Hood's Cures

Scrofula in the Eyes

Partial Darkness Eight Months

Sight and Perfect Health Restored by Hood's Sarsaparilla.

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"About 4 years ago my little girl, Eva, who was then 4 years old, had a scrofula trouble with one of her eyes. For 8 months we had to keep it bandaged from the light. We tried everything **the best medical advice** would suggest for two years, but nothing appeared to do her a particle of good. We feared that she would entirely

Lose the Sight of the Eye

One day I read of a little girl suffering similarly who had been cured by Hood's Sarsaparilla, and decided to let her try it. She seemed better when she had taken the first bottle, so I got another. And when she had finished taking three bottles she was

HOOD'S Sarsaparilla CURES

completely cured, and now at the end of two years, not having shown any return of the trouble, we are sure that

The Cure is Permanent

We feel indebted to Hood's Sarsaparilla for the good it has accomplished." FRANK BERAW, Central Avenue, Bradford, Mass.

Confirmed by Colby Bros.

"We have full confidence in what Frank Beraw states of Hood's Sarsaparilla. His daughter is certainly in the best of health now, as we see her often and her eyes are all right." COLBY BROS., Bradford, Mass.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache.

DR. GUNN'S IMPROVED LIVER PILLS
A MILD PHYSIC

ONE PILL FOR A DOSE.

A movement of the bowels each day, is necessary for health. These pills supply what the system lacks to make it regular. Cure Headache, brighten the Eyes and clear the Complexion better than cosmetics. They act mildly, neither gripe nor sicken as other pills do. To convince you of their merits we will samples free, or full box 25c. Sold everywhere. Hosanko Med.Co., Philadelphia, Pa.

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A new and complete treatment, consisting of suppositories, ointment in capsules, also a box and pills; a positive cure for external, internal, blind or bleeding, itching, chronic recent or hereditary piles, and many other diseases and female weaknesses, it is always a great benefit to the general health. The first discovery of a medical cure rendering an operation with the knife unnecessary hereafter. This remedy has never been known to fail. $1 per box, 6 for $5; sent by mail. Why suffer from this terrible disease when a written guarantee is given with 6 boxes, to refund the money if not cured. Send stamp for free sample. Guarantee issued by WOODWARD, CLARKE & Co., wholesale and retail druggists, sole agents, Portland, Or. Brooks & Legg agents for Salem, 168 State street, Patton' block. 5-2-1y-dw

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GRANDMOTHER'S ADVICE

In raising a family of nine children, my only remedy for Coughs, Colds and Croup was onion syrup. It is just as effective to-day as it was forty years ago. Now my grandchildren take Dr. Gunn's Onion Syrup, which is already prepared and more pleasant to the taste. Sold everywhere. Large bottles 50 cents. Take no substitute for it.

Sold by Baskett & VanSlyke.

How They Met.

Hello, Jones! have you seen anything of Jim Hughes's Hacket Wood saw this morning? No, but leave your order at the Red Front Auction House, 93 State Street.

WARNING OF WISDOM.

INTERNATIONAL SUNDAY SCHOOL LESSON FOR APRIL 30.

Exposition by Rev. Robert Court, D. D. The Wages of Wickedness—The Recklessness of Unbelief—The Happiness of Obeying Wisdom.

Golden Text: See that you refuse not him that speaketh (Heb. xii, 25).

Lesson: Prov. i, 20-33.

The wisdom of the Old Testament is based on revealed religion. It begins with the fear of the Lord, includes love to God, delight in His law and hatred of evil and has the promise of true life. Wisdom created and rules the world. Hence he who lives wisely is in harmony with God. Hence, too, wisdom is priceless. To love it is to love life, and to hate it is to love death and to ruin one's self. This shows us that the wisdom of Proverbs and true religion are the same. "Mashal," the Hebrew word translated "proverb," means a "comparison." In I Kings v, 2, it is written that King Solomon made 3,000 proverbs, yet this book contains but 915 verses, and therefore all Solomon's proverbs have not been preserved. "The data given in the Bible appear to establish that the greater part of the book of Proverbs is the work of King Solomon, spoken at first and then written, part while he was alive and part in the days of King Hezekiah, and finally enriched after that time by the addition of other portions and sentences emanating either from Solomon or from other moralists" ("Histoire de la Bible," by M. Wogue, grand rabbin and professor in the Jewish seminary. Paris, 1881). This view is just as satisfactory as those hypotheses now current.

