Bees in Court.

In Neosho County a new court house is been built to take the place of a one structure erected many years co. Some years ago a swarm of bees ok possession of a place under the es of the old building. This colony pidly multiplied into other colonies til the bees are busily at work under e eaves on every side of the build-, and their incessant hum can be eard in the court room when the cupants are noiselessly, breathlessly aiting for some final decision from urt or jury.-Chanute (Kan.) Sun.

FROM MISERY TO HEALTH.

Prominent Club Woman of Kansas City Writes to Thank Doan's Kidney Pills For & Quick Cure.

Miss Nellie Davis, of 1216 Michigan enue, Kansas City, Mo., society leader and club writes: woman,

"I cannot say too mucl in praise of Doan's Kidney Pilla, for they efected a complete cure in a very short time when I was suffering

om kidney troubles brought on by cold. I had severe pains in the back nd sick headaches, and felt miserable over. A few boxes of Doan's Kidey Pills made me a well woman. thout an ache or pain, and I feel empelled to recommend this reliable medy."

NELLIE DAVIS. (Signed) A TRIAL FREE-Address Fosterilburn Co., Buffalo, N. Y. For sale all dealers. Price, 50 cents.

Everything Here Short. The late M. A. Lower, the autiquary, responsible for this Lullington an-

dote: "One Sunday morning the curate, a an of diminutive stature, preached om the shortest text in the Bible, esus wept,' to a congregation of a zen people, and the offertory realized ly eighteen pence, whereupon a ranger remarked that it was the nallest church, the smallest congretion, the smallest parson, the shortt text and the smallest collection he d ever known."-Westminster Ga-

Had Fifteen Pairs of Twins.

There has just died at Denver, Col., e most notable mother of whom we ive record in this or any other age. rs. Gillespie had thirty children, and ey were all twins. This notable other was born in England, but came America forty years ago.

There are words in the Chinese lanrage which have as many as forty fferent meanings. N. Y.-37

A Fertile Mind is Invaluable

a household, and all hands instinctely turn to the person possessing ich accomplishment in an emergency hen anything out of the usual routine under consideration. The next best ing to having "everything at one's ngers' ends," as the expression runs, to have a book full of hints and iggestions which may be turned to stantly. It is to meet just such a ant that the Book Publishing House, 34 Leonard street, New York City, is fering to send postpaid a book of 189 ages for the sum of twenty-five cents stamps. It is filled with hints, sugstions and recipes, so that one won ers a person could have thought of so any subjects and covered the ground thoroughly. Send for a copy. Show to your neighbor, and she will want ne, also, it is ro useful.

Automobile watering carts are used in

do not believe Piso's Cure for Consump on has an equal for coughs and colds, -- John Boyer, Trinity Springs, Ind., Feb. 15, 1900. The heliotrope is recommended as a

TOURING NEW YORK

BY AUTOMOBILE. I the sights and scenes of the Metrop-inexpensively viewed under the in-ation of the PARK CARRIAGE CO.

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Electric touring cars with careful chauf-feurs and competent lecturers, explain-ing all points of interest, leave 241 Fifth Avenue.

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## HE INCOMPARABLE FOOD



BEECH-NUT Sliced Bacon, Sliced Beef. Grape Jam, Cranberry Sauce, Orange Marmalade,

Strawberry Jam. Put up in Glass Jars. Ask your grocer, or write to

eech-Nut Packing Co., Canajoharie, N.Y.



Sterling Remedy Co., Chicago or N.Y. 602 NNUAL SALE, TEN MILLION BOXES DROPSY NEW DISCOVERY; given DROPSY quick relief and sures went to Book of instituentials and 10 days, treatment



cak eres, we Thempson's Eye Water



New York City.-Eton jackets are with a narrow stripe of gold tinsel



and are in the height of present styles. This one can be used with or without the collar and made with either the plain or full sleeves and is adapted to all the season's fabrics. It is shown, however, in bluette cheviot with trimming of fancy black and white braid and handsome gold buttons. The nar-

peculiarly well adapted to young girls | braid. The flare of the skirt was supplied by a wide foot ruffle, shirred and finished with small circular tucks. The waist had a yoke and collar of shirrings, and had two rows of the gold bordered lace running across it. These were trimmed with a little fringe made of strips of the net stitched and finished at the ends with tinsel balls. The girdle was of champagne colored

Military Shirt Walst. The love of the military, said to be inherent in feminine human nature, is making itself apparent in prevailing styles and appears in the waists as well as in the outer garments. The very stylish model illustrated shows the characteristic epaulettes and is appropriate to the whole range of waisting materials. The model, however, is made of white vesting simply stitched and trimmed with pearl buttons. To facilitate the laundering the epaulettes are finished at the front edges and buttoned into place.

