A Story of Blue Frogs.

A correspondent at Mentone sends us

curious story about the blue frogs which

are found from time to time in that neigh-

borhood. It appears that there are two

rival makers of artistic pottery, the smaller

man having for years been the foreman of

the other, until he determined to set up for himself. Just at this time, according to

this man's account, his boy was playing in

a neighboring vineyard when he came

across a blue frog. At first the father paid

very little attention to the discovery, but

visitors at Mentone having heard of it called to inspect the natural curiosity, and

The rival potter was naturally furious.

has been subjecting the ordinary green

frogs to a most cruel experiment. The

only effect up to the present has been, as

might be expected, to cause a great mor

tality among the frogs, but without achiev

ing the desired effect. The frogs certainly

and die from the treatment and never be-

triumphant, and his rival has very proper-

ly been much censured for his cruelty.-

A Preventive.

"My boy never heard his father

swear," remarked a Cass avenue lady to

"Well, just as soon as he was old

euough to understand anything I bought

a bushel of collar buttons and have al-

ways kept them on his father's dressing

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every school of medicine. Its strength,

purity, and efficacy are too well estab-lished to admit of doubt as to its

superiority over all other blood-purifiers

whatever. Ayer's Sarsaparilla leads all.

"Indeed; how does that happen?"

London Globe.

a caller the other day.

case."—Detroit Free Press.

come blue. Tardieu therefore remains

ecome lighter in color, but soon sicken

DR. TALMAGE IN THE MANUFACTUR-ING TOW'S OF MIDDLE ENGLAND.

The Scraph Covered His Face When He Approached the Throne of God-This Seems to Be an Age of Irreverence. Fools Make a Mock of Sin.

LONDON, Aug. 28.—During the past week Dr. Talmage has been preaching to enormous audiences in the great manufacturing towns of the English midland counties. In Birmingham, in spite of the great size of the churches placed at his disposal, it was necessary to engage the town hall, the spacious building in which John Bright delivered his famous speeches to the electors, and even this edifice would not contain half the people who tried to get entrance. At Leicester, Cardiff and Swansea there was the same eagerness to hear him and he was received with unbounded enthusiasm. The sermon selected for publication this week is on Isaiah vi, 2, "With twain he covered his face, with twain he covered his feet, and with twain he did fly." In a hospital of leprosy good King Uzziah had died and the whole land was shadowed with solemnity, and theological and prophetic Isaiah was thinking about religious things, as one is apt to do in time of great national bereavement, and forgetting the presence of his wife and two sons, who made up his family, he has a dream, not like the dreams of ordinary character which generally come from indigestion, but a vision most instructive and under the touch of the hand of the Almighty.

The place, the ancient temple; building grand, awful, majestic. Within that temple a throne higher and grander than that occupied by any czar or sultan or emperor. On that throne, the eternal Christ. In lines surrounding that throne the brightest celestials, not the cherubim, but higher than they; the most exquisite and radiant of the heavenly inhabitants, the seraphim. They are called burners, because they look like fire. Lips of fire, eyes of fire, feet of fire. In addition to the features and the limbs which suggest a human being there are pinions which suggest the lithest, the swiftest, the most buoyant and most inspiring of all intelligent creation-a bird. Each seraph had six wings, each two of the wings for a different purpose. Isaiah's dream quivers and flashes with these pinions. Now folded, now spread, now beaten in locomotion. "With twain he covered his feet, with twain he covered his face,

and with twain he did fly." GOD'S SWIFT MESSENGERS. The probability is that these wings were not all used at once. The scraph standing there near the throne, overwhelmed at the insignificance of the paths his feet had troiden as compared with the paths troiden by the feet of God, and with the lameness of his locomotion, amounting almost to decrepitude as compared with the divine velocity, with feathery veil of angelic modesty hides the feet. "With twain he did

cover the feet." Standing there overpowered by the over-matching splendors of God's glory, and unable longer with the eyes to look upon them, and wishing those eyes shaded from the insufferable glory, the pinions gather over the countenance. "With twain he did cover the face. Then as God tells this seraph to go to the farthest outpost of immensity on message of light and love and joy, and get back before the first anthem, t does not take the scraph a great while to spread himself upon the air with unimagined celerity, one stroke of the wing equal to ten thousand leagues of air.

