"THE SHEEP ASTRAY" CHOSEN FOR SUNDAY'S SUBJECT.

"Wave He Turned Everyone to His Own Way, and the Lord Bath Laid on Him the Iniquity of Us All"-Issiah, Illi, &



word? that is too sweeps too wide a circle." Some man rises in the audi-

ence and he looks over on the opposite he has gone astray. And there in another part of the house is a defaulter. and he has gone astray. And there is an impure person, and he has gone astray." Sit down, my brother, and look at home. My next text takes us all in. It starts behind the pulpit, sweeps the circuit of the room, and comes back to the point where it started, when it says, All we, like sheep, have gone astray. I can very easily understand why Martin Luther threw up his hands after he had found the Bible and cried out, "Oh! my sins, my sins!" and why the publican, according to the custom to this day in the east, when they have any great grief, began to beat himself and cry, as he smote upon his breast, "God be merciful to me, a sinner." I was, like many of you, brought up in the country, and I know some of the habits of sheep, and how they get astray, and what my text means when it says: "All we, like sheep, have gone astray." Sheep get astray in two ways: either by trying to the wings of God's hovering angels get into other pasture, or from being shiver to the tip. scared by the dogs. In the former way some of us get astray. We thought the door wide enough to let us all out and religion of Jesus Christ put us on short commons. We thought there was better pasturage somewhere else. We thought if we could only lie down on the banks of a distant stream, or under great caks on the other side of some hill, we might be better fed. We want- Lord hath laid on him the iniquity of ed other pasturage than that which God, through Jesus Christ, gave our soul, and we wandered on, and we wandered on, and we were lost. We wanted bread, and we found garbage. The farther we wandered, instead of finding rich pasturage, we found blasted heath and sharper rocks and more stinging nettles. No pasture. How was it in the club house when you lost your child? Did they come around and help you very much? Did your worldly associates console you very much? Did not the plain Christian man who came into your house and sat up with your darling child give you more comfort than all worldly associates? Did all the convivial songs you ever heard comfort you in that day of bereavement so much as the song they sang to you-perhaps the very song that was sung by your little child the last Sabbath afternoon of her life.

There is a happy land Far, far away,

Where saints immortal reign.

Bright, bright as day. day of darkness and trouble give you where I had fallen, and put me in the any especial condolence? Business exasperated you, business wore you out, business left you Mmp as a rag, business made you mad. You got dollars, but you got no peace. God have mercy on the man who has nothing but business to comfort him! The world afforded you no luxuriant pasturage. A famous English actor stood on the stage impersonating, and thunders of applause came down from the galleries. and many thought it was the proudest | it all out." The debt is paid. But the moment of all his life; but there was fact is we have fallen in the battle. a man asleep just in front of him, and | we have gone down under the hot fire the fact that that man was indifferent of our transgressions, we have been and somnolent spoiled all the occasion | wounded by the sabres of sin, we are for him, and he cried: "Wake up, wake | helpless, we are undone. Christ comes. than all the brilliant congratulations resounding bell of the ambulance. soul you find in the world. The world comes down to bind up the wounds, and you, the world has misinterpreted you. lost. Clear the way for the Son of God. good rack from which a horse may the tips of his fingers. He does not lift pick his food; it is a good trough from us with one arm. He comes down upon which the swine may crunch their mess; his knee, and then with a dead lift he but it gives but little food to a soul blood-bought and immortal. What is a mertality. "The Lord hath laid on him soul? It is a hope high as the throne the iniquity of us all." Why, then, of God. What is a man? You say, "It will a man carry his sins? You cannot is only a man." It is only a man gone carry successfully the smallest sin you overboard in sin. It is only a man gone ever committed. You might as well put overboard in business life. What is a the Appennines on one shoulder and the man? The battle ground of three Alps on the other. How much less can worlds, with his hands taking hold of you carry all the sins of your lifetime? destinies of light or darkness. A man! Christ comes and looks down in your No line can measure him. No limit can face and says: "I have come through bound him. The archangel before the all the lacerations of these days, and throne cannot outlive him. The stars through all the tempests of these shall die, but he will watch their extinguishment. The world will burn. but he will gaze at the conflagration, pay your debts; put them on my shoul-Endless ages will march on: he will watch the procession. A man! The masterpiece of God Almighty. Yet you say, "It is only a man." Can a nature like that be fed on husks of the wilderness?