The waist consists of the fronts, back, epaulettes and sleeves. The back is tucked to give the effect of a single box pleat at the centre and the fronts row vest is a peculiarly attractive fea- to form wide box pleats that extend

## A Late Design by May Manton.



ture, and can be made from a variety of materials. The cape collar adds largely to the effect and gives the can be omitted if a plainer garment is

The Eton is made with fronts and back and is fitted by means of shoulder and under arm seams and single darts. The narrow vest is applied over the front edges and the cape collar stitched with corticelli silk is arranged over the whole, its inner edge serving to outline the vest. The full sleeves are wide and ample, finished with shaped cuffs, and can be made either with fitted linings or loose as may be preferred. The coat sleeves are made in regulation style and cut in two pieces each, being simply stitched to form cuffs.

The quantity of material required for the medium size is three and onehalf yards twenty-one inches wide, three and one-eight yards twenty-seven inches wide, or one and one-half yards ferty-four inches wide, with two and one-half yards of braid to trim as

A Stylish Gown. A simple gown of champagne colored net was made with a skirt laid in small pleats. In fact, almost every skirt is pleated. This skirt had a front panel and two encircling bands of gold

Emigrating to Canada. There is considerable emigration to Canada from England, owing to the scarcity of work and the business depression in Great Britain. The newspapers print Great Britain. The newspapers print figures showing that 2000 persons are sailing for Canada weekly to take up farm work. They are mostly Lancashire mill hands. The largest emigration since the cotton famine of 1863 is expected.

The First German Crematory. Just a quarter of a century has clapsed ince the first German crematory was

Cherries were known in Asia as far back

from the shoulders, while at the centre is a regulation box pleat through which the closing is made. The epaulettes fashionable droop to the shoulders, but can be finished separately at the front, as in the case of the model, or stitched to position as preferred. The sleeves are the favorite ones of the season that form wide puffs below the elbows and are finished with shaped flared cuffs. The quantity of material required



MILITARY SHIRT WAIST.

for the medium size is four yards twenty-seven inches wide, three and one-half yards thirty-two inches wide. color silk lace, bordered on either side or two yards forty-four inches wide.

To Wear a Bronze Crown. King Peter of Servia was to have been crowned on June 15, but he had no crown, and a French firm of jewelers, to whom he applied for one on credit, would not take the chances. So he is to have a cheap one, made out of a bronze cannon, a relic in the family, and as soon as that is ready he will be crowned.

cent, greater than last year's.

Subject: The Attractiveness and Exclusiveness of Jesus-Listen to the Call of Christ-He Will Brook No Division of Your Loyalty.

London, England. — The following sermon, entitled "The Attractiveness and Exclusiveness of Jesus," was preached here on a recent Sunday by the Rev. T. Campbell Morgan, D. D. He took for his text: Then said Jesus unto His disciples, if any man will come after Me let him days himself and take up his gross and deny himself and take up his cross and follow Me.—St. Matthew 16:24. There were two facts about Jesus Christ

There were two facts about Jesus Christ which no one can read the Gospel records without recognizing; facts which appear to be contradictory, but which, as a matter of fact, are complementary, and the understanding of which reveals for all time the method of the Master in dealing with men. I refer to facts of the attractiveness and exclusiveness of Jesus

Jesus.

There can be no question about the former; there can equally be no question about the latter to those who have carefully read the records and have seen the methods of Jesus while He was here among men. He was constantly drawing people to Him, and He was perpetually holding them aloof. By the very winsomeness of His person, He was drawing men and women of all sorts and conditions, at all times and in all places to Himself, and yet by the uttering of words so severe, so searching, so drastic, making us tremble even to-day, He held men back from Him. back from Him.

back from Him.