"With twain he did fly." The most practical and useful lesson for you and me, when we see the seraph spreading his wings over the feet, is a lesn of humility at imperfection. The brightest angels of God are so far beneath God that he charges them with folly. The seraph so far beneath God, and we so far beneath the scraph in service, we ought to be plunged in humility, utter and complete. Our feet, how laggard they have been in the divine service! Our feet, how many missteps they have taken! Our feet, in how many paths of worldliness and folly they have walked!

Neither God nor seraph intended to put any dishonor upon that which is one of the masterpieces of Almighty God—the human foot. Physiologist and anatomist are overwhelmed at the wonders of its organization. The "Bridgewater Treatise," written by Sir Charles Bell, on the wisdom and goodness of God as illustrated in the human hand, was a result of the \$40,000 bequeathed in the last will and testament of the Earl of Bridgewater for the encouragement of Christian literature. The world could afford to forgive his eccentricities, though he had two dogs seated at his table, and though he put six dogs alone in an equipage drawn by four horses and attended by two footmen. With his large bequest inducing Sir Charles Bell to write so valuable a book on the wisdom of God in the structure of the human hand, the world could afford to forgive his oddities. THE BRIDGEWATER TREATISES.

And the world could now afford to have another Earl of Bridgewater, however idiosyncratic, if he would induce some other Sir Charles Bell to write a book on the wisdom and goodness of God in the its joints, the gracefulness of its lines, the its veins, the rapidity of its muscular contraction, the sensitiveness of its nerves. I sound the praises of the human foot. With that we halt or climb or march. It is the foundation of the physical fabric. It is the base of a God poised column. With it the warrior braces himself for battle. With it the orator plants himself for eulogium. With it the toiler reaches his work. With it the outraged stamps his indignation. Its loss an irreparable disaster. Its health an invaluable equipment. If you want to know its value ask the man whose foot paralysis hath shriveled, or machinery hath crushed, or surgeon's knife hath amputated. The Bible honors it. Especial care, "Lest thou dash thy foot against a stone;" "he will not suffer thy foot to be moved;" "thy feet thall not stumble." Especial charge, "Keep thy foot when thou goest to the house of God." Especial peril, "Their feet shall slide in due time." Connected with the world's dissolution, "He shall set | the Antarctic, and the Mediterranean, and one foot on the sea and the other on the

Give me the history of your foot, and I will give you the history of your lifetime. Tell me up what steps it hath gone, down what declivities and in what roads and in what directions, and I will know more about you than I want to know. None of us could endure the scrutiny. Our feet not always in paths of God. Sometimes in paths of worldiiness. Our feet, a divine and glorious machinery for usefulness and work, so often making missteps, so often going in the wrong direction. God knowing every step, the patriarch saying, "Thou setted a print on the heels of my feet."

Strong Witnesses. Among the thousands of testimonials of cures by Dr. Miles' New Heart Cure, is that of Nathan Allison's,a well-known citizen of Glen Rock, Pa., who for years | Furnishing Undertaker, Funeral Direchad shortness of breath, sleeplessness, pain in left side, shoulders, smothering spells, etc.; one bottle of Dr. Miles' New Heart Cure and one box of Nerve and ville, I am prepared at the shortest notice Liver Pills, cured him. Peter Jaquet, to make all arrangements for and attend Salem, N. J., is another witness, who for funerals in Howard, Carroll and adjointwenty years suffered with Heart Dis- ing counties. Being a , was pronounced incurable by phy icians, death stared him in the face could not lie down for fear of smother ing to death. Immediately after using the New Core he felt better and could lie down and sleep all night, and is now a well man. The New Cure is sold, also free book, at Daley's drug store.

