EVENING CAPITAL JOURNAL, SATURDAY JUNE 10, 1095.

A Tried Remedy for Billousness,

These wed suffer from disorder or inaction the liver will never get the upper hand of the unruly organ so long as they use such irraof the first organ as long as they use such irra-tine unruly organ as long as they use such irra-tional remedies as blue pill, calumel and podo-phyllia. But from the field and popular med-leine, Hostetler's scientisch bitters, they may expect relief with a scientisch bitters, they may expect relief and the scientisch bitters of the scient and the scientisch be enclosed and bernanders. The self-science of the skin, forred ab remained of the tonges, in-disection, costing and bernanders of the costing of the skin, forred ab remained of the costing of the skin, forred ab remained of the costing of the skin forred ab remained to the costing of the skin forred ab remained to the costing of the skin forred ab remained to the costing of the skin forred ab remained to the costing of the scient of whigh testing of the scientist of the skin of whigh testing of the costing of the the scient of the science and the scientific in what of whigh testing of the scientist of the scientist of scienty.

Norrice To BEGHY GROWERS. D., not order your berry boxes and crates until you have seen samples and price list of Oregon Fruit & Produce Co. 177 Commercial St. Salem. 6 3-dw If



A recent discovery is that headache, dizziness, duliness, confusion of the mind, etc., are due to derangement of the nerve centers which supply the brain with nerve force; that indigestion, dyspepsis, neuralgia, wind in stomach, etc., wrise from the derangenent of the nerve centers supplying these or-

ment of the nerve conters supplying these or-gans with nerve fluid or force. This is likewise true of many diseases of the hears and lungs. The nerve system is like a telegraph system as will be seen by the accompanying cut. The little white lines a re the nerves which convey the nerve force from the nerve conters to electric current is conveyed along the telegraph wires to e very part of small. Ordinary physicians fait to regard this fact; instead of treat; instead of treat; instead of the for the cause of the disorders arising therefrom bey freat the Franklin Miles, D., LL. B., the

highly celebrated pecialist and

specialist and student of nervous diseases, and suithor of many noted treatises on the latter subject, long since realized the truth of the first statement, and his Resterative Mervine is prepared on that principle. Its success in curing all diseases arising from derange-ment of the nervous system is wonder-ful as the thousands of unsolicited testimo-nials in possession of the company manufac-turing the remedy amply prove. Dr. Miles' Restorative Nervine is a reliable remedy for all nervous diseases, such as headache, nervous debility, prostration, eleoplessness, dizziness hysteria, sexual de-bility. St. Vitus dance, epilepsy, etc. It is sold by all druggists on a positive guarantee, or sent direct by the Dr. Miles Medical Co., Elkhart, Ind., on receipt of price, \$1 per bot-tle, six bottles for \$6, express prepaid. Bestorative Nervine positively contains no opiates or dangerous drugs.

Cold by D. J. Fry, druggist, Salem



REMEMBER THY GOD. outward world. The sound of the grinding becoming low similar the cessation of enting as a means of nonvisitionent. Now the REV. DR. COURT ON THE SUNDAY

SCHOOL LESSON FOR JUNE 11.

the Double Retribution That Follows Youthful Folly and Fallure to Remember the Creator-The Evil Days of a Godless Old Age-The Silver Cord.

Golden Text: Remember now thy Creator in the days of thy youth (Eccl. xil, 1). Lesson: Eccl. xil, 1-7, 18, 14. The weary search for soul satisfaction without God has ended. Solomon, as rep-resented by Koheleth, the preacher, has

of 90. These were exceptions to the rule for even well behaved men. Certainly the old even well behaved men. Certainly the old man here described is rather a type of the many who ip old age have their "big, man-ly voice" turned again to "childish treble." Piping and whistling, as Shakespeare tells us, "in the sound." This frail, deaf, dim sighted creature is very likely to be ex-tremely cautious and timid, even to fear-fulness. He avoids steep places and rough roads and dangerons circumstances. Blanched and thin are the once luxuriant dark locks. Dr. Thomson assa that the aldark locks. Dr. Thomson says that the aldness and sorrowfulness of the old age

that succeeds a fast life, hereafter in the judgment at God's bar. Religion relieves life of its vanity. I-IN DAYS OF YOUTH REMEMBER GOD. (Verse 1.)