I venture to say that the words I read to you this morning from the Gospel of Luke come to those who are most familiar with them bringing a sense of surprise. We never read them without feeling more or less startled by them—"Unless you hate father and mother, husband and wife, report and child you cannot be My discovered. parent and child, you cannot be My disciple." We have attempted to account for these words, but I do not hesitate to say that in some senses they have staggered the faith of many, and yet there they

And not there only, but through all His teaching there is evident the same method of Christ, that of holding men back just as they were approaching Him; drawing them to Himself by multitudes and then holding the crowd as they pressed upon Him, and sifting them with such surprising words as these. Now there must be a reason for this, and it is for that reason that I want to look, with you, a little this morning. a little this morning.

But first allow me to say a few words on

But first allow me to say a few words on this fact of the attractiveness of Jesus, because the more clearly we recognize and understand that, the more clearly shall we understand, as I think, the other truth of His perpetual method of holding men back and excluding certain persons from close companionship with Himself.

Take first, then, this great fact of His attractiveness, the most fascinating sub-

attractiveness, the most fascinating sub-ject on which to speak. Remember, I pray you, that if the Gospel records reveal one thing more clearly than another they reveal that Jesus was, somehow or other, a Person that drew men to Him irresistibly.

I go back to those silent years at Nazareth concerning which we know so very little. You will remember that on those days Luke opens for us just a little wondow through which we look when he says, "He was subject to His parents, and grew in favor with God and with man." I do not stop one moment to dwell on the statement that He grew in favor with God although it is a very interesting statement that He grew in favor with God, although it is a very interesting statement, but just for a moment, for the sake of our argument, listen to the other part of it: "He grew in favor with man." Take that as it is simply stated, and you at once see a picture of the boy growing up to be a youth, and passing from youth into young manhood until He became the Carpenter of Nazercth, known to all the little town that nestled among the hills, just removed from the highways of life. just removed from the highways of life. This is all the truth that is revealed. If I may reverently put it, Jesus was a favorite in Nazareth. I am not sure that that doesn't almost startle you, because somehow or other we have come to think that holiness almost always accompanied by angular. is almost always accompanied by angularity, and there is a popular idea that if a man is good he never can be a favorite. It is a great mistake. It is by the measure in which a man lacks holiness that a man is not in favor.

is not in favor.

Here is a man living in Nazereth, and He is a favorite. I do not want to lift that into a super-spiritual realm, but if you have no imagination you can just go to sleep for two minutes while I imagine I look into that window and I see the Carpenter at His work, and I tell you what I see. He is a favorite. I see children taking their toys to Him to be mended, and I am quite sure He mended them. I see young men going at eventide to take their problems with them because they know He is sane, honest and pure. I think I see old men, upon whose brow already "sat light that never was on land or sea," talking to Him because He has such a wonder ing to Him because He has such a wonderful way of talking about "My Father's house" and "the many mansions;" a favorite, sane and strong, and pure, and attract-

ive as to personality.
I know full well that a little later on

I know full well that a little later on these same men took Him to a hill and tried to murder Him, but that was the result of something else to be discovered later. The pure, human, simple life of Jesus was, in itself, attractive, and Luke says, "He grew in Lavor."

Leave those hidden years and look at Him just for one rapid moment as He treads the pathway upon which a fiercer light falls than ever fell upon a throne—the pathway of the public teacher, and if you read these Gospel stories the one thing that strikes you is the fact of the multitudes around about Jesus Christ. Wherever He went they followed Him. If He went out into the city the country people ever He went they followed Him. If He went out into the city the country people crowded the streets to be near Him; if He went out into the country place the city men and women flocked after Him, following Him so far that at times there was no chance for them to provide themselves with food, and He had to feed them; for in their eagerness to follow they had forgotten food and had forgotten distance. And wherever He went they came after Him.

I am not saying that these multitudes crowned Him; that is not my point, but He drew the people after Him. The one thing they could not do with Jesus was to thing they could not do with Jesus was to let Him alone; they came, whether to criticise Him or crown Him is not now the question; the point is, that He drew men and women after Him in all those days of His earthly life. They came after Him, all sorts and conditions of men, the scholars and the illiterate, the learned and the ignorant, the debased, the deprayed, they all and the illiterate, the learned and the ignorant, the debased, the depraved, they all came. Of course, there were more poor people came than rich because there always were more poor people than there are rich, and, of course, there were more of the illiterate than of the learned for the self-same reason, but I protest against this idea that Christ only attracted a class. There is something about Him that attracts all kinds of men, and it is true in those old days.

those old days.

