GEO, E. BENSHCOTER, Editor and Pub. LOUP CITY, - - NEBRASKA

Europe is now combining to coax the Boer to walk the plank.

Oil has been struck in Kentucky, but

they have decided not to bottle it. Beware of the man with whiskers. Science says he is a walking arsenal

of germs. Some people complained about the heat last July. But then some people are always kickers.

people live entirely on chestnuts. They live to a placid old age.

Lord Rosslyn's system didn't work tacks ping pong with it.

The very best thing that can be said about the benefactions of Russel Sage is that he is a modest giver.

It is to be hoped that the intentions of those European nations that are now so friendly are entirely honorable.

Record desirable and help out its pay If moral suasion will not induce the Indian to cut his hair he should be al-

A Boston undertaker has written an emotional novel in which the heroine frequently buries her face in her hands.

In the case of Gen. Fremont's widow. Uncle Sam appears to be in a position that would warrant a visit from the sheriff.

Passenger departments of transcontinental railroads are making the usual spring finds of Alaska gold a little earlier than usual.

Great Britain is making the old discovery that it is almost impossible to pull off a war of any magnitude without a war scandal.

Marconi has permitted his American fiancee to break her engagement. He should establish wireless telegraph communication with Cupid.

It is proposed to make Paris a seaport, and we have no objection even if the French conclude to use their great Panama canal for the purpose.

Dr. Parkhurst has decided that immortality is not to be general. A few to the front, just as they do on earth.

our red wards until he orders them to

The commissioner of Indian affairs

Our inventors have something to vented a motor-car which runs side-

poetry has not been enough of a success to warrant experiments in official

er valuation upon it.

French soldiers may be fitted out Yankee peril and place an order.

creditable attempt to assert herself.

The crown prince of Siam and the heir to the throne of Japan talk of business keeps on we shall become so won't be any living with us.

To the ordinary person it will appear that the Younger brothers and their friends should be content wih the fact could abscond with a hundred thou- velopment, and it is the little annoythat men with such a spectacular criminal record are permitted to have the liberty of a whole state. What they have obtained is much more than they deserve, and they are quite properly refused the full pardon for which their friends have prayed.

Gen. Bell says that one woman is more efficient in pacifying the Philippines than a company of soldiers. Let us marry off the whole army in the Philippines. That will be equivalent to an army of 4,000,000 men, according to Gen. Bell's ideas.

The Kentucky senate has adopted a resolution providing for the abolition in town over Sunday, goes into some ent man." But you do not recognize of the ballot and the substitution of the viva voce system in that body. Evidently the Kentucky senate is going to keep right on looking for trou-

LOUP CITY NORTHWESTERN TALMAGE'S SERMON.

INTO THE EVERY DAY WORLD.

Whatsoever Ye Do, Do It to the Glory of God"-A Man Cannot Be a Christhe Rest of the Week.

(Copyright, 1902, Louis Klopsch, N. Y.) Washington, Feb. 16 .- In this discourse Dr. Talmage advises us to do our best in the spheres where we are placed and not wait to serve God in resounding position; text, I Corinthians x, 31, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

When the apostle in this text sets There are districts in Italy where forth the idea that so common an action as the taking of food and drink is to be conducted to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In at Monte Carlo, but wait till he at- all ages of the world there has been a tendency to set apart certain days, places and occasions for worship, and to think those were the chief realms in which religion was to act. Now, holy days and holy places have their A few pages of "straight front" ads would also make the Congressional lowed to continue in the error of his and starts. It toils on through heat lasts only twenty-four hours. and cold, up steep mountains and along dangerous declivities, its eye on the everlasting hills crowned with the castles of the blessed. I propose to plead for an everyday religion.