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THE SERAPH'S WINGS. | Crimes of the hand, crimes of the tongue, crimes of the eye, crimes of the ear not worse than the crimes of the foot. Oh, we want the wings of humility to cover the feet! Ought we not to go into self abnegation before the all searching, all scrutinizing, all trying eye of God? The seraphs lo. How much wore we. "With twain he covered the feet."

HOW HUMAN NATURE IS CORRUPTED. All this talk about the dignity of human nature is braggadocio and a sin. Our nature started at the hand of God regal, but it has been pauperized. There is a well in Belgium which once had very pure water, and it was stoutly masoned with stone and brick, but that well afterward became the centre of the Lattle of Water-loo. At the opening of the battle the soldiers with their sabers compelled the gardener, William Von Kylsom, to draw water out of the well for them, and it was very pure water. But the battle raged, and three hundred dead and half dead were flung into the well for quick and easy burial, so that the well of refreshment became the well of death, and long after people looked down into the well and they saw the bleached skulls, but no water. So the human soul was a well of good, but the armies of sin have fought around it and fought across it and been slain, and it has become a well of skeletons. Dead hopes, dead resolutions, dead opportunities, dead ambitions. An abandoned well unless Christ shall reopen and purify and clean it as the well of Belgium never was. Un-

clean, unclean! Another seraphic posture in the text, "With twain he covered the face." That means reverence Godward. Never so much irreverence abroad in the world as today. You see it in the defaced statuary, in the cutting out of figures from fine paintings, in the chipping of morkiments for a memento, in the fact that military guard must stand at the graves of Grant and Garfield, and that old shade trees must be cut down for firewood, though fifty George P. Morrises beg the woodmen to spare the tree, and that calls a corpse a cadaver, and that speaks of death as going over to the majority, and substitutes for the reverent terms, father and mother, "the old man" and "the old woman," and finds nothing impressive in the ruins of Baalbec or the columns of Karnac, and sees no difference in the Sabbath from other days except it allows more dissipation, and reads the Bible in what is called higher criticism, making it not the Word of God, but a

good book with some fine things in it. Irreverence never so much abroad. How many take the name of God in vain, how many trivial things said about the Almighty! Not willing to have God in the world, they roll up an idea of sentimentality and humanitarianism and impudence and imbecility, and call it God. No wings of reverence over the face, no taking off of shoes on holy ground. You can tell from the way they talk they could have made a better world than this, and that the God of the Bible shocks every sense of propriety. They talk of the love of God in a way that shows you they believe it does not make any difference how bad a man is here he will come in at the shining gate. They talk of the love of God in such a way which shows you they think it is a genera jail delivery for all the abandoned and the scoundrelism of the universe. No punishment hereafter for any wrong done here. THE LOVE AND THE JUSTICE OF GOD. The Bible gives us two descriptions of God, and they are just opposite, and they are both true. In one place the Bible says God is love. In another place the Bible

Christ is love. God out of Christ is fire. To win the one and to escape the other we ave only to throw ourselves-body, mine and soul-into Christ's keeping. "No," says Irreverence, "I want no atonement, I want no pardon, I want no intervention; I will go up and face God, and I will challenge bim, and I will defy him, and I will ask him what he wants to do with me." So the finite confronts the infinite, so a tack hammer tries to break a thunderbolt, so the breath of human nostrils defies the everlasting God, while the hierarchs of heaven bow the head and bend the knee as the King's chariot goes by, and the archangel turns away because he cannot endure the splendor, and the chorus of all the empires of heaven comes in with full diapa-

son, "Holy, holy, holy!"