Substantial comfort will not grow On Nature's barren soil;

All we can boast till Christ we know,

is vanity and toil. Some of you got astray by looking for better pasturage; others by being scared of the dogs. The hounds get over into the pasture-field. The poor things fiv in every direction. In a few moments they are torn of the hedges and they are plached of the ditch, and the lost

may have been in 1857, during the hope. . . financial panic, or during the financial NCE more I ring went into misanthropy, and some of weary?" "Yes," he says, "weary with the old Gospel bell. you took to strong drink, and others the world's wee." I say: "Whence The first half of my of you fied out of Christian association, comest thou?" He says: "I came from next text is an in- and you got astray. Oh! man, that was | Calvary." I say: "Who comes with dictment: All we, the last time when you ought to have thee?" He says: "No one; I have trodlike sheep, have forsaken God. Standing amid the floun- den the wine-press alone." I say: "Why gone astray. Some dering of your earthly failures, how comest thou here?" "Oh!" he says, "I one says: "Can't could you get along without a God to came here to carry all the sins and soryou drop that first comfort you, and a God to deliver you, rows of the people." And he kneels. and a God to help you, and a God to He says: "Put on my shoulders all the save you? You tell me you have been sorrows and all the sins." And, conthrough enough business trouble almost | scious of my own sins first, I take them to kill you. I know it. I cannot un- and put them on the shoulders of the derstand how the boat could live one | Son of God. I say: "Canst thou bear side of the house and says: "There hour in that chopped sea. But I do not any more, O Christ?" He says: "Yes, is a blasphemer; and I understand how know by what process you got astray; more." And I gather up the sins of all some in one way and some in another, those who serve at these altars, the offiand if you could really see the position | cers of the church of Jesus Christ-I some of you occupy before God your gather up all their sins and I put them soul would burst into an agony of tears on Christ's shoulders, and I say: "Canst and you would pelt the heavens with | thou bear any more?" He says: "Yes, the cry, "God have mercy!" Sinai's more." Then I gather up all the sins batteries have been unlimbered above of a hundred people in this house and I your soul, and at times you have heard | put them on the shoulders of Christ. it thunder "The wages of sin is death." and I say: "Canst thou bear more?" "All have sinned and come short of He says: "Yea, more." And I gather the glory of God." "By one man sin up all the sins of this assembly, and entered into the world, and death by put them on the shoulders of the Son sin; and so death passed upon all men, of God. and I say: "Canst thou bear for that all have sinned." "The soul more?" "Yea," he says, "more." But that sinneth, it shall die." When Se- he is departing. Clear the way for him, bastopol was being bombarded, two the Son of God. Open the door and let Russian frigates burned all night in him pass out. He is carrying our sins the harbor, throwing a glare upon the and bearing them away. We shall trembling fortress; and some of you, from what you have told me yourselves. some of you are standing in the night of your soul's trouble, the cannonade, and the conflagration, and the multiplication, and the multitude of your

sorrows and troubles I think must make

But the last part of my text opens a to let all heaven in. Sound it on the one Sabbath: "Before next Saturday organ with all the stops out. Thrum it night one of his audience will have on the harps with all the strings atune. passed out of life." A gentleman said With all the melody possible let the heavens sound it to the earth and let | believe it; I mean to watch, and if it the earth tell it to the heavens. "The us all." I am glad that the prophet did not stop to explain whom he meant by "him." Him of the manger, him of the bloody sweat, him of the resurrection throne, him of the crucifixion agony. "On him the Lord hath laid the iniquity of us all." "Oh!" says some man. "that isn't generous, that isn't fair; let every man carry his own burden and pay his own debts." That sounds reasonable. If I have an obligation and I have the means to meet it and I come to you and ask you to settle that obligation, you rightly say, "Pay your own debts." If you and I, walking down the streetboth hale, hearty and well-I ask you to carry me, you say rightly, "Walk on your own feet!" But suppose you and I were in a regiment, and I was wounded in the battle and I fell unconcious at your feet with gunshot fractures and dislocations, what would you do? You would call to your comrades, saying, "Come and help, this let us take him to the hospital," and and have all kindness shown me. Would there be anything bemeaning in my accepting that kindness? Oh! no. You what Christ does. If we could pay our and pay them, saying, "Here, Lord, here is my obligation; here are the means with which I mean to settle that obligation; now give me a receipt, cross up!" So one little annoyance in life The loud clang heard in the sky on that has been more pervading to your mind | Christmas night was only the bell, the and success. Poor pasturage for your Clear the way for the Son of God. He has cheated you, the world has belied to scatter the darkness, and to save the the world has persecuted you. It never Christ comes down to us, and we are comforted you. Oh! this world is a a dead lift. He does not lift us with