dark locks. Dr. Thomson says that the al-mond tree is the type of old age. "The white blossoms completely cover the whole tree." Weak and trembling, even the light-est burden becomes irksome, like as mo-tion in a stiff and ungainly grasshopper. "Desire fails." This is in Hebrew "the caperbarry fails," the caperbarry being used as a stimulant to appetite. Lust is dead in the wornout flesh of the fast man turned old, and no stimulant can raise it 1. A duty enjoined. (a) "Remember"-a word that intimates that this duty is very turned old, and no stimulant can raise it into life.

apt to be omitted. Youth is gay, giddy and thoughtless. The flow of young blood, the activity of the limbs, the exuberance of the animal spirits are not favorable to pensive exercises. The young man is only too ready to "let his heart cheer him in the timed old, and no stimulant can raise t into life. 8. Ruin. (a) At length comes the com-plete breaking up. The signs of decay in dicate the end-death. These signs occur because man is going, on the point of going, to his eternal home. Very beautiful is the English rendering—"long home." The He-brew is "beth olamo"—the house of his eternity. Lewis calls it "his olamic house." It is the other world beyond the ohange called death. (b) The mourners go about the streets—the custom of the Hebrews. See Arnos v. 16; Isa. xv. 38; Jer. ix, 16; Math. ix, 23. These are hired mourners hovering near to the place where the dead is lying, ready to howl for pay at the funeral of the used up sensual-ist. (c) Then comes the last dread change. The silver cord is loosed; the golden bowl is broken; the pitcher is shattered, and the wheel at the fountain is smashed. In gen-eral these figures are easily understood—a days of his youth and walk in the ways of his heart and in the sight of his own eyes." spending with lavish recklessness the rich funds of health, strength and energy on the pleasures that weaken and demoralize, the pleasures that weaken and demoralize, unthinking of the day of reckoning. (b) "Remember"—that is, keep in mind, make it a ruling principle of your life to not as if God were looking on you all the time. There is something sublime is Milton's resolution that if he had grace he would use his time "as ever in his great Taskmaster's eyes." Yet there is a sense of constraint, of compulsion, of coercion in this thought. Far better would it be to this thought. Far better would it be to live as ever in our Heavenly Father's eye. This may be translated into terms of the Christian faith, for, as John Stuart Mill has said, it would "not be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract into the eral these figures are easily understo lamp broken with its light put out, a pitch er shattered, a wheel ceasing to work-all show forth death; but it is not so easy the rule of virtue from the abstract into the to assign each particular in the description to an organ in the body. 1. Probably the silver cord is the cord that suspends oncrete than to endeavor so to live that Christ would approve our life," or as it was better expressed long before Mill said this: in the mansion the golden bowled lamp. 2. The pitcher is the vessel that oft carried water, now no longer of Fill our minds with thoughts of Jesus, And of heaven where He is gone, And let nothing ever please us He would grieve to look upon.

that oft carried water, now no longer of use. 8. The wheel is the apparatus for drawing water from the well. But some of the older divines compare the silver cord to the spinal marrow, the golden bowl to the brain and the pitcher, wheel and well to the heart, circulating the blood. Then comes the dread separation—death. As a result the dust that was ally mingles with the dust from which it cams. Is that the end? Oh no, for the spirit—the living ten-To remember our Creator is to remember that God is looking at us and to act ac-2. Who is to be remembered? (a) God as our Maker. Individually is this duty in sisted on-"thy Creator." Whatever others may do is no rule to thee. God will deal with thee hereafter in thy individuality; therefore do thou deal with Him here in the dust from which it came. Is that the end? Oh, no, for the spirit—the living ten-ant—goes back to God, "the Father of spir-its," to render an account of its choices and doings unto Him. It lives and continues to live, sustained by God, kept by Him, re-served for jufferment. III—MAN'S FULL ORBED PERFECTION. (Verses 18, 14.) 1. The sum of all. (a) The word of ex-hortation comes at last. "Whole" refers to the entire book. Literally rendered, verse 13 would read, "End of the word, the whole, let us bead." Benisch renders, "The con-clusion of the oration sums up the whole " This is the introduction to the meaning of thy individuality. (b) All evil conduct, fast life and ruinous excess are the result of practical atheism. To think of God, of His commandments, of His retributions, must be deterrent of vice and crime. Listen to Joseph's cry, "How can I do this great wickedness and sin against God" (Gen. xxxix, 9)?