Reverence for sham, reverence for the old merely because it is old, reverence for stupidity however learned, reverence for incapacity however finely inaugurated, I have none. But we want more reverence for God, more reverence for the sacraments, more reverence for the Bible, more reverence for the pure, more reverence for the good. Reverence a characteristic of all great natures. You hear it in the roll of the master oratorios. You see it in the Raphaels and Titians and Ghirlandijos. You study it in the architecture of the Aholiabs and Christopher Wrens. Do not be flippant about God. Do not joke about death. Do not make fun of the Bible. Do not deride the cternal. The brightest and mightiest seraph cannot look unabashed upon him. Involuntarily the wings come

up. "With I wain he covered his face." Who is this God before whom the arrogant and intractable refuse reverence? There was an engineer of the name of Strasicrates who was in the employ of Alexander the Great, and he offered to hew a mountain in the shape of his master, the construction of the human foot. The ar-ticulation of its bones, the lubrication of the left hand a city of ten thousand inhab emperor, the enormous figure to hold in Itants, while with the right hand it was to ingenuity of its cartilages, the delicacy of | hold a basin large enough to collect all the mountain torrents. Alexander applauded him for his ingenuity, but forbade the enterprise because of its costliness. Yet I have to tell you that our King holds in one hand all the cities of the earth and all the oceans, while he has the stars of heaven for his tiara.

THE OMNIPOTENT ONE. Earthly power goes from hand to handfrom Henry I to Henry II and Henry III from Charles I to Charles II, from Louis I to Louis II and Louis III-but from ever lasting to everlasting is God. God the first, God the last, God the only. He has one telescope with which he sees everything-his omniscience. He has one bridge with which he crosses everything-his omnipresence. He has one hammer with which he builds everything-his omnipotence. Put two tablespoonfuls of water in the palm of your hand and it will overflow; but Isaiah indicates that God puts the Atlantic, and the Pacific, and the Arctic, and the Black sea, and all the waters of the earth in the hollow of his hand. The fingers the beach on one side, the wrist the water in the hollow of his hand."

beach on the other. "He holdeth the As you take a pinch of salt or powder between your thumb and two fingers, so Isaiah indicates God takes up the earth. He measures the dust of the earth, the original there indicating that God takes all the dust of all the continents between the thumb and two fingers. You wrap around your hand a blue ribbon five times, ten times. You say it is five hand breadths, or it is ten hand breadths. So indicates the prophet, God winds the blue ribbon of

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the sky around his hand. "He meteth out the heavens with a span." You know that balances are made of a beam suspended in the middle with two basins at the extremity of equal heft. In that way what vast heft has been weighed! But what are all the balances of earthly manipulation compared with the bal-ances that Isaiah saw suspended when he saw God putting into the scales the Alps, and the Apennines, and Mount Washington, and the Sierra Nevadas? You see the earth had to be ballasted. It would not do to have too much weight in

much weight in Africa or in America; so as a result of course made purchases of his when God made the mountains he weighed them. The Bible distinctly says so. ware. Tardieu, for that was the man's name, was not slow to take advantage o God knows the weight of the great ranges this, and having made a model of the blue frog in pottery soon sold large quantities to his customers, and christened his estabthat cross the continents-the tons, the pounds avoirdupois, the ounces, the grains, the milligrams—just how much they weighed then and just how much they weigh now. "He weighed the mountains in scales and the hills in a balance." Oh, lishment "A la Grenouille Bleue." Why should not he also be the possessor of a blue frog? But the difficulty was to find one; so as he was not successful he began what a God to run against; oh, what a God to disobey; oh, what a God to dis to cast discredit on the other man and honor; oh, what a God to defy! The brighttried to show how the trick, as he called it, est, the mightest angel takes no familiarity was done. He proceeded to make a bath with God. The wings of reverence are of some acid, which he placed in a glass "With twain he covered the face." globe, and in this for some time past he

Europe, or too much weight in Asia, or too

THE USE OF WINGS. Another seraphic posture in the text. The seraph must not always stand still. He must move, and it must be without clumsiness. There must be celerity and beauty in the movement. "With twain he did fly." Correction, exhilaration. Correction at our slow gait, for we only crawt in the service when we ought to fly at the divine bidding. Exhilaration in the fact that the soul has wings as the seraphs have wings. What is a wing? An instrument of locomotion. They may not be like seraph's wing, they may not be like bird's wing, but the soul has wings. God says so. "He shall mount up on wings as eagles." We are made in the divine image, and God has wings. The Bible says so. "Healing in his wings." "Under the shadow of his wings." "Un ler whose wings thou hast come to trust." We have folded wing now, wounded wing, broken wing, bleeding wing, caged wing. Aye! I have it now. Caged within bars of bone and under curtains of flesh, but