In the first place we want to bring the religion of Christ into our conversation. When a dam breaks and two or three villages are overwhelmed or an earthquake in South America swallows a whole city, then people begin to talk about the uncertainty of life, and they imagine that they are engaged in positively religious conversation. No. You may talk about these things and have no grace of God at all in your heart. We ought every day to be talking religion. The real, genuine Christian man talks chiefly about this life and the great eternity beyond and not so much about the insignificant pass between these two residences. And yet how few circles there are where the religion of Jesus Christ is welcome. Go into a circle even of Christian people, where they are full of joy and hilarity, and talk about Christ or heaven | for twenty years and has endured more and everything is immediately silenced. suffering and exhausted more grace As on a summer day when the forests than would have made twenty martyrs are full of life, chatter, chirrup and pass triumphantly through the fire. carol-a mighty chorus of bird har- If you are not faithful in a grand mismony, every tree branch an orchestra- sion. If you cannot stand the bite of a if a hawk appear in the sky every voice midge, how could you endure the stops and the forests are still. Just so breath of a basilisk? privileged souls will succeed in getting I have seen a lively religious circle

like religious conversation. must not hope to acquire merit among Christ is something to talk about with of one little flower. Plato had a fable a glad heart. It is brighter than the which I have now nearly forgotten, cut other people's hair instead of their waters; it is more cheerful than the but it ran something like this: He sunshine. Do not go around groaning said spirits of the other world came about your religion when you ought to back to this world to find a body and be singing it or talking it in cheerful | find a sphere of work. One spirit came learn from the Belgian who has in- tones of voice. How often it is that and took the body of a king and did we find men whose lives are utterig! his work; another spirit came and took inconsistent who attempt to talk relig- the body of a poet and did his work; ion and always make a failure of it. after awhile Ulysses came, and he The King will not have a "court My friends, we must live religion or we said: "Why, all the fine bodies are jester" at the coronation. Official cannot talk it. If we have really felt taken, and all the grand work is taken. the religion of Christ in our hearts, let There is nothing left for me." And us talk of it, and talk it with an illumi- some one replied, "Ah, the best one nated courtenance, remembering that has been left for you." Ulysses said, when two Christian people talk God "What's that?" And the reply was, A St. Louis teacher of Spanish has gives special attention, and writes "The body of a common man, doing a been fined \$28 for kissing one of his down what they say; Malachi iii., 16, common work and for a common reyoung lady pupils, and she is probably "Then they that feared the Lord spake mad at the jury for not placing a high- often one to another, and the Lord just as good a fable for the church. hearkened and heard it, and a book of Whether we eat or drink or whatremembrance was written."

Again, I remark, we must bring the of God. with American cartridge belts. When religion of Christ into our employa foreign nation wants the best of any- ments. "Oh," you say, "that is very thing it is often obliged to call up the | well if a man handle large sums of | For severe losses, for bereavement, for money or if he have an extensive traf- trouble that shocks like an earthquake fic, but in the humble work in life that Those diamonds discovered in Mon- I am called to the sphere is too small tana turn out to be nothing more than for the action of such grand, heavenly ness man, for the small annoyances of white sapphires, worth a dollar a principles." Who told you so? Do you bushel. Still Montana made a very not know that God watches the faded God did you apply? "Oh," you say, leaf on the brook's surface as certainly as he does the path of a blazing sun? No people can go far astray so long And the moss that creeps up the side ing your character, they are souring as they nourish healthy hero worship, of the rock makes as much impression your temper, they are wearing out your But hero worship has the appetite of a upon God's mind as the waving tops shark, and some day a demigod will of Oregon pine and Lebanon cedar, and less of a man. I go into a sculpcome along and stick in its throat and and the alder, crackling under the tor's studio and see him shaping a cow's hoof, sounds as loud in God's ear statue. He has a chisel in one hand as the snap of a world's conflagration. and a mallet in the other, and he gives When you have anything to do in life, a very gentle stroke-click, click, click! however humble it may seem to be, I say, "Why don't you strike harder?" visiting the United States. If this God is always there to help you to do "Oh," he replies, "that would shatter heart to God? Oh, let a sense of the it. A religion that is not good in one the statue. I can't do it that way. I haughty presently that there really place is not worth anything in an- must do it this way." So he works on, other place. The man who has only a and after awhile the features come day's wages in his pocket as certainly out, and everybody that enters the stuneeds the guidance of religion as he dio is charmed and fascinated. Well, who rattles the keys of a bank and God has your soul under process of de-

