

Religions....

The topic of the third sermon-lecture by the Rev. R. Y. Y. Pierce at the Penn Avenue Baptist church will be given Sunday evening. The topic announced is "At the Flaming Forge of Life, or Making a Name." The practical and inspiring address comprising the former numbers of the series have been most kindly received by the large congregations which have been privileged to hear them. This is the closing sermon of the series and it should be heard by all workmen, whether among the professional or laboring classes, for all who toil for love and home, with brain or brawn, are workmen or working women.

At the Second Presbyterian church tomorrow, the following music will be given:

MORNING.
Prelude, "Vision".....Rudolph Bill
Quartette, "Let Your Light So Shine,"
Quartette, "O Come, Let Us Sing."
Schnecker
Postlude in E flat.....Alex. Gullman

Prelude, "Andantino".....Chauvet
Quartette, "Come Unto Me".....Stebbins
Duet for tenor and bass, "My Faith"
Looks Up to Thee".....Schnecker
Postlude, "Fugue in C".....J. S. Bach

Gospel services at the Young Women's Christian association rooms Sunday afternoon at 3:45. Women and girls are invited to attend. Gospel service at the West Scranton branch, Young Women's Christian association, at 3:45 p. m. Sunday. You are invited to attend. Tuesday, October 17, at 8 p. m. Mrs. B. T. Jayne will organize a class in vocal music at the Young Women's Christian association, 120 Washington avenue. Free to any girl in the city.

Revival services will be held at the Tripp Avenue Christian church beginning tomorrow evening, October 15, at 8 o'clock. Rev. A. E. Cobb, of Decatur, Ill., who held a five weeks' revival meeting for this church in a tabernacle on Drinker street last year, will preach every evening at the church.

Rev. J. H. Bell, pastor of Shiloh Baptist church, who withdrew his resignation some time ago by the request of Shiloh congregation and the officers, will preach his farewell sermon to that congregation Sunday evening.

Mr. Cobb is unquestionably one of the finest speakers that ever held meetings in Dunmore and during his stay here last year preached to very large congregations, and people who do not hear him will miss a rare treat.

The Yoke Fellows' band of the Railroad Young Men's Christian association will conduct the service at the mission, 111 Franklin avenue, on Sunday evening at 8 o'clock. Everybody is welcome.

The Young Men's Christian association meeting at 3:45 tomorrow in the Guernsey building will be addressed by the Rev. Luther Hess Waring, the new pastor of Grace Lutheran church.

The Rev. D. C. Thomas will preach in the Presbyterian church, Archbold, tomorrow morning at 11 o'clock. All are cordially invited.

Episcopal.
St. Luke's Parish—Rev. Rogers Israel, rector; Rev. E. J. Houghton, junior curate; Rev. M. B. Nash, junior curate. Twentieth Sunday after Trinity.

St. Luke's church—7:30 a. m., holy communion; 10:30 a. m., morning prayer and sermon; 7:30 p. m., evening prayer and sermon; 8:15 a. m., Sunday school and Bible classes.

St. Mark's, Dunmore—8 a. m., holy communion; 10:30 a. m., morning prayer and sermon; 7:30 p. m., evening prayer and sermon; 3 p. m., Sunday school and Bible classes.

East End Mission, Prescott avenue—3 p. m., Sunday school and Bible classes; 7:30 p. m., evening prayer and sermon.

South Side Mission, Pig street—2:30 p. m., Sunday school and Bible classes; 7:30 p. m., evening prayer and sermon.

St. George's, Olyphant—2:30 p. m., Sunday school and Bible classes; 3:30 p. m., evening prayer and sermon.

St. David's, Celebration of Holy Communion at 7:30 and 10:30 a. m.; evening at 7:30; Sunday school at 2:30 p. m. The day will be devoted to the Sunday school.

Christ's church (Protestant Episcopal)—Twentieth Sunday after Trinity. Morning prayer, litany and sermon, 10:30; Sunday school, 2:30; evening prayer and sermon, 7:30. All seats free. All welcome; orchestra accompanying singing. Rev. F. S. Ballentine, rector.