pinions in Seagrave's poem which we often sing: Rise, my soul, and stretch thy wings. I hear the rustle of pinions in Alexander

one day to be free. I hear the rustle of

Pope's stanza, which says: I mount, I fly, O Death, where is thy victory? A dying Christian not long ago cried out, "Wings, wings, wings!" The air is full of them, coming and going, coming and going. You have seen how the dull, sluggish chrysalid becomes the bright butter fly; the dull and the stupid and the lethargic turn into the alert and the beautiful. Well, my friends, in this world we are in a chrysalid state. Death will unfurl the wings. Oh, if we could only realize what a grand thing it will be to get rid of this old clod of the body and mount the heavens, neither seagull nor lark nor albatross nor falcon nor condor pitching from highest range of Andes so buoyant or so

majestic of stroke. STRUGGLE TOWARD GOD. See that eagle in the mountain nest. It looks so sick, so ragged feathered, so worn out and so half asleep. Is that eagle dying? No. The ornithologist will tell you it is molting season with that bird. Not dying, but molting. You see that Christian sick and weary and worn out and seeming says God is a consuming fire. The explanaabout to expire on what is called his deathtion is plain as plain can be. God through bed. The world says he is dying. I say it is the molting season for his soul-the body dropping away, the celestial pinions oming on. Not dying, but molting. Molt ing out of darkness and sin and struggle into glory and into God. Why do you not shout? Why do you sit shivering at the thought of death and trying to hold back and wishing you could stay here forever, and speak of departure as though the subject were filled with skeletons and the varnish of coffins, and as though you preferred lame foot to swift wing?

O people of God, let us stop playing the fool and prepare for rapturous flight. When your soul stands on the verge of this life, and there are vast precipices beneath, and sapphired domes above, which way will you fly? Will you swoop or will you soar? Will you fly downward or will you fly upward? Everything on the wing this morning bidding us aspire. Holy Spirit on the wing. Angel of the new covenant on the wing. Time on the wing flying away from us. Eternity on the wing. flying toward us. Wings, wings,

Live so near to Christ that when you are dead people standing by your lifeless body will not soliloquize, saying, "What a dis appointment life was to him; how averse he was to departure; what a pity it was he had to die; what an awful calamity!' Rather standing there may they see a sign more vivid on your still face than the vestiges of pain, something that will indicate that it was a happy exit-the clearance from oppressive quarantine, the castoff chrysalid, the molting of the faded and useless, and the ascent from malarial valleys to bright, shining mountain tops, and be led to say, as they stand there con-templating your humility and your reverence in life and your happiness in death, With twain he covered the feet, with twain he covered the face, with twain he did fly." Wings! Wings! Wings!

Why Canadians Emigrate. Mr. Tetreault, a member of the legisla tive commission appointed a few days be-fore the close of the last session of the provincial legislature of Quebec to inquire into the cause of emigration of farmers to the United States, has made known the conclusions at which he has arrived. Ranged under seven heads, they are briefly

s follows: Poverty of French Canadians. Large families. Difficulty of establishing homes. Defective cultivation of lands. Taste for luxury. Seizure of household effects and wages

Plague of peddlers.-Lewiston Journal. Keeping Time in the South Pacific. The islanders of the south Pacific have no clocks. They have a curious timekeeper of their own. Taking the kernels of the nut of the candle tree, they wash them and string them on the midrib of a palm leaf. This is propped up and the top kernel lighted. As all the kernels are of the same size and substance they burn each a certain number of minutes, setting fire then to the one below. The natives tie bits of bark cloth along the string at regular intervals to make divisions of time. Boston Herald.

Her Idea of Pulverized Sugar. I placed a package of sugar on the table, nd my five-year-old daughter, after an examination, asl.ed, "Mamma, what kind of sugar is this?" "Granulated, my dear." "Why, mamma, I thought you sent for paralyzed sugar!"-Youth's Companion.