nights; I have come to bear your bur-

dens, and to pardon your sins, and to

der, put them on my heart." "On him

the Lord hath laid the iniquity of us

all." Sin has almost pestered the life

out of some of you. At times it has

made you cross and unreasonable, and

it has spoiled the brightness of your

There are men who have been riddled

of sin. The world gives them po so-

lace. Gossamery and volatile the

world, while eternity, as they look for-

ward to it, is as black as midnight.

They writhe under the stings of a con-

science which proposes to give no rest

sheep never gets home unless the far- the position they occupy is the position mer gets after it. There is nothing so occupied by scores, hundreds and thouthoroughly lost as a lost sheep. It sands of men who never found any

Some one comes here to-day and I stress in the fall of 1873, when you stand aside. He comes up three steps. got astray. You almost became an athe- He comes to this place. I must stand ist. You said. "Where is God that hon- aside. Taking that place he spreads est men go down and thieves prosper?" abroad his hands, and they were nailed. You were dogged of creditors, you were You see his feet; they were bruised. dogged of the banks, you were dogged | He pulls aside the robe and shows you of worldly disaster, and some of you his wounded heart. I say: "Art thou never see them again. He throws them down into the abysm, and you hear the long reverberating echo of their fall. "On him the Lord hath laid the iniquity of us all." Will you let him take your sins to-day? or, do you say, "I will take charge of them myself, I will fight my own battles, I will risk eternity on my own account"? I know not how near some of you have come to crossing the line. A clergyman said in his pulpit doesn't come true by next Saturday are as follows: night, I shall tell that clergyman his falsehood." The man seated next to him said: "Perhaps it will be yourself." "Oh! no," the other replied: "I shall live to be an old man." That night he breathed his last. To-day the

Savior calls. All may come. God never pushes a man off. God never destroys anybody. The man jumps off, he jumps off. It is suicide-soul suicide-if the man perishes, for the invitation is, "whosoever will, let him come;" whosoever, whosoever, whoso-

While God invites, how blest the day, How sweet the Gospel's charming sound; Come, sinner, haste, O! haste away While yet a pardoning God is found.

A Grand King. Rev. Dr. Ferguson, at a gathering of the Scottish Temperance league, in Glasgow, pertinently said: "The visit of the three African chiefs has been a great blessing and a great help to the temperance cause. They have been going through our land giving object man is helpless; bring the ambulance: lessons in this, that 'the gospel is the power of God unto salvation to every I would be a dead lift in your arms, one that believeth, whether he be black Did your business associates in that and you would lift me from the ground or white. I could use of them the words of the Song of Solomon: 'They are black ambulance and take me to the hospital but comely, comely with meekness, with humility. Christian comeliness, and also temperance firm ess. What better can I call it than temperance missionwould be mean not to do it. That is ary zeal? for they have come to us to teach us, and to teach the queen and debts, then it would be better to go up Mr. Chamberlain a great lesson in prohibition. I think that the lesson has gone to the heart of the country with this impression, that if we prohibit drink in King Khama's territory should it not be prohibated at home?"

CHIPS FOR CAPITALISTS.

The shipment of frozen salmon from British Columbia is found to be a com-

Fifteen coal companies in Iowa have organized to keep up prices and reduce

the cost of production. A charcoal iron furnace which is said to be the largest in the world, is now

being built at Gladstone, Mich.

Within four years New York has spent \$3,000,000 for asphalt pavements at prices per square yard ranging from ciety, what changes of fortune, \$2.99 to \$3.14.

South Africa produced £6,960,114 of gold last year, an increase of nearly £2,-000,000 over 1893, and of over £2,500,000 raises us to honor and glory and im- over 1892.

Negotiations are reported in progress for the organization of "an excelsior trust, comprising thirty manufacturers, operating chiefly in Wisconsin, Iowa, Illinois, Indiana, Ohio and Michigan." In its industrial items Bradstreet's re-

ports that a Louisville dispatch says that a firm in that city has succeeded in forming a "trust" of all the cotton mills in Alabama producing Osnaburgs, a staple in the dry goods trade much re-

Railway has caused so much dissatisfaction that there is a possibility of an extended strike on the part of the American Union, which in the Tennessee district has had a large increase in memhership.