Come, if you will, outside the Bible, and from the day that this Man walked among inen in Judea until now there has never men in Judea until now there has never been so attractive a personality in human history as Jesus. And I want to say this superlative thing about Christ. No century, whatever its peculiarity, or quality, or quantity, has produced any person who was so popular as Jesus Christ. He has always towered above His fellows, above these historical verson was that the centure. those historical personages that the centu-ries look back to, or to those imaginative personages that the centuries give to us in literature. Jesus has been the most at-

tractive personage always.

I come to this very hour. Who is the most attractive personality in the world at this hour? Let me take a narrower circle. Who is the most attractive personality in England at this hour? I answer without fear of contradiction—Jesus Christ.

I am not saying that the majority of people have yet crowned Him. Let me take my illustration to the lowest level. Can you think of any person in history, Wireless on Sound Boats.

Long Island Sound boats are being generally equipped with wireless telegraph outfits.

This year's bicycle sales are forty per cent, greater than last year's.

Can you think of any person in history, dead or alive, or any person in imaginative literature, that will be talked of, and thought of, and sung of, and discussed, and criticised, and abused and crowned as Jesus Christ? There is not a single theatre in Manchester or London that can run Shakespeare's plays continually. I am glad you look ignorant, and can assure you of all.

A SERMON FOR SUNDAY

I don't speak from any inside knowledge, but every one knows it to be true. There is not a single theatre that can exist without variety. There must be change; some other genius than Shakespeare must be forthcoming. And yet, with all our wail about the decadence of the church and the fellower of Chericanity conduction. failure of Christianity, every Sunday in Manchester more people are gathered together to sing the old hymns and hear the old sermons—I beg your pardon, to hear sermons on the old texts—and listen to the old, old story of the cross than for any other nurnose.

other purpose.

The first point is this: That a crowd can never, as a crowd, get to know Jesus Christ. Crowds may get to know a very great deal about Him, but not in crowds do men know Him. And Jesus was always attempting to draw out of the crowd the individual soul into individual and personal and immediate contact with Himself.
"If any man"—singular, lonely, personal.
"If any man will come after Me, let him deny himself and take up his cross and follow Me." And so, Christ was always facing crowds.

ing crowds.

That is what He is saying here. He has drawn the crowd together, but now He says, "Any man," "by yourself." And when this morning's service breaks up, the proportion of real value that there is in it to you depends whether you get alone with Christ or whether you simply form one of a multitude, admiring and knowing noth-

Mark the terms, for a moment, of this call. "If any man will come after Me, let him deny himself, take up his cross and follow Me." If Christ is calling the individual He is calling the individual upon

rollow Me. It christ is calling the individual upon the severest terms possible.

One or two words about those terms and then a question as to this severity. What are those terms? Three things, but only one really, and yet it is necessary thus to state it: Deny yourself, take up your cross, follow Me. The other two indicate the line along which men travel to follow Jesus Christ. The positive word of Christ to a man is "Come out of that crowd and follow Me," and Jesus indicates what that means. Deny yourself. Take up your cross. Follow Me.

Let us begin with the last. When Christ was as fond of a phrase as He evidently was of that phrase "Follow Me." there must be some deep signification in it. I have been going through my New Testament during the last few months, tracing that phrase. It has been a very interesting study to see how constantly Christ used it. It was the almost perpetual formula of His call to individual soul—"Fol-

used it. It was the almost perpetual for mula of His call to individual soul-"Fol low Me!

Now what is it to follow? Two things are involved. Neither of them covers all the ground, taken alone. Both are required

First, to follow I must trust. I shall never follow any one I haven't confidence in. I may trust and yet not follow. never follow any trust and yet not follow.

Secondly, not only is trust necessary, but obedience is necessary. Christ confronts the individual soul, bringing that soul out from the crowd, as He is calling some man here this morning. He says, "Would you trust Me? Then obey Me."

How am I going to do it? What does it mean, this trusting and obeying? "Deny Tr seems."

