A Peculiar Warrant.

A warrant was issued in the Police Court in Cincinnati last week for John Townes to compel him to take treatment and medicine for a severe case of grip. Corine Maganeaus, a sister of Towne's wife, fears Townes's brain is affected. She says he refuses medicine and food, and he believes he can "think" away his illness. The warrant charged disorderly conduct. Townes will not be locked up, but will be forced into the city hospital, and if he still refuses to take medicine he will be compelled to do so in the strong ward.

CURES RHEUMATISM AND CATARRH. E.E. P. Cures Deep-Seated Cases Especially

-To Prove I: E. B. E. Sent Free.

These diseases, with aches and pains in bones, joints and back, agonizing pains in shoulder blades, hands, fingers, arms and legs crippled by rheumatism, lumbago, sciatica, or neuralgia; hawking, spitting, nose bleeding, ringing in the ears, sick stomach, deafness, noises in the head, bad teeth, thin hot blood, all run down feeling of catarrh are sure signs of an awful poisoned condition of the blood. Take Botanic Blood Balm (B.B.B.) Soon all aches and pains stop, the poison is destroyed and a real permanent cure is made of the worst rheumatism or foulest catarrh. Thousands of cases cured by taking B.B.D. It strengthens weak kidneys and improves digestion. Druggists, \$1 per large battle. Sample free by writing BLOOD BALM Co., 18 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter.

The tight-fitting British uniform is alleged to be the cause of much heart discase ong soldiers.

Mrs. Winslow's Soothing Syrup for children teething, soften the gums, reduces inflamma tion, allays pain, cures wind colic. 25c. abottio

A little lie generally travels faster than a great truth

PUTNAM FADELESS DYES produce the brightest and fastest colors.

The unexpected seldom happens to the people who are always looking for it.

Piso's Cure is the best medicine we ever used ior all affections of throat and lungs.-Wx. O. ENDSLEY, Vanburen, Ind., Feb. 10, 1900. -WY.

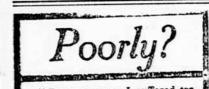
It is a pleasure to note the success of The Bobbitt Chemical Company, of Balti more, Md., manufacturers of Rheumacide which is said to be a very superior remedy for rheumatism and other blood diseases. This Company has grown from a small be-ginning until it is now one of the most ex-tensive advertisers in the United States, ng newspaper and other methods, also.

Ask Your Dealer For Allen's Foot-Ease. A powder to shake into your shoes: rests the A powder to snake into your shoes, reasons feet. Cures Corns, Bunions, Swoolien. Sore, Hot. Callous, Aching, Sweating Feet and In-growing Nails. Allow's Foot-Ease makes new or tight shoes easy. At all druggists and shoe stores, 25 cents, Sample mailed Fazz. Address Allen S. Olmsted, LeRoy, N. Y.

To be sealed for time and eternity by a sealing ceremony in accordance with the law of the Mormon Church is held, in Hilton vs Roylance (Utah) o8 L. R. A., 723, to be a good commonlaw marriage.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Klino's Great Nervellestorer. \$2trial bottleand treatise from Dr. R.E. KLINE, Ltd., 931 Arch St., Paila., Pa.

If a man has no master greater than himself his service must always be degrading.



A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED "INCREASE OF FAITH."

The Rev. Quincy Ewing Shows How This

Becomes the Prayer of Our Souls When the World's Perplexities Bear Down Upon Us.

NEW YORK CITY. - The Rev. Quincy Ewing, of St. James' Episcopal Church, Greenville, Miss., who was at one time un-der consideration for one of the important der consideration för one of the important pulpits of Brooklyn, recently preached a thoughtful sermon on "Increase of Faith." Mr. Ewing took his text from Lake xvii: 5: "Lord, increase our faith." In the course of the sermon he said:

course of the sermon he said: We do not know why precisely the disci-ples should have made this request at this particular time. Jesus had just said to them: "If thy brother trespass against the rebuke him, and if he repent, forgive him. and if he trospass against the seven times rebuke him, and if he repent, forgive him. and if he trespass against thee seven times in a day, and seven times in a day turn to thee, saving. 'I repent,' thou shalt forgive him.'' Then very abruptly comes from them the request, "Increase our faith.'' Possibly there was some tone of impatience in their voices as they spoke. They may have recalled that in the old book of Le-viticus was to be found practically the same commandment that He was giving them; that in the book of Leviticus they were taught not to hate their brethren, nor to bear grudge against the children of their people, but to love their neighbor as themselves; and they may have felt that there was no need for them to bear this there was no need for them to bear this old teaching over again from the lips of the Master: that He was but wasting time in telling them what they already knew so well.