xxxix, 9)?
* 8. When God is to be remembered. (a) In youth when the character is as yet plastic, when habits can be easily acquired, when the bloom and fragrance of the affections may form a bouquet that even God will be delighted to accept. There is a kind of meanness in giving the devil the best of our days—our choice days, as the Hebrew here calls our youthful days. Young Christians are lovely flowers in the garden of the Lord, (b) If Solomon's experience is here presented, as the book says it is, then there is

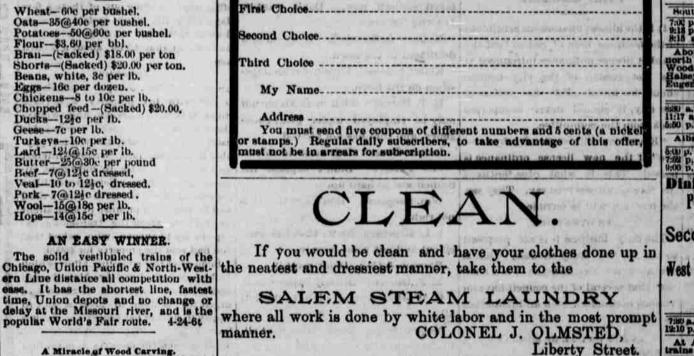


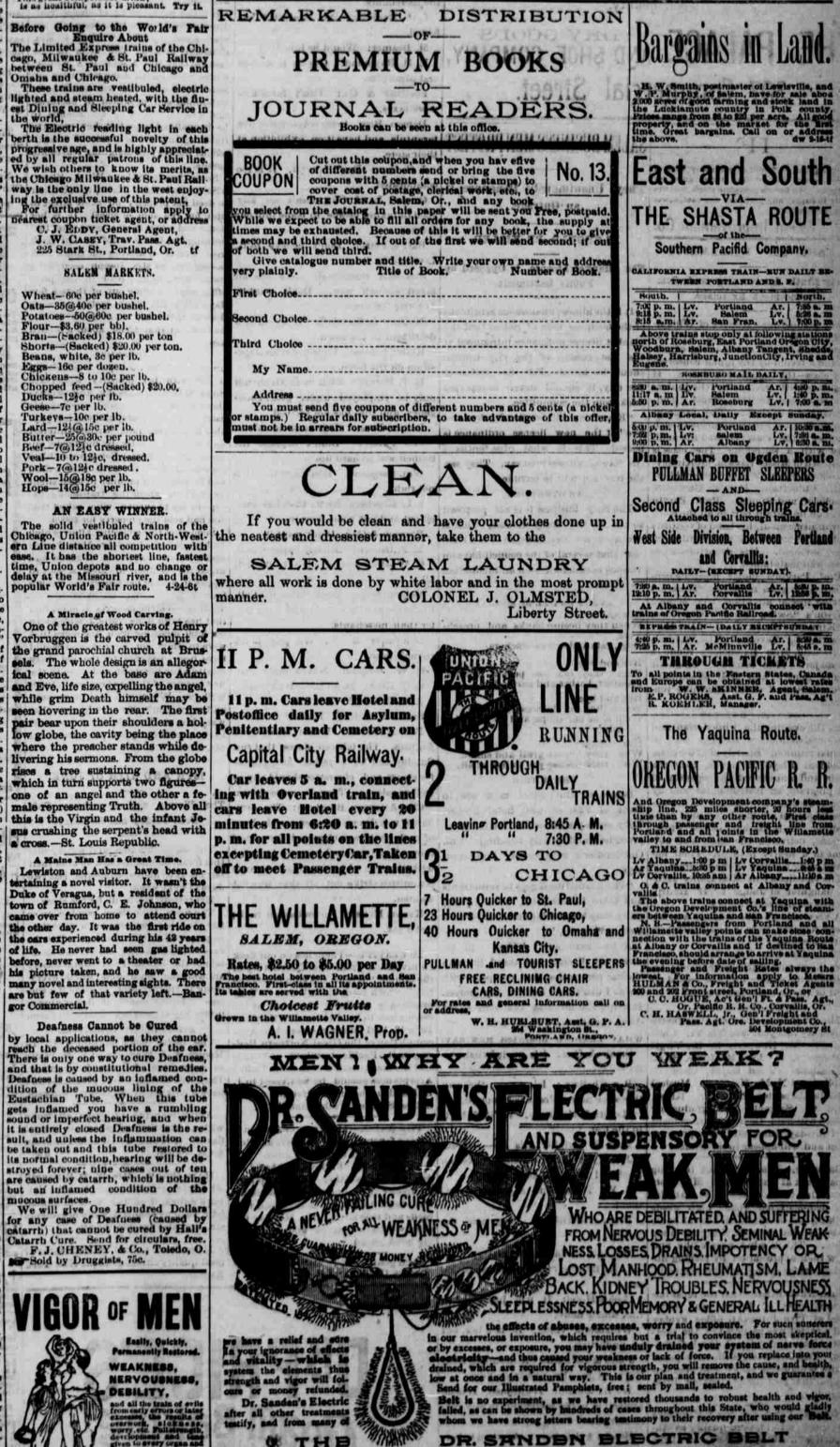
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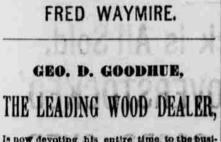
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b) If Solomon's experience is here pre-sented, as the book says it is, then there is deep pathos in the reference to the days of youth in contrast with the evil days of an old age that follows a godless youth. II-THE EVIL DAYS OF A GODLESS OLD II-THE EVIL DAYS OF A GODLESS OLD AGE. (Verses 5-7.) 1. Evil days. (a) This sad picture of old age does not show what a godly life brings one to. There is a "good old age" as well as an old age of "evil days." There was, as Tayler Lewis says, the "good old age of Abraham and David, the serene old age of Lease the honored old age of Lacob the

ordingly.

Abraham and David, the serene old age of Isaac, the honored old age of Jacob, the hale old age of Moses and Joshua." See Gen. xv, 15; I Chron. xxix, 28; Isa. xl, 30, 81; Pa. zcii, 15. Even Solomon says "the hoary head is a crown of glory when found in the way of righteousness" (Prov. xvi, 39; xx, 29). For the Christian, old age is not an evil time. God is with him. Grace is in his heart. Often love and re-spect surround him. Finally he dies in peace and with a blessed hope. (b) The old adage depicted here is the pic-ture of the wornout votary of godless pleas-

RELIGIOUS BRIEFS.

spect surround him. Finally he dies in peace and with a biessed hope. (b) The old adage depicted here is the pic-ture of the wornout votary of godless pleas-ure, too often old before his prime, like By-ron, but certainly the subject of a sad old age of evil days—days without pleasure. A fast youth makes a dull old age. (c) In such a dreary season there is no pleasure. Old companions have gone. The means the they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they conce had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they contend to the subject of the effect that they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they contend to the entered the subject of the effect that they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they contend to the entered the subject of the effect that they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they contend to the entered the subject of the effect that they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they contend to the entered the subject of the effect that they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are the subject of the effect that they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they contend the subject of the effect that they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are they contend the subject of the effect that they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are the subject to the effect that the subject the effect that the su

they once had. Besides the eyes are dim, the ears dull, the taste palls, the nerves are less sensitive, and the appetites flag. "No pleasure!" How dull, dreary, forlorn is such a state! This is evil indeed. S. Breaking up. (a) Dark is the prospect for the votaries of sensual pleasures. An elaborate allegory is introduced—the break-ing up of a palace or great mansion, as a picture of the breaking up of the human body at the close of the godless man's career. The view that a tempest is meant is far 2