practice. They are the most inexor- heaven. Ah, no. God says that is not able of creditors. They are the most | the way. And so he keeps on by strokes | grasping of dealers. They are known of little annoyances, little sorrows, litas sharpers on the street. They fleece the vexations, until at last you shall be every sheep they can catch. A country a glad spectacle for angels and for merchant comes in to buy spring or men. It is the little troubles of life fall goods, and he gets into the store that are having more effect upon you of one of these professed Christian than the great ones. A swarm of lohearts, and he is completely swindled. the incursion of three or four cattle. out of town during the week. He stays lost my property, I have been a differchurch to get Christian consolation, the architecture of little annoyances when what is his amazement to find that are hewing, digging, cutting, shapthat the very man who hands him the ing, splitting and interjoining your poor box in the church is the one who moral qualities. Rats may sink a ship, wear his wife's bracelet as a thunger relieved him of his money! But never | On | lucifer match may send destruc- | ring.

NECESSITY OF BRINGING RELIGION | mon." If the wheat in the churches by stopping and asking for a piece of tian on Sunday and a Worldling All there in bands in surplice and gown everythings. and preach-preach like an angel-and we will stand out here and attend to business. Don't mix things. Don't raigned. Compel them to administer bucket. You attend to your matters, not know that God sees every cheat you better. they have practiced in the last six years; that he can look through the shut the pew door and say as they go out: "Good-bye, religion. I'll be back next Sunday.'

I think that the church of God and the Sabbath are only an armory where importance. They give opportunity for we are to get weapons. I look upon special performance of Christian duty the church of Christ and the Sabbath and for regaling of the religious appe- day as only the place and time where tite, but they cannot take the place of and when we are to get armed for continuous exercise of faith and pray- Christian conflict, but the battlefield is er. In other words, a man cannot be on Monday, Tuesday, Wednesday, so much of a Christian on Sunday that Thursday, Friday and Saturday. "St. he can afford to be a worldling all the Martin's" and "Lenox" and "Old Hunrest of the week. You cannot eat so dred" do not amount to anything much at the Sabbath banquet that you unless they sing all the week. A sercan afford religious abstinence the oth- mon is useless unless we can take it er six days. The genuine Christian life with us behind the plow and the counis not spasmodic; does not go by fits ter. The Sabbath day is worthless if it

are Alps to scale, there are Hellesponts | half a heart. to swim, there are fires to brave, but they are all around us now. This is

the hardest kind of martyrdom to bear. It took grace to lead Latimer and Ridley through the fire triumphantly when their armed enemies and their friends were looking on, but it requires more grace now to bring men through persecution when nobody is looking on. I could show you in this city a woman who has had rheumatism

'Do not think that any work God silenced on the appearance of anything gives you to do in the world is on too small a scale for you to do. The whole My friends, the religion of Jesus universe is not ashamed to take care ward." A good fable for the world and soever we do, let us do it to the glory

Again, we need to bring the religion of Christ into our commonest trials. and that blasts like a storm, we prescribe religious consolation; but, busilast week how much of the grace of "these trials are too small for such application." My brother, they are shappatience, and they are making you less

mind; the deacon has his black coat | tion through a block of storehouses. on now. He looks solemn and goes Catherine de Medici got her death from home talking about "the blessed ser- smelling a poisonous rose. Columbus, should be put into a hopper, the first | bread and a drink of water at a Franturn of the crank would make the ciscan convent, was led to the discovchaff fly, I tell you. Some of these ery of a new world. And there is an men are great sticklers for gospel intimate connection between trifles and preaching. They say: 'You stand immensities, between nothings and