I—WISDOM'S INVITATION. (Verses 20-23.)

1. The publicity of wisdom's call. (a) Wisdom is here personified. The word is the feminine plural. It is used as a singular, the plural form probably intimating the riches of wisdom and its many applications, "as though this wisdom were the queen of all wisdoms, uniting in herself all their excellences" (Plumptre). She cries "without," in the open air, not indoors. Hence her cry is loud. (b) Crying outside intimates that she does not hide herself, nor utter secret oracles. In ancient times both priests and philosophers had a double doctrine—one for the many and another for the few. It is the glory of the Christian religion as it was of the Jewish that the same law of the Lord, the same revelation of God's will, was for everybody. Wisdom goes outside that she may with a loud voice impart her truths to all that will listen. "The wisdom that speaks in the Proverbs does not desire to be the mere wisdom of the schools" (Oehler). (c) She goes where the crowds are. "She giveth her voice in the streets"—in the places of public resort. She calls where the crowds gather, where men do congregate—in the openings of the gates, where the elders of the people meet, where the king sits in judgment. See for similar phraseology in describing the thronged places Isa. i, 20; Lam. ii, 11, 19. Words are heaped on one another to emphasize the publicity of wisdom's teaching. "Not in solitude, but in the haunts of men, through sages, lawgivers and teachers, and yet more through life and its experiences, she preaches to mankind" (Plumptre). So Socrates had no taste for fields and trees, but sought men in the workshops, in the streets, in the temples and market place of Athens, to impart unto them wisdom. So Jesus went out and spoke to crowds and told His disciples to preach the gospel to every creature. Wisdom needs to be ashamed. She is everybody's friend. She does everybody good that takes her advice. Therefore she hides not herself, but cries to everybody. How true this is of the gospel! In thousands of churches and Sunday schools, in halls, on streets, in parks, on sea and on land, the blessed voice of saving wisdom calls to men, teaching, pleading, warning sinners to be wise. Wisdom's words are for all the world.

2. Those whom wisdom calls. (a) Three classes are mentioned — the simple, the scornful, the foolish. First, the simple ones are those that are not experienced or instructed in the ways of the world. They are "open," as the word describing them implies, to delusion, falsehood, evil advice—open to what will ruin them. To them comes wisdom's cry, How long will ye love to be cheated, deceived, imposed upon? It is no excuse that they love what ruins them—that is the greater pity. The love of folly shuts out the entrance of wisdom. (b) The next class are the scorners—the mockers of religion. As the reign of Solomon was a prosperous one, the people were well off, and just such well off people are ready to become mockers of those that fear God. When a man is not only foolish, but thinks wisdom is foolishness and religion a farce and a fraud, there is very little hope of recovering him from his delusion. The mocker loses the faculty for discerning truth. He only is the successful truth seeker who is in earnest, who is sincere. (c) The third class is the godless fool, who is wedded by habit to wickedness—hardened, obstinate, perverse, hating knowledge, wisdom and righteousness—the worst class of the three. Can God turn such souls? Not without their own consent. Wisdom would not address if she despaired of their salvation.

3. Wisdom's invitation. (a) Wisdom will not despair of any. Even the simpleton, the mocker and the hardened offender may be reclaimed and reformed. It is here as it is in the gospel—first the call, then the call obeyed and finally repentance and trust in the saving One. "Turn at my reproof." Nothing can be more reasonable. If one is going in the wrong direction, let him turn. If the road be to ruin, the only safety is in turning back. Repentance is turning from falsehood to truth, from folly to wisdom, from sin and satan unto God. "Turn ye, turn ye, for why will you die?" (b) But how can one wedded to folly, dead in sin, chained by habit, turn unto God? Unhelped it would be very hard work, perhaps impossible, but with God helping it may be done. And that is just what God, speaking as wisdom, promises to do to him that is willing to try to turn. The Spirit will be poured out on the penitent. God Himself furnishes the power to the sinner to turn. Lay hold of that power by prayer and turn at wisdom's call. (c) The only way to know the truth is to love the truth and practice its precepts. The penitent no longer despises instruction, but being willing to learn he 'receives the revelation of God's truth and knows it to be the words of wisdom which are the words of God.' This is what Jesus teaches when He says, "If any man shall do God's will," he shall know of the doctrine. Compare Joel ii, 28; John xiv, 26; xv, 26.