the Presbyterian churches, and the REV. DR. JOHN, HALL. The view that a tempest is meant is far-fetched, inapt and opposed to the view of the vast crowd of ancient and modern commentors. First comes the darkness of sorrow, bereavement, pain-light being indicative of joy, happiness, pleasure See the opposite of this darkness in II Sam. xxiii, 4, 5. The

churches, and the REV. DR. JOHN. HALL. junior minister of Rutland Square was one of the two ministers appointed. This visit to America led to Rev. Hall's acceptance of a call to the Fifth avenue church of New York, and he has been its pastor for a quar ter of a century. In November, 1891, John G. Roth, an insame man who had been fre-quently assisted by Dr. Hall, shot at the doctor on the street, but failed to injure him. Strangs to relate, Dr. Hall's tern that morning had been, "Prepare to meet thy God." of this dargness in II Sam. XXIII, 4, 5. The clouds returning after the rain show one affliction following the other, misfortune treading on the heels of misfortune. "The old age of the sensualist has no spiritual sun. The clouds seem ever coming back. It is all dark, or the intervals of sumshine seem brief and evanes-cent" (Tayler Lewis). How cheerlessi (b) Frail too is this stars May's how the

"Dogmatics" is simply the name of that branch of theological science which takes cognizance of God and man in their mutual relations, as revealed in nature, man and

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BUFFALO, N. Y.

A controversy in a Scotch newspaper re-cently elicited as causes of nonattendance at church no fewer than 18 different reaat chi

cent" (Tayler Lewis). How cheerless! (b) Frail, too, is this state. Man's body is a palace of great mansion. The keepers, or guards, are the arms; the strong men-are the lower limbs; the grinders, or mili-ers, are size tests and jaws, and those that look out of the turret holes, or windows, are the eyes. In the old age of the dis-solute, more than in that of the well be-haved, all these organs become premanurely and exceedingly frail. The arms tramble, and the hands shake, losing their power to work for and defend the aged man; his legs how beneath him in tottering weakness, needing the staff or the crutch to support them; the teeth are rotten or worn away, unable to grind the food, and the eyes, like weary watchers at the windows, grow dim Two remarkable pastors in a remote place were Rev. James Ingram of Unst in Shet-land and his son Joan. The father and son were colleagues in the same charge for 61 years. In 1879 the father died, aged 103. The son died last November, aged 84. Bot-were men of great ability laboring in ob-courts. Twom unable to grind the food, and the eyes, like weary watchers at the windows, grow dim and bleared. Falling strength was never so powerfully pictured. Everything fails. The doors - a dual form in Hebrew - are the upper and under lip shutting the mouth, and their opening to the street implies that it is through the faculty of speech that man holds communication with the murity.

Mr. Arthur J. Balfour, M. P., lately gave \$2,500 to the building fund of a nonconform-ist Presbyterian church in Scotland. Professor Robinson Smith, the well known Biblical critic, is in had health and lately underwent a surgical operation. He is ad-vised to go to Madeins.

conceded to man. All other things, as this book again and again teaches, are dependent on a higher incomprehensible Being (Hersfield)." In other words, man finds in this completeness in his harmony with God.
That a man needs religion to make him a finds in that a man needs religion to make him a full, a perfect man is what is hereaffirmied.
Religion as holy fear. (a) "Fear" here the preacher stands while delivering his sermons. From the globe riscs a tree sustaining a canopy, which in turn supports two figures—one of an angel and the other a fermale representing Truth. Above all this is the fear of a child to offend a loving father. "God is love;" to fear a nagel and the other a fermale representing Truth. Above all this is the Virgin and the infant Jene commandments. All the moral law is contationed in the two duties of love to God and love to man. (c) By loving obedience to God, man is at one with God and finds in that oneness the perfection of his own mature. Thus life becomes more than vanity—life indeed, because life divine. Duke of Veragua, but a resident of the town of Rumford, C. E. Johnson, who came over from home to attend court

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