How am I going to do it? What does it mean, this trusting and obeying? "Deny yourself, take up the cross—" It seems to me that is the point which must be observed first, that to deny self is the only way in which you can iollow Christ. How shall I follow Him? Deny thyself! The two things are intimately related, and it seems to me that everything is said when "Follow Me" is said, and yet it is necessary to say the other in order to understand what He means by following Him.

What is it Christ calls me to? To deny myself! Not to practice self-denial; that is a very cheap business, but to deny self—a very costly matter. He says, "Deny yourself. Listen no longer to the call of your self, but listen to My call. Don't consider any more whether this thing will your self, but listen to My call. Don't consider any more whether this thing will minister to your pleasure or to your aggrandizement, or answer the cry of your ambition. But Me first." Christ says, "Deny yourself and follow Me. Put Me on the throne and dethrone yourself. Don't let the question of the morning be, What shall I like to do, but What will Christ have me do: not Will this pay me, but will it hasten the coming of the kingdom of God. Don't let the underlying, mastering passion of your life be your own selfish desire; crown Me, follow Me."

It is a superlative call, and the call of Jesus is always imperial. He will brook no division of your loyalty, and that is what He means. "You must hate father, mother, wife, child. That means that when the

er, wife, child. That means that when the soul comes into contact with Me I must be absolutely first." Let me stop here to say that whenever a soul does that he gets back a hundredfold lands and fields and mother and father and children. Jesus Christ said He must be first, and He has never lowered that standard, and the re-ligion that is simply an addendum is worth

nothing to Him.

Jesus Christ comes and says, "Deny yourself," but there is the other word, "Take up the cross." Well, what is it? Christ's cross? No. No man can carry Christ's cross. What then? Your own.

What is time cross? I don't think that it is ever the same in two persons. The cross is that in your life which immediate. is ever the same in two persons. The cross is that in your life which immediately costs you something if you crown Christ. There is a business man here this morning who is saying in his heart, "Well, if that is Christianity, I will have to go home and change my method of business."

That is your cross. There is a young man here says that, "If that is Christianity, if it means putting Christ first then I will it means putting Christ first, then I will have to go home and give up that companionship." That is your cross. Some one here says, "If that is what Christ means, that I am not to listen to the call of my own life, I shall have to go home and say I was wrong and confess my wrong to those to whom it is so hard to confess it." That is your cross. And somebody else says, "If that is Christianity I shall have to go back on my history, throw up everything I am doing and go into the ministry." That is your cross.

You know what your cross it. Don't let any one come and ask me. You know that thing which right in front of you this morning challengesyour allegiance to Jesus it means putting Christ first, then I will

morning challenges your allegiance to Jesus Christ. You cannot play tricks with God. You cannot deceive your own conscience when you stand in the clear light of the call of Christ. He says, "Deny yourself: take up that cross (and you know what it is) and follow Me."

But why are Christ's terms so drastic?

For two reasons. First, no man ever gets to Christ but by the way of the enthronement of Jesus Christ. It is possible to adhire and cheer Him, possible to patronize Him and never to know Him. It is not the crowd that gets to Him, but the cross-bearing soul. And if you read on you will say, "Whosoever would save his life shall say, "Whosoever would save his life shall lost it: whosoever will lose his life for My sake shall find it."

lost it: whoseever will lose his life for My sake shall find it."

Christ confronts the soul and says virtually this: "You don't understand your own life, dear heart. You cannot realize your own kingdom. You cannot build your own character and carve out your own destiny, but I can do it, though I can only do it when you have put Me absolutely on the throne for your own life's life. For its founding and ennobling and developing you must come to Me, and by the way of a whole-hearted surrender."

But there is another reason why Christ makes His terms drastic. He wants men and women upon whom He can depend in the day of battle. I am quite sure there is nothing Jesus Christ wants at this moment so much as men and women who will

ment so much as men and women who will ment so much as men and women who will go through darkness and death for Him. You remember that picture of Jairus be-seeching Jesus to save his child who was dying, and how, with the people thronging about Him, the Master suddenly exclaimed, "Who touched Me?"

Now don't let us he angry with the disciples. We should have said the same thing. "A hundred people have touched you in the last five minutes. The multitude throng Three and press Thee, and sayest Thou, who touched Me?"