Now, be careful to let none of those annoyances go through your soul unarget business and religion in the same to your spiritual wealth. Do not let any annoyance or perplexity come and we will attend to ours." They do across your soul without its making

Our national government did not think it belittling to put a tax on pins iron wall of their fireproof safe; that and a tax on buckles and a tax on he has counted every dishonest dol- shoes. The individual taxes do not lar they have in their pocket, and that amount to much, but in the aggregate a day of judgment will come. These to millions and millions of dollars. And inconsistent Christian men will sit on I would have you, O Christian man, the Sabbath night in the house of God put a high tariff on every annoyance singing at the close of the service and vexation that comes through your "Rock of Ages Cleft for Me," and then | soul. This might not amount to much when the benediction is pronounced in single cases, but in the aggregate it would be a great revenue of spiritual strength and satisfaction. And I have to tell you, O Christian men, if you cannot apply the principles of Christ's religion on a small scale you will never be able to apply them on a large scale. If you cannot contend successfully against these small sorrows that come down single handed, what will you do when the greater disasters of life come down with thundering artillery, rolling over your soul?

Again, we must bring the religion of Christ into our commonest blessings. When the autumn comes and the harvests are in and the governors make proclamations we assemble in churches and we are very thankful. But every day ought to be a thanksgiving day. We do not recognize the common mer-There are many Christians who say: cies of life. We are so stupid that We are willing to serve God, but we nothing but the misfortune of others do not want to do it in these spheres can rouse us up to our blessings. As about which we are talking, and it the ox grazes in the pasture up to its seems so insipid and monotonous. If eye in clover, yet never thinking who we had some great occasion, if we had makes the clover, and as the bird picks lived in the time of Luther, if we had up the worm from the furrow, not been Paul's traveling companion, if knowing that it is God who makes we could serve God on a great scale, everything, from the animalcule in the we would do it, but we can't in this | sod to the seraph on the throne, so we everyday life." There is, however, a go on eating, drinking and enjoying, field of endurance and great achieve- but never thanking, or seldom thankment, but it is in everyday life. There ing, or, if thanking at all, with only

I compared our indifference to the brute, but perhaps I wronged the brute. I do not know but that, among its other instincts, it may have an instinct by which it recognizes the divine hand that feeds it. I do not know but that God is, through it, holding communication with what we call "irrational creation." The cow that stands under the willow by the watercourse, chewing its cud, looks very thankful, and who can tell how much a bird means by its song? The aroma of the flowers smells like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive! Yet who thanks God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer's day? Who thanks God for this wonderful physical organism, this sweep of the vision, this chime of harmony struck into the ear, this soft tread of a myriad delights over the nervous tissue, this rolling of the crimson tide through artery and vein, this drumming of the heart on our march to immortality? We take all these

things as a matter of course. But suppose God should withdraw these common blessings! Your body would become an inquisition of torture, the cloud would refuse rain, every green thing would crumple up, and the earth would crack open under your feet. The air would cease its healthful circulation, pestilence would swoop, and every house would become a place of skulls. Streams would first swim with vermin and then dry up. and thirst and hunger and anguish and despair would lift their scepters. Oh, compare such a life as that with the life you live with your families! Is it not time that, with every word of our lips and with every action of our life we began to acknowledge these everyday mercies?

