

Secret of Beauty is health. The secret of health is the power to digest and assimilate a proper quantity of food.

Tutt's Liver Pills are an absolute cure for sick headache, dyspepsia, sour stomach, malaria, constipation, torpid liver, piles, jaundice, bilious fever, biliousness and kindred diseases.

Additional local trains leave Staunton as follows: Except Sunday—2:40 p. m., arrives Clifton Forge 5:35 p. m.

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VOIRSELF When you meet with an accident sprain a joint, get cut, burned or bruised; when you are attacked with cramps, colic, cholera morbus, dysentery, or suffer with any of the ordinary every-day pain producers, doctor yourself WITH PAIN-KILLER

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The Poetry of Matrimony.

Her constant aim is to be interesting to her husband. She multiplies herself. In turn she is his friend, his confidante, his partner in business, his chum, and, if it may be the word in its best and most refined sense, his mistress.

She understands to a supreme degree the poetry of matrimony. I have heard men say that matrimony kills poetry. The fools! There is no poetry out of it.

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SEEKING THE "MESSIAH."

Hundreds with His Head All Night in the Cold in Search of Him to Come to Meet the Healer.

[By Telegraph to the New York Herald. DENVER, Col., Sept. 22, 1895.—It was fortunate for the unfortunate that Sunday intervened to stop the laying on of hands by Francis Schläpfer, the New Mexico "Messiah." He has rigidly observed the Sabbath by going to St. Patrick's Catholic Church, a small and unpicturesque edifice on the north side, within a stone's throw from the Fox residence, where he is staying.

It was expected that a crowd of large proportions would attend this morning for the sake of seeing and touching the garments of the healer, owing to the reports that almost fabulous cures have been effected in persons who have merely looked at the face of the strange man. The storm kept persons away from the church.

The fact that there would be no treatment to day had been widely advertised and the crowd that lingered the keen wind of last night melted away before the full brunt of the storm broke over the city at midnight.

Five inches of snow covered the ground this morning, and had there been one of the usual receptions there would have been hundreds of seekers of the temporal, who had dropped below the freezing point.

DEFEY THE COLD TO MEET HIM. That the prospect of intense cold and dire distress due to a deterrer is proven by the fact that at ten o'clock to-night persons are beginning to flock to the vicinity of the work so as to be in line early Monday.

enthusiasm can better be understood when the sudden change of temperature is known. Forty hours ago the thermometer was at eighty, while to-night the mercury is down to thirty.

The crowds are not limited to the poor and indigent by any means; for the well dressed are visible among a number of those who are waiting for the healer. He was deaf to all importunities, and announced that he would not claim the attention of the people.

Many citizens have tried to induce Schläpfer to receive in Collierville, a large downtown building, which has been offered to him by liberal persons who have faith in his alleged divine power. He refuses to entertain such offers, and maintains that "his father told him to dwell with the poor, and perform his works" in this midst.

CLAMORED BY PHOSPHORUS. Theosophists and Christian Science people are claiming the healer for their own and the result has been to provoke the liveliest sort of discussion.

The Rev. Myron W. Reed, a well known liberal clergyman, visited Schläpfer this afternoon and was accorded a long interview in company with one of the Judges of the District Court. He came away impressed with the power of Schläpfer, but said he was puzzled to account for his marvelous faculty.

Schläpfer will remain here for another month, and on November 16 will leave for Chicago. He says the Father has fixed the date and he will not re-visit the same places. He is also lately penniless, but will not accept even the smallest favors, either gifts or money.

A FINE CRITICISM ON TENNESSEE.—Young girls weep in listening to "The Idyl of the King." Certainly, however, while ago we heard the legend of "Elaune," or "Enid," read, the fair heads drooping under the flowers which adorned their hair, and their lips heaving with furtive emotion.

And how delicate was this emotion! Tennessee has not rudely trampled upon the faith and passion, the heights of noble and tender sentiments. He has gleaned from all nature and all history what was most lofty and exalted.

His ideas, etched his words, equalled by the diversity of his style, the pleasant and exalted, and the most perfect in the midst of which we read them. His poetry is like one of those gifts and painted stands in which flowers of the field and exalted, and the most perfect in the midst of which we read them.

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A SCHOOL IDYL.

Rain it in, cram it in. Children's heads are hollow. Slam it in, jam it in to follow. Still the children's heads are hollow. Hygiene and history. Astronomic miscellany. Algebra, histology. Great trigonometry.—Rain it in, cram it in. Children's heads are hollow.

What are teachers paid for? Hang it in, slam it in. What are children made for? Ancient archæology. Philosophy. Prosody, zoology. Physics, chemistry. Calculus and mathematics. Historic and heroic epics. Homer it in, cram it in. Children's heads are hollow.

Soild it in, mold it in. Still they're not satisfied. Follow it in, hold it in. Faces pinched, and pale. Tell the same thing over. Moments robbed from sleep. Meals unmade, straggling. With aching brow, will tell to you. Hunched it in, crumpled it in. Jammed it in, crumpled it in. Pressed it in, crumpled it in. Happened it in, slumped it in. When their heads were hollow.

A TOUCHING APPEAL. For its author the prize of one thousand dollars offered for the first poem to no newspaper man pay their subscription: "Lives of poor men oft remind us. How mean their ways and change. The more we know of those behind us. Bigger patches on our backs."

On our pants once we were dressed. Now are stripes and different hue. All because subscribers linger. And don't pay what is due. Send us the top and collar. Then let us see how small. When the snow is on the ground. We shall have no pants at all.

The Converted Man. To must be born again.—John, III., 7. It is absolutely necessary to a man's spiritual welfare that he should be converted. It is an old fashioned word. But stripped of all its errors and errors which have been connected with it has the right ring.

To be converted is simply to be turned toward God, and the converted man is one who deliberately comes to the conclusion that it is better to obey God's laws than to disobey them. That definition of the word has a peculiar significance. Whether orthodox or heretodox, we all admit that the mental struggle which every man undergoes in that faith and in submission to a superintending Providence will produce higher results than uncontrolled selfishness in a struggle which every man who lives ought to make.

There is no room for difference of opinion on this subject, provided we look at it in a broad and generous way. My impression is that the Church has done the world a great injury by its reluctance to admit that the mental struggle which every man undergoes in that faith and in submission to a superintending Providence will produce higher results than uncontrolled selfishness in a struggle which every man who lives ought to make.

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