II—WISDOM DESPISED. (Verses 24-30.)

1. Wisdom's words spurned. (a) Just as Jesus is rejected and for His despisers there comes a time that is too late, so is it with the rejecters of wisdom. The freedom of man's will is implied. Wisdom is willing to save and bless. She addresses the rebellious, inviting them to return. No force is used. Persuasion only is used. Will is respected. Will rejects offered mercy. Plumptre says in his beautiful and poetic style: "Between the promise and the threat there is, as it were, a pause. She waits, and no one listens; none accepts her offer, and then the voice of pleading is changed into that of judgment." Wisdom calls, but those whom she addresses refuse to listen. Notice, the whole controversy as to whether man is responsible for his beliefs is here settled. Men are able to give or to refuse to give their attention to the truth. (b) "Stretching out the hand" means beckoning those present to listen to what is said. A kindly invitation is implied. (c) All this eager, earnest, kindly desire on wisdom's part is of no avail—no one regarded the message. Compare John iii, 19, 20; Isa. lxv, 2, 12; lxvi, 4. Her counsel was treated as if it were worthless. No one heeded her reproof.

2. The penalty of despising wisdom. (a) The mockers at religion laugh now. The time is coming when religion shall be able to laugh at them. Here is a very bold imputation of human feelings to heavenly wisdom. Strange enough, it is to hear people speak of the retribution of natural law and object to this. The most orthodox would be satisfied to take Emerson's essay on "Compensation" and Channing's sermon on "Sin" or Shakespeare's "Macbeth" to illustrate how the mocker's mockeries come back to him with terrible effect. The nature of things wars against the rejecter of wisdom. (b) It is assumed here that calamity shall certainly overtake the despisers of wisdom. Often the storm that vexes them is seen here and now. If not, it is sure to come hereafter. (c) Then it will be too late to avoid the worked for destruction. Compare Ps. ii, 3; Math. xxv, 10-13.

3. Why was this penalty incurred? (a) Because the wicked hate knowledge, as was shown in verse 22—the knowledge of God's way of salvation: "Unless they learn to love it soon they will hate it forever. They might learn to love it now, for the same word that rebukes sin reveals mercy. But if a man love not knowledge revealing mercy, how shall he love it denouncing wrath? The only knowledge that can reach the lost is the knowlege that the door is shut. How long will they hate that knowledge? Evermore" (Arnot). (b) They did not choose the fear of the Lord. That means that they did not choose religion. The fault was all their own. (c) To refuse good advice is to choose the evil that they were recommended to avoid. To despise the reproof that sets one right is to choose to go wrong. The wrong can never be right, nor come out right. People that choose to go wrong always wish to come out right at last. This is the folly that wisdom exposes. To point out the end of evil, then, is true mercy.

III—WISDOM AVENGED. (Verses 31-33.)

1. The wages of wickedness. (a) As the wages of the husbandman are the fruits of the soil that he sowed and cultivated, so the fruits of evil doing—the wicked man's own ways of working—are the only reward that he reaps. The fruits of sin are deathly poisons to the soul. To sow sin on the world field is to reap wrath at the day of judgment, the reaping time. Compare Gal. vi, 7; Prov. xiv, 14; xxii, 8. (b) Filled with their own devices, their own evil schemes return to plague them. See Haman and Mordecai as a picture of this. (c) Could men but see it, the sinful act carries with it, in its own bosom, the pain. What a commentary on this are the pains and diseases that drink, debauchery and lust bring on their votaries! But these are but outward. Remorse, anguish, woe, torment the soul.

2. Self destroyed. (a) The wicked bring on themselves their own destruction. The simpleton turns away from wisdom when invited to turn to wisdom and be saved. It is as if one should turn away from the life buoy thrown out by a friendly hand and be drowned. (b) The prosperity of the ungodly—called here "fools"—confirms their irreligion and seems to prove that God does not reign in righteousness. So they live in reckless unbelief and die in reckless unbelief, and so perish.

3. The happiness of obeying wisdom. (a) Dwell safely, because virtue is its own reward, even if there be no God, and if God exists the good man must be safe under the shadow of the Almighty. (b) Such a one can rest secure against any fear of change or loss or pain, for either they will be kept from it or enabled to bear it. Compare Ps. xci, 1-5. They are safe whom God keeps.

RELIGIOUS BRIEFS.

