HAVE YOU CATARRH!

Read these Letters; I have Hundreds more like them.

VICKSBURG, Miss., May 17, 1894.

H. G. COLEMAN, Chemist:

I am glad to speak a good word for your Petroleum Balm. I have had catarrh for twenty years. It had become so bad that I could no longer speak in public, and at times I feared that I would destroy my voice entirely. I used many catarrh cures with no benefit. One of your samples gave me great relief, and a few bottles made me feel like a new man.

Yours truly,
C. E. BAILEY, Attorney.

LATER REPORT.

PLANO, Ill., September 17, 1897.

H. G. COLEMAN, Kalamazoo, Mich.:

When I lived at Vicksburg I used some of your catarrh ointment, Petroleum Balm you called it. It cured me and you used my name in your circulars. I furnished some persons here with it who desire more. If you think best, I think I can make arrangements with a druggist here to sell it for you. I think it really valuable. I am cured and do not need it for myself. Yours truly,

C. E. BAILEY, Attorney.

N. B.—Until May 1st, '98, I will send out the boxes for trial on receipt of 1Dr.

H. G. COLEMAN, Kalamazoo, Mich.

Many women in New York toil sixteen hours every day and only receive sixty cents wages. He no wonder there is a universal despondency among them and now and then suicide.

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For The Nervous
The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, It Strengthens and Quiets the Nerves.

AS AN ALTERATIVE, It Purifies and Enriches the Blood.

AS A LAXATIVE, It acts mildly, but surely on the Bowels.

AS A DIURETIC, It Regulates the Kidneys and Cures their Diseases

Recommended by physicians, and healthiest men. Price $1.00. Sold by druggists. Send for circulars.

WELLS, RICHARDSON & CO., Proprietors,
BURLINGTON, VT.

ZOA-PHORA

Is the best remedy for all complaints peculiar to women.

ELY'S CATARRH CREAM BALM

I suffered from catarrh 17 years. The droppings into the throat were nauseating. My nose bled almost daily. Since the first day's use of Ely's Cream Balm have had no loss of sleep, the soreness is entirely gone. D. G. Davidson with Pettis Dry Goods Co., Kansas City, Mo.

ELY'S CREAM BALM CATARRH DRIVES COLD IN HEAD HAY FEVER ALLAYS PAIN HEALS SORES RESTORES SENSES, TASTE AND SMELL. PRICE 50 CENTS. 50 CENTS AT DRUGGISTS OR BY MAIL. ELY BROTHERS, 56 Warren Street, New York. HAY-FEVER

A particle is applied into each nostril and is agreeable. Price 50 cents by mail or at Druggists. Circular free. ELY BROTHERS, 56 Warren Street, New York.

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The only preparation of COD LIVER OIL that can be taken readily and tolerated by delicate stomachs.

AND AS A REMEDY FOR CONSUMPTION, SCROFULOUS AFFECTIONS, ANAEMIA, GENERAL WASTING DISEASES, AND ALL FORMS OF WASTING DISEASES OF CHILDREN IT is marvellous in its results.

Prepared by Scott & Bowne, Manufacturing Chemists, New York.
Sold by Druggists on Wasting Diseases. Address Dept. 19, 409 Pearl St., New York.

Silk and Satin Ribbons FREE to LADIES, THIS IS FOR YOU

A large lot of the ladies' favorite Ribbons, in Silk and Satin, all the new shades and widths, including Moire Antique, Watered Satin, Plain Satin, Taffeta Silk, Gros Grain, Velvet Ribbon, etc., etc., will be given away free to any lady who will send us 10 cents in stamps to pay postage and packing. Send us your name and address at once, as we will only give away a limited number. Address, THE NATIONAL SILK DYEING CO., Dept. 19, Rochester, N. Y.

Mention this paper.

FALMAGE IN THE WEST

"REFORMATION FROM EVIL HABITS."

The Great Divine's Last Sunday Evening Discourse in the City of the Lakes—The Dangers and Perils of Life to Young Men Graphically Portrayed—A Lesson to the Old and Middle Aged.

Chicago, March 28.—The Rev. T. DeWitt Talmage, D. D., pastor of the Tabernacle, Brooklyn, N. Y., preached here this evening. His subject was, "Reformation from Evil Habits," and his text, Proverbs xxiii, 35: "When shall I awake? I will seek it yet again." He said:

Such an insight into human nature as that no other man ever reached. Solomon, in the text, sketches the mental operations of one who, having stepped aside from the path of virtue, begins to question. With a wan and something better, he says: "When shall I awake? When shall I come out of this horrible nightmare of habit?" But satan upon by uneradicated habit, and forced down hill by his passions, he cries out: "I will seek it yet again. I will try it once more."