Evangelical Lutheran.
Twentieth Sunday after Trinity. Gospel, Matt. 22:1-4; epistle, Eph. 5:15-21. Vestment color, red.

St. Mark's, Washburn and Fourth streets, Rev. A. L. Ramer, Ph. D., pastor—Services at 10:30 a. m. and 7:30 p. m.; Luther league at 6:30 p. m.; Sunday school at 12 m. Morning subject, "God, the Provider for All Our Wants"; evening subject, "Withholding the Fruit of the Earth." Harvest festival will be celebrated. Special offerings for the Orphans' home.

Holy Trinity, Adams avenue and Mulberry street, Rev. C. G. Spicker, pastor—Services at 10:30 a. m. and 7:30 p. m.; Luther league at 6:30 p. m.; Sunday school at 12 m.

St. Paul's, Short avenue, Rev. W. C. Lauer, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2:30 p. m.

Zion's, Millin avenue, Rev. P. F. Zizelman, pastor—Services at 10:30 a. m.; Sunday school at 2 p. m.

for—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m.

St. Peter's, Prescott avenue, Rev. John Randolph, pastor—Services at 10:30 a. m. and 7:30 p. m.; Sunday school at 2 p. m.

Grace Evangelical Lutheran church on Genesee Synagogue Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor, 9:30 a. m., Sunday school rally, pastor's Bible class, 10:30 a. m., short services for children and short address to adults on Sunday school work; 6:30 p. m., Y. P. S. C. E., 7:30 p. m., preaching service; subject of sermon, "Show Thyself a Man." A welcome to all.

Methodist Episcopal.
Elm Park church—Prayer and praise service at 9:30; preaching at 10:30 a. m. by Rev. Dr. Charles E. Robinson, of the Second Presbyterian church; at 12 m., half hour Bible study; theme, "Inspiration of the Bible"; Sunday school at 2 and Epworth league at 6:30 p. m.; preaching service; appropriate music. The pastor, C. M. Griffin, D. D., will speak; topic, "Breaking the Driven Lead."

St. Andrew's Methodist Episcopal church, Rev. J. B. Sweet, pastor—Morning prayer service at 9:30; preaching service at 10:30 a. m., sermon by the pastor; 12:30 p. m., short services; Junior league at 2:30 p. m.; Young Men's meeting at 4 p. m.; Epworth league, Rev. E. G. Heal, leader, at 6:30 p. m., evening prayer service; 7:30 p. m., sermon by the pastor. Fifth sermon on the Women of the Old Testament; subject, "Rahab and the Scarlet Thread." All seats free. A welcome to all.

Cedar Avenue Methodist Episcopal church—F. P. Doty, pastor. Services Sunday, Oct. 15. Preaching by the pastor at 10:30 a. m. and 7:30 p. m. Prayer meeting Thursday evening. All are welcome to all services.

Asbury Methodist Episcopal church, corner Money avenue and Delaware street—Rev. W. G. Simpson, D. D., pastor. Devotional meeting of the Brotherhood of St. Paul at 9:30 a. m.; preaching at 10:30 a. m.; Sunday school at 2:30 p. m.; Senior Epworth league at 6:30 p. m.; preaching at 7:30 p. m.; prayer meeting Wednesday at 7:30 p. m. Seats free. All are welcome.

Hampton Street Methodist Episcopal church, Rev. James Henniger, pastor—Services on Sunday as usual. Preaching at 10:30, subject, "The Parable of the Sower," the first of a series; class at 11:30 a. m.; Sunday school at 12 m.; Epworth league at 6:30 p. m.; preaching service at 7:30 p. m.

Ash Street Methodist Episcopal church—John R. Austin, pastor. Services at 10:30 a. m. and 7:30 p. m. Sunday school at 2 p. m.; Epworth league at 6:45 p. m., M. K. Smith, leader. Preaching at 7:30 p. m., subject, "The Exile of the Union," evening subject, "Regeneration." A cordial welcome to all.

Howell Mission, 1515 Pine street, between Prescott and Union avenues—Sunday school, 9 till 10 a. m.; Junior Epworth league, 6:45 till 7:30 p. m.; prayer meeting Friday evening 8 o'clock. All invited to attend.

