no joy in its message. But he knew that poverty rightly conceived tends to keep the life normal and true to the true springs of action. He knew that the poor who heard Him when they gave their mites gave them because of love, for no other power could cause that to be sacrificed which represented bread, shelter, life. He knew that they were familiar with the ministry of poverty to poverty, and that they were able to grasp the significance of a ministry based upon simple, unselfish love. So He preached to them, unfolding His conception of the approaching Kingdom of God, the kingdom of love. Calmly He revealed to them a life which needed for its realization neither might nor money. Sweetly He discoursed to them of the inward nature of the kingdom, of the hunger, the thirst, the meekness, the poverty necessary in order that men might possess it, and they understood.

Righteousness Creates Happiness.

A life of unselfish devotion to God and to righteousness is the unfailing secret of happiness. He who lives for himself alone will dwindle into miserable and petty insignificance. He who lives to glorify God and to make the world better and happier is sure to be happy. No one can prevent it. Usefulness is true greatness and true gladness. If we wish this to be a happy year we must love God and work His holy will.

Happiness Lasts.

Misery will not last—happiness will, if only in remembrance. No pure joy, however fleeting, contains any real bitterness, even when it is gone by.—D. M. Craik.

"GET CLOSE," WROTE NELSON.

And in That Phrase He Summed Up His Theories of Sea Fighting.

Our slang phrase, "Get Next," appears slightly paraphrased in a letter written by Lord Nelson to Lord Warwick not long before the battle of Trafalgar. Nelson had received from Lord Warwick a description of an invention that aimed to increase the efficiency of the marine and field artillery of the day, and to the letter containing that description the victor of the Nile replied in the following, which was never published until a few weeks ago, when the present Lord Warwick read it at a public dinner:

"My Dear Lord—I feel very much obliged for the favor of your letter, and although I am not a good judge of mechanism, yet dare say your invention for making cannon range their shots farther than at present will answer your expectations, and on shore, in particular, it will be most useful. Woolwich is the only place where such an experiment can be plainly tried by scientific men. On board ship our wish is to get as close as possible to the enemy. Always endeavor to inculcate the doctrine, 'Get close, and you will be the victor.'"

The "Get close" was underscored. That one phrase admirably summed up the whole Nelsonian theory of sea strategy, the theory that led him to dare the guns of the shore batteries at Copenhagen and to sail the Victory silently down the line of blazing French and Spanish broadsides until she reached her desired place in the thickest of the most memorable sea fight of modern history.

Mutual Misunderstanding.

When Baron Haussmann went to Constantinople on a visit to Abdul Aziz, who was then sultan, he had an interview with the grand vizier, who did not know a word of French. At the beginning of the interview the old long Turkish pipes were brought in, and then Baron Haussmann began making a very long speech in French. The grand vizier could not understand a word, but listened most attentively till he noticed that his pipe had gone out and clapped his hand for a servant to come and re-light it. Haussmann, thinking he was applauding, rushed toward him with outstretched hand, intending to shake hands and thank him. The grand vizier, seeing his hand put forth, shook it warmly and said "Good-by," under the impression it was Haussmann's intention to leave, and quitted the room.

Yazoo Cotton Mills of Yazoo City, Miss., contemplates doubling its plant. A resolution to this effect was under consideration at the company's annual meeting last week. The company has at present 5120 spinning and 2880 twisting spindles.

I. B. Wallace, agent of Kansas Twine Co., Independence, Kan., is investigating with a view to establishing twine mill at Cleburn, Texas.

E. Nolte of Seguin, Texas, contemplates building a cotton mill. He controls a water power which it is believed will operate about 10,000 spindles, and it is very probable that a plant of this size will be built. H. C. Cooke of Houston, Texas, has been engaged to prepare preliminary plans and specifications.

The attempt to be a good fellow has often prevented being a good man.

On the Verge of Bright's Disease.—A Quick Cure That Lasted.

CASE NO. 30,611.—C. E. Boies, dealer in grain and feed, 505 South Water street, Akron, O., made the following statement in 1896; he said: "Ever since the Civil War I have had attacks of kidney and bladder trouble, decidedly worse during the last two or three years. Although I consulted physicians, some of whom told me I was verging on Bright's disease, and I was continually using standard remedies, the excruciating aching just across the kidneys, which radiated to the shoulder blades, still existed. As might be expected when my kidneys were in a disturbed condition, there was a distressing and inconvenient difficulty with the action of the kidney secretions. A box of Doan's Kidney Pills, procured at Lamparter & Co.'s drug store, brought such a decided change within a week that I continued the treatment. The last attack, and it was particularly aggravated, disappeared."

Three Years After.