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WESTERN MARYLAND RAILROAD. TAKING EFFECT WEDNESDAY, JUNE 29, 1892. eave Hillen Station as follows:

DAILY. 4.30 A. M.—Fast Mail for Norfolk and Western R. R. and Southern and Southwestern points; also Glyndon, Westminster. New Windsor, Union Bridge, Frederick Junction, Mechanicsown, Blue Ridge, Highfield, Buena Vista Spring, Blue Mountain, Edgemont, Hagerstown, and except Sunday, Chambersburg, Waynesboro, points on B. and C. V. R. R., Martinsburg, W. Va., and Winchester, Va.

DAILY EXCEPT SUNDAY. 7.00 A. M.—Accommodation for Hanove and Gettysburg,Pa., and all points on B. and H. Division and Main Line east of Emory Grove; also, Carlisle and Gettysburg and Harrisburg R. R. 3,03 A. M.—Mail for Williamsport, Hagers town, Shippensburg and points on Main Line & B. & C. V. R. R., also Frederick and

Emmittsburg, and points on Norfolk and Western R. R. to Shenandoah. Western R. R. to Shehamdoan.

1.15 A. M.—Pen Mar Express.

10.00 A. M.—Accommodation for Union Bridge, and Hanover, Pa., with connection at Hanover, for New Oxford, Gettysburg, Mt. Holly over, for New Oxford, Gettysburg, Mr. Holly Springs and Carlisle. 1.25.—P. M.—Race Train for Arlington, 2.25 p. M.—Accommodation for Emory Grove. 3.20 p. M.—Blue Mountain Express for West-minister. New Windsor, Union Bridge, Frederick, Mechanicstown, Blue Ridge, Buena Vista Spring, Blue Mountain, Hag-erstown, Martinsburg and Winchester, (Par-lor ear)

or car.)

3.32 p. M.—Express for Arlington, Howard-ville, Owings's Mills, Glyndon and and all points on B. & H. Division, Mt. Holly Springs, Carlisle and points on Gettysburg and Harrisburg R. R. and Harrisburg R. R.
4.00 p. M.—Express for Arlington, Mt. Hope,
Sudbrook Park, Pikesville, Green Spring
Junction, Owings' Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapseo, Carrollton, Westminster, Ayondale, Medford,

rollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmittsburg, B. and C. V. R. R., Norfolk and Western R.R. and points south. 5.15 p. m.—Accommodation for Union Bridge and Hanover.

6.13 p. m.—Accommodation for Union Bridge 8.46 p. m.—Accommodation for Emory Grove. 11,35 p. m.—Accommodation for Emory Grove. SUNDAYS. 9.30 A. M.—Accommodation for Union Bridge, and Hanover.
2.30 P. M.—Accommodation for Union Bridge.
4.00 P. M.—Accommodation for Alesia.
10.30 P. M.—Accommodation for Emory

TRAINS ARRIVE AT HILLEN STATION, Daily—7.18 P. M.—Daily (except Sunday) 6.50, 7.40, 8.40, 9.31, 10.40 and 11.47, A. M., and 2.40, 5.10, 6.10, 6.52, 8.39 and 10.57 P. F. Sundays only.—9.10 and 10.20 A. M., 6.15 and 9.05; P. M.

Ticket and Baggage Office, 205 East Baltimore St. more St.
All-trains stop at Union Station, Pennsyl.

THE PREMIER

**AMERICA** Patapsco Flouring Mills

ESTABLISHED 1774. PERFECTION IN FLOUR.

OUR PATENT ROLLER FLOURS Are manufactured from the CHOICEST WHEAT obtainable, including the HARD VARIETY of Maryland and Virgmia.