Presbyterian.
First Presbyterian church—Services 10:30 a. m. and 7:30 p. m. Dr. McLeod will preach. Sunday school, 12:15. Cedar Avenue Presbyterian church—Rev. E. G. Heal, pastor. Services at 10:30 a. m. and 7:30 p. m.; Bible school at 12 m.; Christian Endeavor society at 6:30 p. m. In the morning the pastor will preach a sermon in memory of Miss Belle Harris. In the evening he will preach the second in the course on Paradise, entitled "Paradise Lost." All cordially invited to attend.

Summer Avenue Presbyterian church—Rev. L. R. Foster, pastor—10:30 a. m., morning prayer and sermon; 7:30 p. m., evening prayer and sermon; 8:15 a. m., Sunday school and Bible classes.

Green Ridge Presbyterian church—Isaac Lansing, pastor. At 10:30 a. m. and 7:30 p. m. services of worship with sermons by Rev. John A. Lansing of Cambridge, Mass.; 12 m., Bible school; 6:30 p. m., Christian Endeavor. On Tuesday evening at 8 o'clock the second in series of lectures on "Physical Culture" will be given in the chapel by Rev. J. J. Lansing.

Presbyterian church—Edward James McHenry, rector—Celebration of Holy Communion at 7:30 and 10:30 a. m.; evening at 7:30; Sunday school at 2:30 p. m. The day will be devoted to the Sunday school.

Providence Presbyterian church—Rev. George E. Guile, D. D., pastor. Morning services at 10:30, "Obedience and His Blessings"; Sunday school at noon; Endeavor society meeting at 6:30 p. m.; evening preaching service, 7:30 p. m.; Presbyterian church—10:30 a. m., preaching by the pastor, Rev. L. R. Foster; 11:30 a. m., Sunday school.

Baptist.
Penn Avenue Baptist church, Penn avenue between Spruce and Linden streets—Preaching morning at 10:30 and evening at 7:30 by the pastor, Rev. Robert F. Y. Pierce. 9:45, morning prayer meeting in the lower temple; topic of morning sermon, "A Mighty Man of Valor"; Bible school at 2 o'clock. Sunday school at the American mission on Prescott avenue at 2:30; Young People's meeting at 6:45. Topic of evening sermon, "At the Flaming Forge of Life, or Making a Name." Third in series of sermons to workmen and their friends. A brief aftermeeting will be held in the lower temple following the sermon, at which the pastor will use prayer sketches in presenting Scripture truths.

First Baptist church—Rev. S. F. Matthews, pastor, Regular Sabbath services at 10:30 a. m. and 7:30 p. m. in the basement of the First Welsh Baptist church, Main avenue. Subject for Sabbath morning, "The C. C. C." subject for evening, "Eyes That See Not."

Sunday school, 2:30 p. m. at Plymouth church. Dr. Beeson, superintendent. E. Y. P. U. meeting at 7:30 p. m. at Ivorite hall. Prayer meeting Wednesday evening, 7:30. All are cordially invited.

Rescue mission—Mr. George E. Davis will conduct the service of the rescue mission tonight (Saturday), at eight o'clock.

Dunmore Gospel tabernacle, Jefferson street, between Spruce and Union Valleys—Sunday school at 2 p. m.; Alfred Roberts, superintendent. Bible class taught by Rev. James Hughes; men cordially invited. Evening service at 7 o'clock sharp. Praise service, assisted by full choir, followed by a short address, "My Creed and Theology." You are cordially invited to the services of our church. Seats are all free.

Green Ridge Baptist church—Preaching by the pastor at 10:30 a. m. and 7:30 p. m. Subject in the morning, "Is There a God?" in the evening, "The Way Back to God." Sunday school at 11:45; meeting of the Junior society at 2:30 p. m.; of the senior society at 6:30 p. m. You are cordially invited.

Dudley Street Baptist church, Dunmore—Preaching by the pastor, Rev. J. J. Lansing, at 10:30 a. m. and 7:30 p. m. Cordial invitation is extended to all. Time of service, 10:30 a. m.