ABOUT WOMEN.

Twenty-one neighboring farmhouses days and the peace of your nights. In North Paris, Me., have sent out

twenty-four schoolma'ams. New black lace butterfly evening bonnets are studded with tiny rhinestones. with very brilliant effect.

There are said to be over 1,000 women in New York, who, in one way or another, make their living by their pens. It is said that the ex-Queen Isabella here and no rest hereafter; and yet they of Spain is the godmother of more childo not repent, they do not pray, they do dren than any other woman in the net weep. They de not realize that just world.

THE SUNDAY SCHOOL.

LESSON XI, MARCH 15-TEACH-ING PRAYER-LUKE II:I-13.

"Ask and It Shall Be Given Unto Ye; Seek and Ye Shall Find; Knock and It Shall Be Open Unto You."



EVIEW and keep in view clearly the place in the life of Christ where this belongs. Use the bible freely in comparison of parallel accounts, examples of prayer, promises of answers to prayer; and let facts promises come with cumulative force, so as to make a deep and lasting impres-

Learn by Heart.-The scholar should learn some of these verses by heart. Christ's Prayers .-It will be interesting to many to make a study of Christ's prayers, as to kind, form, spirit, public, private, as a means by which he may teach us to pray. See references below. Time.-November, A. D. 29. Place.—Somewhere in Perea, the country on the other side of Jordan. Jesus, almost 33 years old.

The full lesson for to-day is as follows: Give us day by day our daily bread. 4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6. For a friend of mine in his journey is come to me, and I have nothing to set before him? 7. And he from within shall answer and

say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8. I say unto you, Though he will not rise and give him, because he is his friend,

yet because of his importunity he will rise and give him as many as he needeth. 9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12. Or if he shall ask an egg, will he

offer him a scorpion? 13. If ye then, being evil, know how to give good gifts unto your children; how to another seated next to him: "I don't | much more shall your heavenly Father | the Above. Died - Age give the Holy Spirit to them that ask him? Some explanations to to-day's lesson

"Our Father which art in heaven." 'Our," not "my." "Father," to whom we owe all we have and are, in whose image we are made; whom we love, and trust, and obey; to whom we can pour out our inmost souls. "In heaven," and therefore nfinite, omnipresent, whose very nature makes heaven what it is, and able to reach every person, and help in every need. His greatness will not put a gulf between him and us, if we realize that his love is as infinite as his power, and his tender mercies as great as his being. A Duty. This invocation is in accord-

ance with the First and Second Commandments. A Doctrine. The true nature of God (Father in heaven).

A Lesson. The brotherhood of man. A Warning. Against selfishness. A Spirit of worship, love, trust, obe

dience, communion "Hallowed be thy name." "Thy name" stands for his character, for whatever he is, as when a man signs his name to a promissory note, it expresses his character, his ability, his possessions, all he has and is. May the name of our Father be hallowed, held in reverence, treated as holy and sacred, by ourselves and by all, in heart, in thought, in word, in deed.

A Duty, corresponding to the Third and Fourth Commandments, one the guardagainst irreverence, the other a means of hallowing our Father's name.

A Truth. The uplifting power of revernce for that which is high above us. (See Carlyle's Heroes and Hero Worship.) A Warning against irreverence, of every form, as degrading the sout.

An Inspiration to seek that all the world may hallow our Father's name

An Order. Note that our first petition is toward God, the second for his kingdom. and the third for our fellow men; before we ask a single thing for ourselves. True prayer is large-hearted, ennobling, not

"Thy kingdom come." The kingdom or reign of God in Christ over the whole world, when the rule of Satan and his principles shall be overthrown, and God and the principles of his heavenly righteousness shall prevail among all men. This is the most magnificent blessing the world can receive. "Thy will be done, as in heaven so in (on) earth." The petition implies (1) that we ourselves desire so to do God's will. (2) That we wish God's will to be done in us and for us by his providence and by his Spirit. This is much more than mere submission to God's will. (3) That all the world may obey God as perfectly as the angels opey him. What a prayer this is! What changes, what overturnings it implies. What changes in business, in daily life, in politics. What new homes there would be. What activities in church, what renovations of so

6. "For a friend of mine." Giving the reason for his inopportune but urgent request. The friend, arriving at that late hour, was doubtless suffering from hunger. There were almost no hotels in the east to which he could go. The host was entirely out of food, but hoped that his friend might have some left over, though usually they prepared bread enough only for a single day. Perhaps he did not even have meal to make bread of.