Knew so well. So their request. Increase our faith may have meant, "Tell us something that we do not already know-something hid from the prophets and wise men of old times; tell us something, show us something, do some-thing which will make us surer that you are indeed the Messiah we and our fathers have looked for: that our hope in You is are indeed the Messiah we and our factors have looked for; that our hope in You is not misplaced; that You are truly the promised Deliverer. Make us more certain that we were justified in breaking away from the authority of the Scribes and Pharisees, in forsaking all to follow You. Do not be simply remeating to us what we Do not be simply repeating to tollow You. Do not be simply repeating to us what we may read ourselves in an ancient book: say something, do something, reveal some-thing which will certify our faith in You as the Messiah."

Or the request may have had a profound Or the request may have had a profound-er import and been uttered in a tone of self-distrust, of unfeigned humility and supplication. Suddenly while Jeshs was speaking there may have awakened in the souls of His hearers the accusing conscious-ness that, though they had known for so long the divine law of duty toward their neighbors, yet never had they or their fathers been able to live up to it, to real-ize in their human life the divine ideal, and accompanying the consciousness of past ize in their human life the divide iteration is a accompanying the consciousness of past failure may have been the reflection that never should they be able to realize that divine ideal, to expel from their human there all betrack all constructions all conhearts all hatreds, all resentments, all con-tempts, all unforgivingness and look upon their fellow-men with the steady Christ-vision of reformative charity. of recomptive charity.

vision of recomptive charity. And so their request may have meant, "Open wider our spiritual eyes, that we may see with You: lead us, draw us up to Your spiritual height; let us share with You Your vision of God and man: let us drink from the invisible fountain of Your wast strength and modeness hat us know drink from the invisible fountain of Your vast strength and goodness: let us know the secret of Your Christliness, that we may rise to full sympathy with Your di-vine purpose and build with You the king-dom of God among men as You would have it builded." But whatever may have been the character of the disciples' re-mat whether of invitint articism art quest, whether of impatient criticism or humble speculation in the words that came from their lips. Increase our faith, we may all utter the deepest and devoutest prayer of the most needful moments of our human life, "Increase our faith." How inevitably that becomes the prayer of our souls at times when the influite problems and perplexities of this problematical, perand perplexities of this problematical, per-plexing world hear down upon us and threaten to weigh us down; when we are forced to give ourselves to reflection upon the long and cruel and, apparently, urend-ing suffering of good and evil; the suffering of unnumbered millions; the vast failures of justice and triumnhs of injustice; the tragic defeat of right and victories of wrong; the hitter hatties of unlifting truth wrong: the bitter battles of uplifting truth for recognition by the mind and heart of for recognition by the mind and heart of humanity; the painful, questionable pro-gress of indubitable good everywhere upon earth; and, so reflecting, are tempted to ery out in loud despair, or in danger of being matternel by that here here being being mastered by that deep hopelessness which utters no sound and shows itself in which utters no sound and shows itself in no outward sign; hopelessness, that a deathless heart of good does, indeed, throb on to victory in things evil; honelessness, that the to-morrows of humanity will be gladdler and nobler than its yesterdays; hopelessness, that the wrongs we know will be done away, and the good we dream em-body itsen in fact; honelessness, that our individual efforts, all that we can say, all that we can do, are not mere vain, tranbody itsen in fact; hobelessness, that on individual efforts, all that we can say, all that we can do, are not mere vain, tran-sient strivings against eternal fate, power-less, as the wings of insects fluttering in the storm, to effect any beiterment of things that are! How much that prayer of the apostles, Increase our faith, may mean, then, to our individual souls! A si-lent, unsyllabled cry for rescue to the In-visible Power that made us and the world; a pleading with that Power Invisible, whose name we cannot then utter, whose attributes we hesitate then to declare, that again we may be privileged to pray. "Our Father:" that again we may feel ourselves His children; that real enough may be-come His presence in our lives, to banish from us all doubt that the world intelligi-ut st 'uffu to maps' again in any facility and in the His chening; all suspicion, that any good dies, that any right fails, that any through dies, that any right fails, that any through and crowned power of iniauity can swing this earth outside the circle of His Fath-er's purpose and His Father's love. But it is not only in times of sorrow, sadness, perplexity that the request of the apostles should be our prayer, for that re-quest of theirs points to an eternal and universal need of the human soul, the need universal need of the human solar the income to-day, to-morrow and forever of a firmer grasp of God, a clearer vision of His pur-poses, a deeper reading of His will, in or-der that we may live and save ourselves in the way divine. Perhaps from the standpoint of the need of some of us it is more necessary for us to pray fervently that prayer, "Increase our faith," in the sen-sons of our greatest joy than in the days of our deeptst anguish; more necessary at times when the world shines bright about times when the work somes oright about us and we are conscious of the burden of no perplexity and ro misgiving, and dis-posed to be thoroughly satisfied with our-selves, our performances and with things posed to be thoroughly satisfied with our-selves, our performances and with things as they are; for then, it may be, we are in greatest danger of forgetting God, of grow-ing unmindfal of our personal dependence upon Him, of crowding Him out of our life, of skinming gayly the gay surface of things with eyes and ears blind and deaf to their eternal aspect, their profound and supreme appeal. Perplexed, bewildered, crashed, under the stress of deep personal anguish, we may think God far from us, all out of touch with our lives and their needs. Bat to think God at all, however far we put Him from us, however grimly we deny our-selves all consoling faith in His wisdom and goodness—to think God at all is infi-nitely better than to forget, to ignore Him utteriy, as if our goodness and our happi-ness did not need Him; as if the world about us were fair enough and bright enough, and altogether satisfactory enough with or without His presence! Do you ask what sort of faith this is we need to pray for to have increased? Is it is the source of the satisfactory enough Do you ask what solve of latin this is we need to pray for to have increased? Is it faith in some particular dogma-clearer mental comprehension of some series of metaphysical propositions-faith in the in-fallibleness of some verbal formula? Nay, the faith of our deeper need is that faith | Campbell.