Miscellaneous.
Grace Reformed Episcopal church, Wyoming avenue, below Mulberry street, Rev. George L. Ulrich, pastor—Prayer and praise service at 9:30 a. m.; divine worship at 10:30 a. m.; morning prayer and praise service, led by the pastor, "God's Providence," Job, 37:21; evening, "The Tares of the Field," Matt. 13:24-30; Sabbath school at 11 o'clock; Young People's Society of Christian Endeavor at 6:30 p. m. Seats free. All are welcome. The Union Bible class for the study of the books of "Psalms" and "Proverbs" will meet every Thursday evening at 7:45 o'clock.

All Souls' Universalist church, Pine street, between Union and Jefferson avenues—Rev. O. H. Boardley, pastor. Residence, 629 Adams avenue. At 10:30 a. m. the subject will be "Home;" at 7:30 p. m., "The Kingdom of God." Sunday school after the morning sermon. At 6:30 p. m. the subject at the Y. P. C. U. meeting will be "The Postage on the Heart," a study of "Value." We desire to welcome all and to offer them all the privileges of our church home.

United Evangelical church, Capouse avenue—Rev. C. D. Moore, pastor. Sabbath school, 9:45 a. m.; preaching, 10:45 a. m. and 7:30 p. m.; Keystone League Christian Endeavor, 5:30 p. m.; Junior Christian Endeavor, Monday, 7 p. m.; prayer meeting Wednesday, 7:30 p. m. A cordial welcome is extended to the public to attend these services.

Calvary Reformed church, corner Monroe avenue and Gibson street, Rev. G. W. Welsh, pastor—10:30 o'clock, morning service; Rev. O. H. Boardley, of Stallington, Pa., a candidate for ordination, will preach, 11:45 a. m., Sunday school; 7 p. m., Christian Endeavor; 7:30 o'clock, evening service; 7:30 p. m., Junior Christian Endeavor, Monday, 7 p. m.; prayer meeting Wednesday, 7:30 p. m. A cordial welcome is extended to the public to attend these services.

Sunday-School Lesson for October, 15. Esther Pleading for Her People.

ESTHER VIII: 2-8, 15-17.

BY J. E. GILBERT, D. D., LL. D.,

Secretary of American Society of Religious Education.

THE CONTEXT.—The edict of the king, secured by the wicked Haman, appointed a day in which the Jews in all parts of the empire should be put to death. Mordecai, who had been the occasion of this attempt to destroy his people, on learning what was determined, came forth into the streets clad in sackcloth, and with fastenings in times of great sorrow (Gen. xviii: 34) and made loud and bitter lamentation. This display of grief was soon reported to Queen Esther. As she was a Jewess her own life was in jeopardy, and she determined to intercede for her race. By a series of banquets the king's heart was made merry, and she easily secured her desire. Haman was pronounced an enemy. His estate was confiscated, and he was hung on the gallows that had been erected for the execution of Mordecai, while the latter was placed in charge of Haman's estate as trustee for the queen.

THE APPROACH (V. 3).—The removal of the man who had planned the massacre did not set aside the cruel decree whose provisions had carried condemnation to the Jews. Queen Esther had therefore a further service to render for her people. Once more she came into the presence of the king, manifesting the spirit of humility and reverence due in that day to the monarch. Rulers, possessed of absolute power, assume the right of punishing man for an evil purpose and then allow that purpose to be executed. There was one difficulty, however. The laws of the kingdom could not be repealed (Dan. vi: 8). Whatever the king wrote must stand. It was claimed that the sovereign could do no wrong, and that his orders could not, therefore, be annulled. To meet this difficulty, however, authority was given to the Jews everywhere to act in self-defense. Our lesson omits the verses that refer to this new message which went forth into all the provinces in the king's name (verse 9 to 14 inclusive), but the student should read them. On the day appointed, therefore, two royal mandates were before the people, one against the Jews and one in their favor.