7. "Trouble me not." "The phrase implies irritation." "My children are with me in bed." In the same apartment, but not in the same bed. Each had a bed, or mattress. "Is is usual for a whole family (of the poor) to sleep in the same room." "I cannot rise and give thee." It is altogether too much trouble.

It is said that "the recent settlement 8. "Not . . . because he is his of the wage question by the Southern friend." Though the higher motives will before the little one. The next worst not avail, for the friendship is so weak "Yet because of his importunity, he will rise and give him." It was less trouble to grant his wishes than to endure the unearled importunity.

SEEDS THAT WILL GROW.

Nobody has ever found true happiness who did not first find Christ. The man who would be strong in

mind, must feed on facts. No tears are shed when the man dies who has lived only for himself. The only way to keep free from sin,

is to keep close to Christ. No man can be truly brave who is not trying to be truly good.

Every sermon ought to have something in it that the devil would try to answer.

EPITAPHS ON GLASS

A New Kind of Tombstone Adopted by Pennsylvanians.

A glass tombstone is certainly something unique. Such a grave marker stands in but one place in the United States, and that is in the cemetery overlooking the city of Kittanning. It has but recently been set up there over the grave of Mrs. Elizabeth Pepper of Ford City by her son, Matthias Pepper. The Kittanning cemetery possesses many natural and artificial beauties. It has been handsomely laid out, with winding walks, stately trees and ornamental shrubbery, and in it are many pretentious monuments. Not one of the piles of marble and granite attracts so much attention as the piece of polished glass, with its clear inscription, which stands on a gentle slope falling slowly from the hilltop. A description of this tomb glass was given by Judge Joseph Buffington, who is a resident of Kittanning. Before his appointment to the bench of the United States district court he was counsel for the Pittsburg Plate Glass company, which made the glass at its Ford City works.

Mathias Pepper, who had the glass set up, is assistant superintendedt at the Ford City factory. The piece used as a grave memorial is a part of a large plate which was made of unusual thickness for the construction of circular panes to cover the portholes of ocean steamships. The practical indestructibility of glass was the quality which suggested to Mr. Pepper its use in the cemetery. Marble and granite seem to many to be almost eternal in their hardness, but they are far from it, and not at all to be compared with glass. Wind and rain, heat and cold have their effects on stone of any kind, and finally wear away the hardest granite and cause it to crumble. Go into any old graveyard, where stones were erected more than 100 years ago, and it will be found to be the exception where all the lettering on the monuments can be made out. The stone has crumbled and the outlines have been obliterated. No effect is produced by the weather on glass. The Pepper monument is of plate glass one inch thick, a foot and a half wide, and four feet high. It stands in a mortise cut into a cube of sandstone. The top of the glass is arched. The lettering on it is made by the "sand blast" process, and is distinct. The monu-

ment bears the inscription: "In Memory of Elizabeth Pepper, of Ford City. Died February 4, 1892. Aged 77 Years.

"Also William Pepper, Husband of From this inscription it may be inferred truly that William Pepper is still living. The Peppers are of English birth, and came to Ford City years ago directly from the Great Biltingham glass works in London.-Pittsburg Dispatch.

A Colonial Lady's Wardrobe. Mistress Jane, widow of Cuthbert Fenwick, of Fenwick Manor, legislator, councilor, commissioner, died in 1660, leaving a will through which we catch glimpses of the wardrobe and toilet of a colonial lady of the period. To her step-daughter. Teresa, she leaves the little bed, the mohair rug and the yellow curtains, besides her taffeta suit and her serge coat, all her fine linen, her hoods and scarfs "except the great one," and her three petticoats-the tufted Holland one, the new serge and the spangled one. To her own three boys she gives that "great scarf" and all her jewels, plate and rings, except her wedding ring, which goes to Teresa, and to each a bed and a pair of cotton sheets. To her step-sons, Cuthbert and Ignatius an ell of taffeta; to her negro maid. Dorothy, her red cotton coat; and to Esther, the new maid, all the linen of the coarser sort. To Thomas, the Indian, two pairs of shoes and a match coat, and to Thomas' mother three yards of cotton. To the Rev. Francis Fitzherbert, a hogshead of tobacco annually for five years; and to her slave. William, his freedom, provided he pay a hogshead every year to the church; and to the church, the same William, "to be a slave forever if he