I was preaching one Thanksgiving day and announced my text, "Oh. give thanks unto the Lord, for he is good, for his mercy endureth forever." I do not know whether there was any blessing on the sermon or not, but the text went straight to a young man's heart. He said to himself as I read the text: "Oh, give thanks unto the Lord, for he is good"-Why, I have never rendered him any thanks! Oh, what an ingrate I have been!" Can it be, my brother, that you have been fed by the good hand of God all these days, that you have had clothing and she'ter and all the beneficent surroundings, and yet have never offered your divine goodness shown you in everyday blessings melt your heart, and if you have never before uttered one earnest note of thanksgiving let this be the day which shall hear your song! What I say to one I say to all. Make every day a Sabbath and every meal ances and vexations of life that are a sacrament and every room you enter There are those prominent in the chiseling out your immortal nature. It a holy of holies. We all have work to churches who seem to be on public oc- is click, click, click! I wonder why do; let us be willing to do it. We all casions very devout who do not put some great providence does not come have sorrows to bear; let us cheerthe principles of Christ's religion into and with one stroke prepare you for fully bear them. We all have battles to fight; let us courageously fight them If you want to die right, you must live right. Negligence and indolence will win the hiss of everlasting scorn, while faithfulness will gather its garlands and wave its scepter and sit upon its throne long after this earth has put on ashes and eternal ages have men who have really no grace in their custs will kill a grainfield sooner than begun their march. So our every step in life should be a triumphal march, He is so overcome that he cannot get You say, "Since I lost my child, since I and the humblest footstool on which we are called to sit will be a conqueror's throne.

> Maximinus, the Roman Emperor, was over eight feet high, and could

THE SUNDAY SCHOOL.

LESSON IX. MARCH 2: ACTS 7: 54-8-THE STONING OF STEPHEN.

Golden Text.-"Pray for Them Which Despitefully Use You, and Persecute You" Matt. 5:44-Stephen's Glorious Faith and Crown of Martyrdom.

I. Stephen's Address before the Sanhedrim.—Acts 7: 1-53. First: Characteristics. The address was almost entirely Scriptural, based on the facts which his auditors accepted. It was a historical argument. The light of the past was thrown on the present if was a presentation and on the present. It was a presentation and interpretation of the course of history, that brought out facts neglected by them, and which shed new light upon the history and its meaning.

and which shed new light upon the history and its meaning.
Second. The address refutes the charges against Stephen, that he spoke blasphemous words against God, and Moses, and the law, and the temple. He shows that he accepts Moses as a prophet, and that even his preaching of Jesus as the Messiah was simply the proclamation that Moses' prophecy had been fulfilled, and Moses himself bade them, "Hear ye him." He shows them that not himself. Moses' prophecy had been fulfilled, and Moses' prophecy had been fulfilled, and Moses himself bade them, "Hear ye him." He shows them that not himself, but they, are the criminals; that they are doing to Jesus just what their fathers did to Moses and the prophets, whom they now revere. It is they who had "received the law by the disposition of angels and had not kept it."

Third. The address was less a defense of himself than of the truth that Jesus was the Messiah. Stephen cared less for himself than for his cause.

Fourth: The Application. Instead of honoring Moses and the law, they were now acting in the spirit of those who persecuted. They were resisting the Holy Spirit as their fathers did. He presented before them a mirror, in which they could see their own characters, like those who

secuted. They were resisting the Archy Spirit as their fathers did. He presented before them a mirror, in which they could see their own characters, like those who looked in the soul-mirror.

11. The Scene in the Court Room.—Vs. 54-57. 54. "They were cut to the heart." Passion raged against passion, and passion against reason. Their hearts were distracted, torn with rage, greatly exasperated. The argument was turned against them. They were accused of murdering their Messiah. The one they held a convict became their accuser. His words of truth stung them like scorpions. Before him the whole fabric of their hopes fell "and left not a wreck behind," unless they repented. "They gnashed on him with their teeth," as if they would like to bite him, an expression of impotent rage, as of the lost in hell (Matt. 8: 12; 13: 42). It was the same demoniac feeling. They snarled like beasts of prey. "Be ye angry and sin not. But this anger was all sin."—Professor Barker. "Being full of the Holy Ghost." The Greek being full implies not a sudden inspiration, but a permanent state.—Plumptre. "Locked up steadfastly into heaven." With mind outstretched and intent he looked into heaven. The tumultuous scene around him, the council hall, and the circle of his infuriated judges all faded from his vision, and he saw the celestial city in its glory, the glory of God. the angels gazing in sympathy, and waiting to welcome him with crowns and harps, and "Jesus standing" (as if ready to help and sustain him, not seated as in Heb. 10: 12) "on the right hand of God," as if saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." He now knew Jesus was alive, and able to sustain him in his trial.