Mr. Boies says in 1899: "In the spring of 1896 I made a public statement of my experience with Doan's Kidney Pills. This remedy cured me of a terrible aching in the kidneys, in the small of my back, in the muscles of the shoulder blades, and in the limbs. During the years that have gone by I can conscientiously say there have been no recurrences of my old trouble. My confidence in Doan's Kidney Pills is stronger than ever, not only from my personal experience, but from the experience of many others in Akron which have come to my notice."

A FREE TRIAL of this great kidney medicine which cured Mr. Boies will be mailed on application to any part of the United States. Address Foster-Milburn Co., Buffalo, N. Y. For sale by all druggists, price 50 cents per box.

Industrial Matters.

Business Men's Association of New York capitalists, represented by New York Herring, for the establishment of a knitting mill. The plant will employ about 100 operatives. Other details have not been decided yet.

Marlin (Texas) Business League will endeavor to meet proposition for establishment of the cotton mill reported last week. Company capital, valued at \$250,000 is proposed to plant of 12,000 spindles and 300 looms for manufacturing print cloths.

Chas. M. Fouché of Rome, Ga., is organizing company to build knitting mill. He plans to secure the capital stock exclusively from railroad employees between Rome and Atlanta.

Bathing the Sick.

Young mothers naturally feel anxious about the baby's bath. It is best to begin at six weeks to put the little one in the water, first folding a soft towel in the bottom of the basin. Use only Ivory Soap, as many of the highly colored and perfumed soaps are very injurious to the tender skin of an infant.—Eleanor R. Parker.

Coughs

"My wife had a deep-seated cough for three years. I purchased two bottles of Ayer's Cherry Pectoral, large size, and it cured her completely."
J. H. Burge, Macon, Col.

Probably you know of cough medicines that relieve little coughs, all coughs, except deep ones!
The medicine that has been curing the worst of deep coughs for sixty years is Ayer's Cherry Pectoral.

Three sizes: 25c., 50c., \$1. All druggists.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows. Leave it with him. We are willing.
J. C. AYER CO., Lowell, Mass.

GREEN RAPE 25 CENTS

per TON

Greatest, Cheapest Food on Earth for Sheep, Swine, Cattle, etc.

Will be worth \$100 to you to read what Salzer's catalog says about rape.

Billion Dollar Grass will positively make you rich; 1500 lbs. of hay and lots of pasture per acre, also Bromus, Pennisetum, etc. Catalog sent free for 25c. in stamps. 2500 Country Clubs, 2500 Farms, and Townships. Yield 100 tons Green Fodder per acre.

For this Notice and 10c. we mail big catalog and 19 Farm Notes, fully worth \$10 to get same.

JOHN A. SALZER SEED CO., LA CROSSE, WIS.

The Genuine TOWER'S POMMEL SLICKER

HAS BEEN ADVERTISED AND SOLD FOR A QUARTER OF A CENTURY LIKE ALL TOWER'S WATERPROOF CLOTHING.

It is made of the best materials, in black or yellow, fully guaranteed, and sold by reliable dealers everywhere.

STICK TO THE SIGN OF THE FISH.

TOWER CANADIAN CO. Limited, A. J. TOWER CO. TORONTO, CAN. BOSTON MASS. U.S.A.

POTATOES \$2.50

per Blb.

Largest growers of seed Potatoes in America. The "Rural New Yorker" gives Salzer's Early as the best. Yield 745 bu. per acre. Early dirt cheap. Mammoth Seedling, 1000 lbs. per acre. Tealote, Speltz, Macaroni Wheat, 60 bu. per acre. Giant Clover, etc. upon receipt of 10c. postage.

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T. P. BRASWELL, Prop., Battletown, N. C.

FRUIT TREES, ORNAMENTAL PLANTS, STRAWBERRY PLANTS, SHRUBS, ROSES, GRAPE VINES, ASPARAGUS, ETC.

Catalogue sent on application. A nice lot of Brown Lechons and Barred Plymouth Rocks, Full blooded Cockerhens and Pullets, at 1 cent each. Also pure Poland China SEAGRAMS, three months old at \$8.00 each.

J. B. WATKINS & BRO., HARTFORD, CT.

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No. 15 Atlanta, Ga.

WELL DRILLING MACHINERY

J. H. Hattox, of Fern, Miss., writes as follows: "I will say that I have never seen a Well Drilling Machine that would equal the 'WELL' Drilling Machine. It is the best, most reliable, and most economical in earth or rock that I ever seen, and I am well pleased with it. I have had no trouble with it since I started it."

Parties wishing to buy this kind of Well Drilling Machinery, address **LOOMIS MACHINE CO., Tiffin, Ohio.**