Heavy Seeding of Oats.

shall ever leave her communion;" for,

had not her beloved brother, William

Eltonhead, and many of her dearest

friends, "died by the bloody fangs of

Puritan wolves?"—Century

Lodging of oats is due to the imperfect development of the tissues of the stem, and this is the result of an insufficient exposure to sunlight in conse- tations are free. quence of the plants being too close together. The greatest exposure will doubtless be secured by moderately thin sowing. It is usually considered that the quantity of seed per acre should vary with the condition of the land and the time of sowing, a great quantity being sown when the land is in poor condition and when the season is late. A greater quantity of seed is required on poor land, as the oats do not "stool out" so well, and in a late season it is necessary to increase the amount in order to hasten the harvest, as, where the land is thinly sown, the "stooling" process is liable to be carried on for too long a time, making the harvest late. In England, as high as eight bushels per acre of oats are often sown, in other-year tests that quantity of seed yielding an average of fortythree bushels per acre; six bushels fiftythree, and four bushels seeding fifty-six bushels per acre, other things being equal. In America, four bushels per acre is usually considered heavy seeding for oats, and one and one-half to two bushels is the amount usually sown.—Orange Judd Farmer.

One thing parents should never do is to discuss the failings of their children thing is for one parent to attempt to punish the child and the other parent protest against it. Either action will damage the respect of the child for one or the other of its parents, and if there is one thing more than another that parents want to preserve, it is their dignity before their children. A child who gets the idea that one parent is at variance with the other on the question of discipline will make both unhappy and render itself decidedly objectionable by playing off one parent against the other. If you want to have any harmony in the family, get together on the question of disciplining the children, at least in their presence-and then, if you want to quarrel on methods, do it in the privacy of your own apartments, where vou can have it out without lowering yourselves in the eyes of the children.

Your blood in Spring is almost certain to be full of impurities - the accumulation of the winter months. Bad ventilation of sleeping rooms, impure air in dwellings, factories and shops, overeating, heavy, improper foods, failure of the kidneys and liver properly to do extra work thus thrust upon them, are the prime causes of this condition. It is of the utmost importance that you

Purify our Blood

Now, as when warmer weather comes and the tonic effect of cold bracing air is gone, your weak, thin, impure blood will not furnish necessary strength. That tired feeling, loss of appetite, will open the way for serious disease, ruined health, or breaking out of humors and impurities. To make pure, rich, red blood Hood's Sarsaparilla stands unequalled. Thousands testify to its merits. Millions take it as their Spring Medicine. Get Hood's, because

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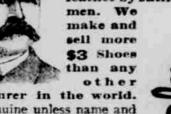
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amine the W. L. Douglas Shoe, and \$ 2 see what a good shoe you can buy for OVER 100 STYLES AND WIDTHS. CONGRESS, BUTTON. and LACE, made in all kinds of the best selected leather by skilled work



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your order. Send for new Illus-trated Catalogue to Box R. W. L. DOUGLAS, Brockton, Mass.

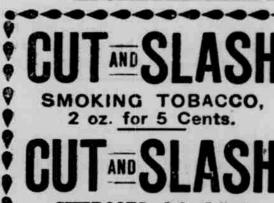
A new era is dawning in medicine

and the strongest evidence of it is the fact that cancer can be cured without the use of the knife and without dread of any painful operation.

Mrs. Oliver Chapman was relieved of a huge cancer of two years growth and is now rejoicing in good health and excellent spirits. The scar left on her breast from removal of the cancer is not larger than a silver dollar. Mr. A. D. Jones, one of the first settlers of Omaha, has been entirely cured by the new treatment. Mrs. Harrell of South Omaha, Mr. Martin of Council Bluffs. and many others in these towns have been relieved from cancer, and are enthusiastic over results.

The mode of treatment is not pain ful and in nearly every instance patients can attend to their business while under medical care.

The Omaha Cancer Cure Sanitarium has been established by W. L. Crabtree at 2423 Dodge street, with H. C. Wheeler, M. D., as attending physician and George W. Roberts as manager. A cure is guaranteed in every case, and members of the institution will be glad to give visitors any information desired as to terms and testimonials. All consul-



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