THE RECEPTION (V. 4).—The queen's approach was not rejected. What had just occurred—the three banquets, the honor conferred upon Mordecai, the punishment inflicted upon Haman—inspired the king to be gracious. Besides, the previous approaches of Esther must have convinced him of her kindly purpose. (Esther ii: 22) and he had reason to think that she had now come on some errand of the public good. Withal, the beauty of the queen, which had been recognized when she was elevated to this exalted place, (ii: 7) an orphan girl honored because of her personal charms, was increased by her attitude and tears. It would have been a vile rascal who could not have been moved under such circumstances. The king held out the golden scepter toward Esther, an act of kindly favor, declaring that the supplicant might be heard. This reception must have sent gladness into the heart of the woman who came as the representative of her people, who her people, who had their lives in her ability to plead their cause. Rising she stood before the king. It was a time of most impressive interest. Will she be equal to the occasion?

THE APPEAL (V. 5 and 6).—Esther's speech followed immediately in few well chosen words. She asked that letters might be written reversing the letters devised by Haman in which the death of the Jews had been ordered.

Thereby the blame of the decree was cast where it belonged, upon him who instigated it. This adroit pleading was calculated to conciliate the king who might properly desire to undo the mischief of a man whom he had put to death. But Esther did not leave her request upon its merits. She pleaded it with three considerations—"If it please the king," an appeal to his own good will; if "she had found favor" an appeal to his regard for her; if "the thing seemed right," an appeal to his conscience. These three considerations already have been expanded by many words—pleasure, regard, conscience, are the motives that most frequently control the actions of men. And she followed her request by presenting herself as bound up with the Jews, as making common cause with them, and thereby unable to endure the evil that would befall them, if the decree were not reversed.

THE RESPONSE (Verses 7 and 8).—King Ahasuerus was favorably impressed by this earnest appeal. He reflected a moment upon what he had already done, and his thoughts turned to those about him. He had caused Haman to be hung because his hand had been laid upon the Jews and he had given Haman's property to the queen. It was not consistent, therefore, to allow a wholesale slaughter of the Jews, and his feelings, as the king, man for an evil purpose and then allow that purpose to be executed. There was one difficulty, however. The laws of the kingdom could not be repealed (Dan. vi: 8). Whatever the king wrote must stand. It was claimed that the sovereign could do no wrong, and that his orders could not, therefore, be annulled. To meet this difficulty, however, authority was given to the Jews everywhere to act in self-defense. Our lesson omits the verses that refer to this new message which went forth into all the provinces in the king's name (verse 9 to 14 inclusive), but the student should read them. On the day appointed, therefore, two royal mandates were before the people, one against the Jews and one in their favor.

THE HONOR (Verse 15).—The evil man had been slain and his evil purpose had been thwarted. Mordecai, who had refused to humble himself before the Agagite, was elevated to his place, the first man in the empire next to the king. He went forth with a link in the chain of influences for good. Suppose Mordecai had forsaken his principles and revered Haman (Esther iii: 5) there would have been no decree for the destruction of the Jews. Suppose Mordecai had humbly bowed before Haman (Esther ii: 7), there might have been no Queen Esther to plead for her people. Suppose Mordecai had not reported the conspiracy against Ahasuerus (Esther ii: 22), he would not have received the king's favor (Esther vi: 2-4) and the Jews might have been carried away captives to Babylon, there would not be where they might be recognized by the king. Now they are in the chief places influencing all parts of the world, carrying the good news of the gospel to the remotest corners of the earth. All this occurs (B. C. 510) a quarter of a century after the decree of Cyrus to build the temple. The changed conditions caused universal rejoicing. At Shusan, the seat of government, there had been much perplexity because of Haman's decree.

THE GLADNESS (V. 15, 16, 17).—The changed conditions caused universal rejoicing. At Shusan, the seat of government, there had been much perplexity because of Haman's decree.

(Esther iii: 15) no one feeling secure in the time of such carnage. When it became known that this fearful loss of life might be averted, that the man who proposed it had himself been executed, that another of milder spirit had come into his office, the tension was relaxed and there was a spontaneous outburst of joy (Prov. xxix: 2) And in every province and city into which the glad tidings were carried by rapid couriers there was feasting and gladness. The captives who had returned to Jerusalem and to Judah, the exiles in distant parts who had not been permitted to see their native land scattered ones along the valleys and the hillsides, all had a good day when they learned that one out of their kindred was near the throne and that their lives should not be sacrificed to gratify the ambitions and hatred of enemies.