But Jesus Christ always knows the difference between the crush of a curious

But Jesus Christ always knows the difference between the crush of a curious mob and the touch of a needy soul that has come near Him. And this morning as this service closes I hear His voice speaking once again—the attractive Christ that has drawn this crowd—this exclusive Christ—and He says; "Who touched Me?" We have all looked into His face again. We have all looked into His face again. We have all had a new consciousness of the infinite music of Him? Has any virtue healed you this morning? If not, even now stretch out your hand and touch Him. And to do that you must deny yourself, crucify your pride. Having done that, listen to the cry of your own life, and listen to His imperial call and crown Him Lord of all.

To Honor John Harvard.

American residents of London propose to honor the memory of John Harvard, founder of the famous Massachusetts college, by a window in St. Saviour Church, Southwark, where he

To Preserve Peter the Great's Cottage. A public subscription has been started in Holland toward repairing the ruined cottage at Zaandam, in which the Czar Peter the Great lived | world in this method of disposing of while he was working as a navvy in the docks.

More Steel in France.

In France the prospects for the coming year, according to contracts now in view for shipbuilding, railroads and. structural works give promise of a much larger demand for iron and steel in the near future.

Walked 16 Miles to See Circus. The day a circus appeared in Morapelier, two women residing about eight miles from that city made the trip there and return, sixteen miles, and pushed a baby carriage all the way .-St. Albans Messenger.

Cremation in Europe.

At the recent conference in Paris of the association in behalf of cremation, it was stated that Germany leads the the dead. In Paris there were 6628 cases last year.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great NerveRestorer, \$2trial bottle and treatise free Dr. R. H. KLINE, Ltd., 931 Arch St., Phila., Pa.

Nearly all our chicle comes from Mexico. Rope jumping as a systematic exercise is recommended.



Miss M. Cartledge gives some helpful advice to young girls. Her letter is but one of thousands which prove that nothing is so helpful to young girls who are just arriving at the period of womanhood as Lydia E. Pinkham's Vegetable Compound.

"Dear Mrs. Pinkham:—I cannot praise Lydia E. Pinkam's Vegetable Compound too highly, for it is the only medicine I ever tried which cured me. I suffered much from my first menstrual period, I felt so weak and dizzy at times I could not pursue my studies with the usual interest. My thoughts became sluggish, I had headaches, backaches and sinking spells, also pains in the back and lower limbs.

In fact, I was sick all over.

"Finally, after many other remedies had been tried, we were advised to get Lydia E. Pinkham's Vegetable Compound, and I am pleased to say that after taking it only two weeks, a wonderful change for the better took place, and in a short time I was in perfect health. felt buoyant, full of life, and found all work a pastime. I am indeed glad to tell my experience with Lydia E. Pinkham's Vegetable Compound, for it made a different girl of me. Yours very truly, Miss M. Cartledge, 533 Whitehall St., Atlanta, Ga."

At such a time, the grandest aid to nature is Lydia E. Pink-

ham's Vegetable Compound. It prepares the young system for the necessary changes, and is the surest and most reliable cure for woman's ills of every nature. Mrs. Pinkham invites all young women who are ill to write her for free advice. Address, Mrs. Pinkham, Lynn, Mass.

Mrs. Estes, of New York City, says:

"DEAR MRS. PINKHAM: - I write to you because I believe all young girls ought to know how much good your medicine will do them. I did dress-making for years before I was married, and if it had not been for Lydia E. Pinkham's Vegetable Compound, I do not believe I could have stood the strain. There is no other work that is such a strain on the system. Oh, how my back used to ache from the bending over! I would feel as though I would have to scream out from the pain, and the sitting still made me so terribly tired and weak, and my head throbbed like an engine. I never could eat after work, I was so worn out. Then I was 'rregular, and had such frightful eramps every month they would simply double me up with pain, and I would have to give up working and lie down. But Lydia E. Pink-ham's Vegetable Compound changed me into a strong, well woman. Yours very truly, Mrs. MARTHA ESTES, 513 West 125th St., N. Y. City."

No other female medicine in the world has received such widespread and unqualified endorsement. No other medicine has such a record of female troubles cured. Sold by druggists everywhere. Refuse all substitutions. Remember every woman is cordially invited to write to Mrs. Pinkham, if there is anything about her symptoms she does not understand. Mrs. Pinkham's address is ynn, Mass.

\$5000 FORFEIT if we cannot forthwith produce the original letters and signatures of above testimonials, which will prove their absolute genuineness.

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