III. The Martyrdom of Stephen.—Vs.

now knew Jesus was alive, and able to sustain him in his trial.

III. The Martyrdom of Stephen.—Vs. 57-60; Acts 8: 2. "Ran upon him with one accord." "Whilst the scene was a tumultuous one, it was quite possible that it was not wholly bereft of judicial appearances" (Knowling), for the judicial forms were observed in the stoning. The real difficulty lies in the fact that the Roman government did not permit the Sanhedrim to put any one to death. But at this time the Roman government in Judea drim to put any one to death. But at this time the Roman government in Judea was in a very unsettled state. Pliate was either deposed (A. D. 36) or was on the point of being so, to be tried for his misgovernment. Vitellius, governor of Syria, who had caused Pliate to be sent to Rome in disgrace, was anxious to conciliate the Jews. So that it is easy to see how Rome may have connived at the murder of Stephen by the leading Jews. See Knowling 202, 3, and McGiffert, 91.

"Cast him out of the city." According to the Mosaic law, malefactors among the Love were executed without the gates of

the Mosaic law, malefactors among the Jews were executed without the gates of their cities (Lev. 24: 14). Thus our Lord suffered without the gate.—Gloag. "They stoned Stephen under the very walls of the temple." There is still a gate in Jerusalem called St. Stephen's Gate, in memory of this deed.

"And they stoned Stephen." "They went on stoning while he was praying."—Cook. "They stone one witness, but God is preparing another to take his place."—Starke. "Receive my spirit." Into the mansions Jesus had gone to prepare; to his own heart and home.

"And he kneeled down." While they were stoning him, he rose up on his knees. "And cried with a loud voice," so that his persecutors could hear him, and understand his spirit, "Lord, lay not this sin to their charge." "And the prayer for his murderers is identical in spirit with

were stoning him, he rose up on his knees. "And cried with a loud voice," so that his persecutors could hear him, and understand his spirit, "Lord, lay not this sin to their charge." "And the prayer for his murderers is identical in spirit with Christ's upon the cross."—Butler. Both grew out of the same loving spirit, "And . he fell asleep." Marking his calm and peaceful death. The one who sleeps is alive, and awakes the same person who lay down to sleep.

"And Saul was consenting unto his death." The word implies hearty approval. He probably voted against him, and spoke against him in the Sanhedrim, besides being among his murderers. "At that time." The original literally implies "on that very day," as in the R. V.; immediately after the stoning. "There was a great persecution against the church." The severity and the variety of suffering may be imagined from James' description (Jas. 2: 6, 7), and Paul's in 2 Cor. II: 23-25. "They were all scattered abroad." For the extent of the dispersion, overruled to the enlargement of the church, see Acts II: 19, 20. It was not merely the result of panie, but in obedience to Christ's command (Matt. 10: 23).—Cook, "Throughout the regions of Judea and Samaria," where they would be less exposed to persecution than at Jerusalem.

"And devout men." including both Jews, as Gamaliel and Nicodemus, and Jewish Christians.—Knowling. "Made great lamentations," some as a protest against the lawless and rush acts of the majority; while the whole Christian church would lament over the loss of such a godly and useful man.

IV.—The Martyr's Crown.—The Three Crowns: Stephen's name signifies in Greek, a crown. "He received three crowns: (1) The beautiful crown of grace with which the Lord adorned him. (2) The bloody crown of thorns, which, like his Saviour, he were in suffering and in death. (3) The heavenly crown of honor."—Strauss, Stephen's name signifies in Greek, a crown. "He received three crowns: (1) The beautiful crown of such a failure who is himself a moral success, and is a vict

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THIS AND THAT.

There are 4,500 muscles in the body of a moth.

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London spends over one million

ery hundred commoners in Russia. An Irishman says there is no blessing like health, especially when you

There may have been many good houses in Sodom, but there was only

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