THE CONVERSIONS (V. 17).—The change in the royal policy and administration, marked by the downfall of Haman, the elevation of Mordecai, and the issue of the counter decree, exercised its most notable influence upon the people of the land. The evident purpose to favor the Jews, who had feared of selfishness and had been doomed to death, carried conviction to many minds that thereafter the way to preferment and safety was by alliance with these descendants of Abraham. It has been suggested by one scholar of eminence that this opinion may have gained currency the more readily because the ancestral home of the Jews was in this region (Gen. xi: 21) and their entrance into the country might have been considered a proper sovereignty. Accordingly, many became Jews (Psalm xvii: 43) accepting the place of proselytes, under the provisions of the ecclesiastical canons. Strictly speaking, however, these were not true conversions, but the result of fear or selfishness (Gen. xxxv: 5) which had been predicted centuries before (Ex. xv: 15). And yet the influence upon the Jews was most salutary because new friends were thus raised up.

REFLECTIONS.—Our lesson exhibits the method of Divine Providence. It is by a series of events that the Almighty cares for His people (Rom. viii: 28) and works out His vast designs among the nations. And of these circumstances frequently becomes a link in the chain of influences for good. Suppose Mordecai had forsaken his principles and revered Haman (Esther iii: 5) there would have been no decree for the destruction of the Jews. Suppose Mordecai had humbly bowed before Haman (Esther ii: 7), there might have been no Queen Esther to plead for her people. Suppose Mordecai had not reported the conspiracy against Ahasuerus (Esther ii: 22), he would not have received the king's favor (Esther vi: 2-4) and the Jews might have been carried away captives to Babylon, there would not be where they might be recognized by the king. Now they are in the chief places influencing all parts of the world, carrying the good news of the gospel to the remotest corners of the earth. All this occurs (B. C. 510) a quarter of a century after the decree of Cyrus to build the temple. The changed conditions caused universal rejoicing. At Shusan, the seat of government, there had been much perplexity because of Haman's decree.

MUSICAL NOTES.

The Philharmonic trio will give a complimentary "evening of music" at the rooms of the Duchesne Mandolin and Guitar school, Coal Exchange building, Wyoming avenue, on Friday evening, Oct. 20. The public is cordially invited to be present at this, the first of a series of like functions which this patriotic organization contemplates giving during the winter. The following programme will be rendered during the evening:

- Group One.
- 1. March, "Crimson Flush".....Alexander
- 2. Barcarolle, "Golden Rod".....Ahl
- 3. Overture, "The Merry Widow".....Kaula
- 4. March, "Southern Chivalry".....Poote
- Group Two.
- 1. March, "Banaway Girl".....Carl
- 2. Overture, "Nebuchadnezzar".....Verdi
- 3. Waltz, "Wedding of the Winds".....Hall
- 4. Romanza, "La Desir".....Beethoven
- 5. March, "Aunt Tilly's Rag".....Morze
- Group Three.
- 1. March, "Campin' on de Ole Sawane".....Smith
- 2. Morceau, "Dawn and Love".....Bendix
- 3. Polka, "La Jongleur".....Alletier
- 4. Selection, "The Little Corporal".....
- 5. March, "Smoky Mokes".....Holzmann
- Group Four.
- 1. March, "Whistling Rufus".....Mills
- 2. Popular Hits, Arr. by Trio.

What is now known as "rag time" is by no means a modern discovery. Recent researches among music of the last century show that it was known in Italy more than a hundred years. Such rhythm was called alla zoppa—a limp or lame style—because of the way which it characterizes its present peculiarities.

While an English choir was singing the supply of electricity gave out. The singers, however, were well trained and did not falter. The Archbishop, however, was unexpectingly surprised to the occasion—Gounod's "Send Out Thy Light."

Miss Ellen Beach Yaw, of California, the soprano whose voice possesses such abnormal compass, is to appear in opera in London. Sir Archibald Sullivan has written an opera for her, which will be produced in the Savoy theatre.