The legacy of the late Marquise Belliere to the pope, amounting to $2,000,000, will miss the intended beneficiary, the French court of appeals having decided that the pope, being a foreign sovereign, cannot inherit property under a will.

Certain Greek Christians united with the Church of Rome and were allowed to retain some of their usages, among which was the marriage of their priests and the saying of mass in other than the Latin language. Some of these Greeks came to this country as immigrants. In the diocese of Trenton there is a congregation of them numbering 200. The diocesan Bishop O'Farrell sent to Rome asking what he was to do with the Greek priest, Rev. John Zebo, who has a wife and one child. The congregation of the propaganda sent back word to recognize the priests of the "United Greek Catholic church" as good Catholics. Similar instructions have been sent to every bishop in America in whose diocese a priest or church of this rite may be found.

A curious division lately took place in Cork city council. It was voted 26 to 7 that the expenses of the trip of the mayor to Rome to visit the pope be paid out of the city taxes. The conservative and Protestant members, six in number, voted with the majority. The seven that objected were all Roman Catholics.

The Sunday School Times indulges in an excursus on the spelling of the word "Koran." The varieties given are as follows: El-Quran, Al-Quran, Alcoran, Alkoran, Coran, Koran, Kuran, Qoran. The preference is given to Quran.

A Jesuit priest in Spain called Coloma has just published a novel in two volumes entitled "Small Things." The Independent says, "Its sensational feature consists in the judgment passed upon prominent persons of Spain disguised but slimly in the characters of the novel."

Dr. Arthur Pierson, the American preacher now occupying Spurgeon's pulpit, recently was criticised by The Christian Leader for inaccuracy in his illustrations. In telling the story of Bishop Butler, when in a country parish, that he was "not dead, but buried," Dr. Pierson attributed that saying to the "bishop of Blackburn" speaking to Caroline, wife of George IV. The incident probably took place in 1736. Butler died in 1752. The Caroline named was born 16 years after Butler was both dead and buried and was not queen until 1820 and never had any church patronage. There never was a "bishop of Blackburn." It was Launcelot Blackburn, archbishop of York, who died in 1743, who spoke this epigram to Caroline, consort of George II, the great grandfather of George IV. Popular preachers are rarely accurate.

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COMING TO SALEM.—One or more sergeons of the National Surgical institute, which is established at 319 Bush street, San Francisco, will be in Willamette hotel, Salem, Thursday and Friday, April 27th and 28th. This institute is especially devoted to the treatment of curvature of the spine, diseases of the hip and knee joint, crooked limbs, club feet and all bodily deformities. Their success in treating these troubles as well as nasal catarrh and all chronic diseases has made for the institute a national reputation. All persons who are suffering from any manner of disease or deformity, or who have children or friends so suffering, should not fail to take advantage of this opportunity for relief. Ask your postmaster for circulars. This institute received the gold medal at the world's fair for the best apparatus and methods of treatment in the world. Thousands of references will be given on application.

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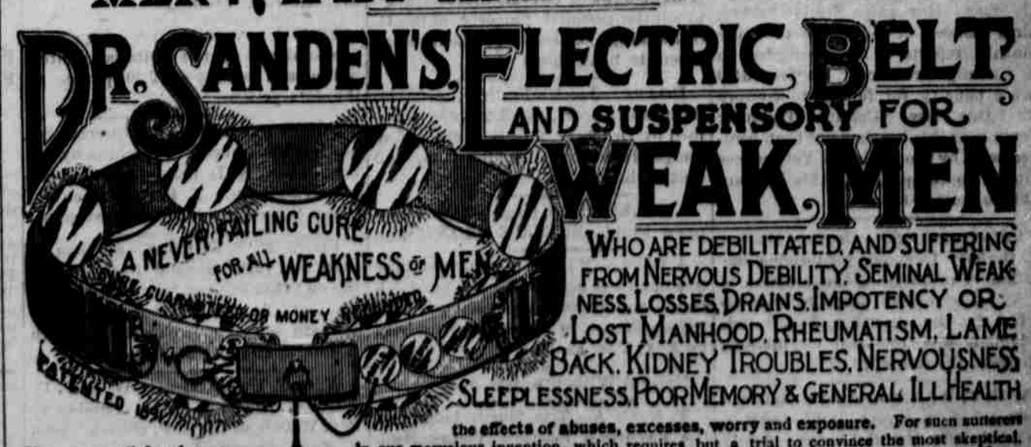

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