which means steadying vision of the di-vine unseen and the divine eternal; pro-found consciousness from moment to mo-ment of what the poet has called "the deep below the deep and the height beyond the height," nohler conviction within as he height;" nobler conviction within us, be-coming ever more ineradicable and uncon-querable, that the real value of things is a spiritual value, their real meaning a spirit-ual meaning, their real end a spiritual end. This is the faith upon which depends ulti-mately our strengthening and saving; the mately our strengthening and saving; the faith which our Bibles, our churches, our creeds, our dogmas, our devotions were meant to inspire, and which, if they do not inspire, they are but as sounding brass and a tinkling cymbal. This is the faith we need to pray for, kneeling in our pews on Sundays, or busy at our work on week days, increase of vision, of faculty, to see and feel below the earthly deeps and be-yond the earthly heights, and when we pray God to increase for us this funda-mental faith, be tempted to dictate to God how He shall answer us or when. We may went one answer; He may know that God how He shall answer us or when. We may want one answer; He may know that we need another. We may choose to have our answer in full all at once: He may choose to give us but the first syllable of it to-day, and to prolong the giving of it through the years of a lifetime, perhaps through the acons of eternity. We may we have he is a synthesized and the synthesized and the rest of the synthesized and t undertake in our wisdom to impose condi-tions upon God that we imagine He must fulfill if He would answer our prayer, forfulfil if He would answer our prayer, for-getting the one fundamental condition, that we must impose upon ourselves hon-est eagerness to hear the higher voices that may call to us from day to day, and to obey them when they do: honest struggle to beat back the unholy temptations that heset us, darkening the way to our feet: honest purpose to do the duties that throng us hourly, momently, and in their doing ultimate'y illumine any darkness the doing ultimately illumine any darkness the soul can enter!

soul can enter! The prayer of the anostles was answered hardly as they expected certainly it might be, but answered nevertheless and to a de-gree of richness that they were not able all a, once to fathom; answered for them, as it has been through the ages for all their successors by right of spiritual inher-itance; for them as for him, great and good apostle unto us of our modern time, who walked through the fires of sacrifice and walked through the fires of sacrifice and came in and out here among us for a score of years, fighting his good fight, his fight of good, his fight for God and man, whose words are vital yet within these walls, and beyond them where men speak the Eng-lish tangue: answered. I say, that prayer for them of the earlier time, for him of this later, not by any flashing miracle of word or deed: not by any hashing infacte of word or deed: not by any startling revela-tion of a new heavens and a new earth; rot by any suddenness of divine destruc-tion and reconstruction: nay, but by and with the purposes of the Redeeming Mas-ter; by and through the deceming, widen-ing, atonement of their soils and his; by and through their effort to live the life that worshiped His, and suffering and cru-cificions, it meant to them to be and do

what chould hear true witness to a Christ. And thus only is it that God can fulfill for any of us the prover. Incredse our faith. The eternal Father of our spirits can meet their deeper yearning for larger faith. faith, for clearer vision, only through and by the human experiences He has made possible for us from day to day, the life of effort, of structle, of heroism. He has made it our mivilege to live. The readiness to do His will reveals it: the seeking to re-alize this nurnoses interprets them, and closer, ever closer, becomes the meeting moint of our actual earth and our possible heaven, as we resolve that our earthliest efforts shall be noble enough to bespeak a eavenly meening, and our earthliest hopes heroic enough to prophesy a heavenly conummation.