Mrs. J. Alfred Pennington delivered her regular weekly lecture on yesterday afternoon before the Green Ridge Women's club at the American Library. The subject was "Early Christian Music."

The many lovers of good chorus singing and an opportunity on Monday evening of hearing the best chorus that ever appeared on the Lyceum stage.

Miss Frankie Hathaway, of Sixteenth Street, Holland, Mich., says:

"I am twenty-one years old, at sixteen I was pale and weak. By the time I was nineteen years old I was so weak I could not walk across the floor. I was terribly emaciated and my skin had lost all color. The doctor pronounced the disease anæmia. Being advised to try Dr. Williams' Pink Pills for Pale People, I bought a box, and before I had taken all of the pills found that they were doing me good. Appetite increased and the healthy color began to show in my cheeks and lips. I continued to use the pills until I found myself permanently cured. Since then I have had no return of my old trouble. I know that Dr. Williams' Pink Pills for Pale People saved my life and I believe that no other medicine could have done it." *From Ottawa Times, Holland, Mich.*

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatitis, neuritis, rheumatism, nervous headache, the after-effects of the grip, palpitation of the heart, pale and sallow complexion, and all forms of weakness either in male or female.

Dr. Williams' Pink Pills for Pale People are never sold by the dozen or hundred, but always in packages of 50 pills, or direct from Dr. Williams Medicine Company, Schenectady, N. Y., 60 cents per box, 6 boxes \$2.50.

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Mme. Ruppert's Golden Hair Tonic gives new life to and stops falling hair.....\$1.00	83c	Mme. Ruppert's Almond Oil Complexion Soap: a perfect soap, a combination of almond oil and castor oil, a boiled soap and contains no lye.....	18c
Mme. Ruppert's Gray Hair Restorative is not a dye, it restores the hair to its natural color.....	\$2.19	Mme. Ruppert's World Renowned Face Bleach, large bottle, clears the skin of any discoloration and beautifies the complexion naturally.....	\$1.65
Mme. Ruppert's Pearl Knower causes the skin to assume a girlish loveliness, mainly for evening use.....	83c	Mme. Ruppert's Egyptian Balm, a valuable skin face cream, in combination with the Bleach removes wrinkles.....	88c
Mme. Ruppert's White Skin Face Powder is a perfect skin powder.....	43c		

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SANITATION AND HUMAN LIFE.

Nowadays Cities Are Nearly as Healthy as the Country.

In a recent lecture on what sanitation has done for human life Prof. Brewer of Yale university said that no one doubts that human life has been prolonged by the application of science in the last fifty years, says the Mining and Scientific Press. How much mathematically this amounts to in years, in per cent., is an unanswerable question. We can never have the data in figures. Even if we had our vital statistics completed for that period time would differ as to the relative values of the several factors in this problem. Our great cities would not exist—they could not exist—without the aids of science. We have had the ancient Egyptian and Greek and Roman civilizations, which were pagan, and later Christian civilization, and all were powerless to convert practices between the epidemics that raged from time to time and the high death rate in the best years, the population of Europe as a whole probably scarcely increased at all for 1,600 or 1,700 years. This century came in without a single city in Christendom with 1,000,000 inhabitants. Paris had in 1800 but 548,000; London and the suburbs, in 1801, 884,845. The other great English cities had less than 100,000. Great cities could not endure then. First, the people could not be fed. Then, most of the food had to be produced within twenty miles of the place of consumption. Science has now made it possible to transport food half way around the globe and has discovered new methods of preservation as well. City population was not self-perpetuating. Man died off; the death rate was continually high and from time to time there was death by pestilence. Even where there were sewers they were to drain the ground of water rather than to carry away sewage. Now cities are made nearly as healthy as the country.

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A Creed.

I have no faith, but this one fact I find. That love is owing love every day; What we call sin is what it loves behind, What we call good attracts it on its way.

I have no hope; with God's love I'm left, What is a selfish love to care about, If in the world I've played my little part, Let him who will the candle put it out.

I have no creed but love; is there a hell Where some poor tortured thing cries out in pain?

Then let me take his hand and wish him well, And wait until he finds his heaven again, Black and White.