Our libraries are adorned with an elegant literature addressed to young men, pointing out to them all the dangers and perils of life —counsel suited to a man that is about to strike the rocks, the quicksands, the shoals. But suppose a man has already made shipwreck; suppose he is stranded on the sand, suppose he has already gone astray, how is he to get back? That is a field comparatively untouched. I propose to address myself to those trying to such. There are those in this audience who, with every passion in full force against soul, are ready to hear this discussion. They compare themselves with what they were ten years ago, and cry out from the bourne from which they are incarcerated. Now, if there be any in this house, I come with an express purpose, yet feeling they are beyond the pale of Christian sympathy and help, that the sermon can hardly be expected to address them, then, at this moment, I give them my right hand and call them brother. Look up. There is glorious and triumphant hope for you yet. I sound the trumpet of Gospel deliverance. The church is ready to spread a banquet at your coming and the hierarchs of heaven to fall into line of banner ed procession at the news of your emancipation. So far as God may ever help me, I propose to show what are the obstacles of your return, and how you are to surmount those obstacles.

The first difficulty in the way of your return, is the force of moral gravitation. Just as there is a natural law which brings down to the earth anything we throw into the air, so there is a corresponding moral gravitation. In order to get up you have to do it in spite of it. It is easier to do wrong than it is to do right. You can shoot the comrades of your boyhood days—some of them dead, some of them bad. Which most affected you? Call to mind the influences that you have heard in the last five or ten years—some of them more subtle and some of them impure. Which the more easily sticks to your memory? During the last years of your life you have formed certain courses of conduct—some of them good, some of them bad. To which style of habit did you find it most easily yield? Ah! my friends, we have to take into a moment of self-inspection to find out that there is in all our souls a force of moral gravitation. But that force must and can be resisted. Just as you may pick up from the sea something and hold it in your hand toward heaven, just so by the power of divine grace, a soul fallen may be lifted toward God, toward pardon, toward heaven. The force of moral gravitation in every one of us, but power in God's grace to overcome that force of moral gravitation.

Another thing in the way of your return is the power of evil habit. I know there are those who say it is very easy for them to give up intoxication. They say that nothing is a man given to intoxication. He knows it is disgusting his family, destroying his property, ruining his body, mind and soul of Hell. I know, better all judgment man, and loving his family, could easily break off the habit, would he not do so? The fact that he does not give it up convinces me that he can't give it up. It is a very easy thing to say down dream, the force of habit is very great. I suppose you turn the key in the door now in the morning. As we yield to the evil inclinations of our hearts and our bad habits, we are sailing down a current, but that current is not so fast but we put our boat in the rapids just above Niagara and row with all our might, and we may get to the habit of using tobacco, at most of you do, and you say you want to stop, and he finds it very difficult. Twenty-five years ago I quit that habit, and I would assert done to put on the market a thing that would cause to indulge in it. Why? Because it was a nauseous, horrible struggle. Now, I say to a man he advised by his physician to give up the habit, and he says he can't around not knowing what to do with himself. Why? Because he has formed habits of figures. He cannot sleep nights. It seems as if the bed would be turned upside down. He feels his business is going to ruin. Where he was once full of indulging he is scolding and fretful. The compulsion like character of the habit has driven him to fretful restlessness, and he has become a miserable fidget and a bore. It is not that he rolled a wafer of woe over the earth, but he is on a portent in the heavens! He has tried to stop—stopping. After a while he says: "I am going to do as I please." He finds he doesn't understand the word "as I please." He goes back to the old habit." And he returns. Ever-living examines its sequel. Its business seems to be to make a man. It becomes an attractive place to live in. His children, seeing the father's habit, ask the return of their father's genial disposition. What was of color has disappeared from the sky, and greenness into the mountain foliage, and the glad voice of childhood into the sunset! What enchantment has lifted into the home! Up and joy on his soul! He has gone back to smoking. Oh, the fat years, as he eats up his own experience, that habit is a task-master as cruel as we ever had to do with. Not only is, but let us resist, and we find we are to be landed with surprise. We are bound with iron chains, and drawn into the track of habit, and the suggestions. During the war of 1812 there was a ship set on fire above the Niagara Falls, and then, cut loose from its moorings, it came down the river, and struck and fossed over the Falls. It was said to have been a most brilliant scene. A like description. Well, there are thousands of men going down the habit, coming down through the rapids and through the whirlpool, and they are going to ward the eternal plunge. Oh, how hard it is to break off habits! Some of you have tried them. Suppose a man after five, or ten, or twenty years ago, and cry out from the bourne from which they are incarcerated. Now, if there be any in this house, I come with an express purpose, yet feeling they are beyond the pale of Christian sympathy and help, that the sermon can hardly be expected to address them, then, at this moment, I give them my right hand and call them brother. Look up. There is glorious and triumphant hope for you yet. I sound the trumpet of Gospel deliverance. The church is ready to spread a banquet at your coming and the hierarchs of heaven to fall into line of banner ed procession at the news of your emancipation. So far as God may ever help me, I propose to show what are the obstacles of your return, and how you are to surmount those obstacles.

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