. Growing Faith.

Growth is characteristic of all life. It is an evidence of health and increasing strength. Every soul is born as a child into God's kingdom. It must begin, and all beginnings are small. In our judgments of beeinnings are small. In our judgments of others we ought to remember this fact. One has no right to expect from a child that which belongs to manhood. When Abraham was first called into God's service he came as has every one since. His faith was untried and his growth just begun. God normised him great things which he hesitated to believe. When told that his descendants were to be as numerous as the stars he stargered at the thought. All passed like a dream before him. The na-triarch was skentigel. "Lord, how shall I know that I shall inherit it?" God's word was not sufficient. He wished some eviwas not sufficient. He wished some evi-dence that would appeal to his positive knowledge. He wished to know. Years after that man staggered not at the com-mand of God when told to slay his own The difference was not in the quality of of his faith. It was the same man further on. God's laws apply in principle alike to on. God's laws apply in principle alike to all. Abraham's experience becomes in a measure a part of our own. A living faith solves all things. Abraham's vision of the smoking lamp and parted sacrifice was but temporary. It served him for the moment and then became a recollection. But his faith became a permanent one. It was a lamp that grow the brighter. Here lies the strongest evidence of our accentance with God. The vine lives because of its attach-ment to the tree. It draws its life from God. The vine LYCS because of its attach-ment to the tree. It drews its life from other veins. Is your herizon wider, your faith stronger, your sacrifice more willing? These are your assurances of greater things beyond.—Presbyterian Journa!.



A prominent club woman, Mrs. Danforth, of St. Joseph, Mich., tells how she was cured of falling of the womb and its accompanying pains and misery by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM :- Life looks dark indeed when a woman feels that her strength is fading away and she has no hopes of ever being restored. Such was my feeling a few months ago when I was advised that my poor health was caused by prolapsus or falling of the womb. The words sounded like a knell to me, I felt that my sun had set; but Lydia E. Pinkham's Vegetable Compound came to me as an elixir of life; it restored the lost forces and built me up until my good health returned to me. For four months I took the medicine daily and each dose added health and strength. I am so thankful for the help I obtained through its use."-MRS. FLORENCE DANFORTH, 1007 Miles Ave., St. Joseph, Mich.

A medicine that has restored so many women to health and can produce proof of the fact must be regarded with respect. This is the record of Lydia E. Pinkham's Vegetable Compound, which cannot be equalled by any other medicine the world has ever produced. Here is another case :-

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Gennine stamped C C C. Never sold in bulk. Beware of the dealer who tries to sell

"something just as good."

- AND -

10, 25 and 50c. at Drugstores.

An iceboat is now propelled by an elec-tric motor driven fan.

STATE OF ORDOR OF TO LEDGE 15 LUCAS COUNTY. **FRANK J. CHENEY, make onth that he is the** senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo. County and State aforesaid, and that said

firm will pay the sum of ONE HUNDBED DOL-

LARS for each and every case of CATABRH that cannot be cured by the use of HALL'S CATABBH CURE. FRANE J. CHENEY.

CATABEN CURE. FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, (SEAL. A. D., 1886. A. W. GLEASON. Notary Public. Hall's Catarrh Cure is taken internally, and

Hall scharrn Curr is taken internal, so and so and mucous sur-faces of the system. Send for testimonials, irree. F.J. CHENEY & Co., Toledo, O. Sold by Druggists, 5.5. Hall's Family Pills are the best.

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STATE OF OHIO, CITY OFT OLEDO, | ss.

CURES Stomach

Indigestion

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"DEAR MRS. PINKHAM :- For years I was troubled with falling of the womb, irregular and painful menstruation, leucorrhœa, bearingdown pains, backache, headache, dizzy and fainting spells, and stomach trouble.