PATAPSCO SUPERLATIVE PATENT The premier flour of America is unsurpasse for bread, biscuit or pastry. The super-ior body and rich quality of the bread will show its econ-

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P. O., Glenwood, Md. PERFECTION IN FLOUR. Every modern facility with full roller petent process. THE ONLY ROLLER MILL IN HOWARD COUNTY. Comparison invited with any establishment in America. Our specialty, ANCHOR PATENT. BRANDS:

PEARL PATENT EXTRA NCHOR PATENT FANCY FAMILY. Made from the choicest wheat obtainable For sale by all merchants. Every induce-ment offered the trade. One trial of flour from the DORSEYVILLE MILLS ensures the MEAL, FEED AND HOMINY. No expense has been spared to equip a mod-

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DINING ROOMS, 17 N. HOWARD ST., BALTIMORE.

Dinners 35 Cents From 12 to 3 o'clock. GENTLEMEN WHO COME TO BALTI-MORE with their families can be suited ac-cording to their wishes at reasonable prices.

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Cuisine unexcelled and APPOINTMENTS FIRST CLASS in every particular. Every

BAR STOCKED WITH FINE LIQUORS, WINES ETC.

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For any case of Dyspepsia, Liver Complaint, Indigestion, Belching of Wind, Sick Headache or Chills and Fevers that Dr.TURNER'S MAY FLOWER will not cure or relieve. Contains no quinine or deleterious drugs. It is purely vegetable. Indorsed by leading physicians. Genuine has the Doctor's likeness on the label. Price, 50 cents a bottle. For sale by Druggists J. W. Merritt and A. S. Marshall. Prepared by F. A. Turner & Co., Haddontield, N. J. \*



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Ripans Tabules contain nothing injurious to the most delicate constitution. Pleasant to take, safe, effectual. Give immediate relief. Sold by druggists. A trial bottle sent by mail on receipt of 15 cents. Address on receipt of 15 cents. Address
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RIBBON, BUCKTHORN AND BARB FENCE WIRE Poultry and Baling Wire, Planet Jr. Horse Hoes, Seed Drills, Double and Single Wheel Hose.

The Star Washing Machine, The latest improved and best Washer made.

Ease, Convenience and Durability; Saves Time Labor and Clothes. Churns, Butter Prints, Butter Workers, &c. ---AGENTS FOR THE-

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General Merchandise, Fertilizers, Farm Implements, Vehicles, Also agent for D. M. Osborne & Co., and the

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In order to meet the demands of our customers we have had a lot of Ladies' and Children's genuine calf shoes made to order, both lace and button. They are made neat and durable, an article which has long been wanting, and at very reasonable prices. OUR DONGOLAS ARE IN GREAT DEMAND as they are Stylish and Comfortable and in all grades. Smooth insoles, no tacks, cord or wax to soil the stocking or hurt the foot.

FOR HEAVY WEAR, LADIES' OIL GRAIN BUTTON AND LACE, MISSES' OIL GRAIN BUTTON AND LACE, CHILDREN'S SCHOOL, SHOES MEN'S LIGHT AND HEAVY BOOTS, PLAIN AND TAP SOLES, LINED AND UNLINED.

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Rice and Hutchins, and remember we are the only ones in this town who handle them and in buying them you save the wholesale men's price, as we get them direct from their agent. Our increasing sales show the popularity of these Our expenses being light we are in a position to compete with the lowest in the

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Pawell's flaw Bone \$20,00 per ton.
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\$12.00 a ton lots of 12 tons or over, less quar tities \$12.50 per ton, no charge for drayage. Powell's Dissolved S.C. Bone is generally conceded to be the best made. As proofor this in the States where it is most Targely sold the Agricultural Experiment Stations give it the following values: — Ohio, \$25.95 per ton: W. Va., \$24.81 per ton; which is from \$2.00 to \$4.00 per

winch is from \$2.00 to \$4.00 per ton greater than other brands. A pamphlet on Wheat and Grass by twelve leading agriculturists mailed free on receipt of three 2-cent stamps. Private formulas, Alliance, Grange, and Farmers' Clubs orders, manufactured specially without extra charge. W. S. POWELL & CO., of Potash and other fertilizing Elemicals. Costes 202 to 219 Bowly's Wharf. BALTIMORE ND. is all block of fertilizing materials.