"I doctored for about five years but did not seem to improve. I began the use of your medicine, and have taken seven bottles of Lydia E. Pinkham's Vegetable Compound, three of Blood Purifier, and also used the Sanative Wash and Liver Pills, and am now enjoying good health, and have gained in flesh. I thank you very much for what you

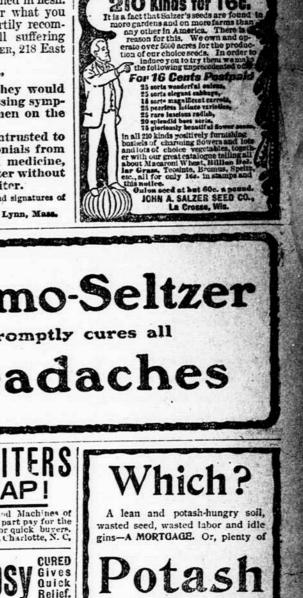
have done for me, and heartily recommend your medicine to all suffering women."-MISS EMMA SNYDER, 218 East Center St., Marion, Ohio.

"FREE MEDICAL ADVICE TO WOMEN."

Women would save time and much sickness if they would write to Mrs. Pinkham for advice as soon as any distressing symptoms appear. It is free, and has put thousands of women on the right road to recovery.

Mrs. Pinkham never violates the confidence thus entrusted to hes, and although she publishes thousands of testimonials from women who have been benefited by her advice and medicine,





"For two years I suffered ter. ribly from dyspepsia, with great depression, and was always feeling poorly. I then tried Ayer's Sarsaparilla, and in one week I was a new man."-John McDonald, Philadelphia, Pa.

Don't forget that it's "Ayer's" Sarsaparilla that will make you strong and hopeful. Don't waste your time and money by trying some other kind. Use the old, tested, tried, and true Ayer's Sarsaparilla. \$1.00 a bottle. All druggists. Ask your doctor what he thinks of Ayer's arsaparilla. He knows all about this grand id family medicine. Follow his advice and atisfied. J. C. AYER Co., Lowell, Mass. at of Fish Iread Wa t of the time when he was a b THE SICH 1

> THE REPORT OF THE PARTY OF THE So. 17.

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Mamicted with Thompson's Eye Waier

Doing What We Can.

Doing what we have the power to do is our highest privilege and duty. We often feel that, if we had more money, or more ieel that, if we had more money, or more influence, or more power, we could do something worth doine, but, as it is, our possibilities are sadly limited, and we can have no hope of greatly honoring God, or helping our fellows. Yet the one woman in the world whose name stands highest above her fellows for what she did in her day and generation was not a woman of day and generation was not a woman of areat wealth or of special power. Of her it is said simply, "She hath done what she could." She may have thought that her sohere and abilities were limited, but God blessed her simple doing with His blessing and with her ever-growing fame. All that Cod would have us do is to do what we can. That much we ought to be ready to do gladly.—Sunday-School Times.

Christian Faith.

"Sun of my soul, Thou Saviour dear," is a line that ought to be said every hour of a Christian's life. Some good people are the prey of natural despondent tempera-Such need a double supply of a trant ments. Such need a double supply of grace and must pray for it. The worries of busi-ness or household care, the loss of sleep or the derangement of the bodily machin-er", put such Christian folk under a cloud very often. To day they sing like larks. To-morrow the barometer goes down and they ere in the dumps series. Such people they are in the dumps again. Such noople should look after their bodily health as a spiritual duty. Moreover they should keep their Christian faith where it will not be exposed to every east wind or drenched to death by every shower that falls.

Home Thoughts.

High thinking chisels the features into the beauty of a pure and refined expression. The tone of the mind assuredly reveals it-self on the face. If our thoughts are kind, generous and forgiving, our faces will un-consciously reveal the sweetness of these virtues. Into a kind heart God pours His light which reduces on the face and make light, which radiates on the face and makes it fair and pleasing.

Christian Joy.

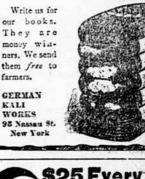
Christian joy is an experience of great depth and solemnity. It never overlooks that sadness and sternness of life; it is never shallow or unreflecting; it is re-strained, tender, sympathetic, confident. We know it when we see it in the face of any whom we love; it helps us.-R. J. Camphell.

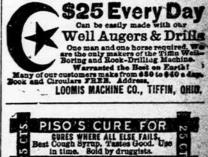
never in all her experience has she published such a letter without the full consent, and often by special request of the writer. FORFEIT if we cannot forthwith produce the original letters and signatures of above testimonials, which will prove their absolute genuineness. Lydia E. Pinkham Medicine Co., Lynn, Mass. \$5000

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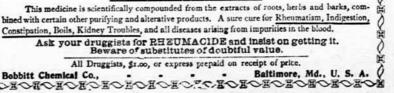
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After the rigors of winter are felt you are liable to feel the need of a tonic, laxative and

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