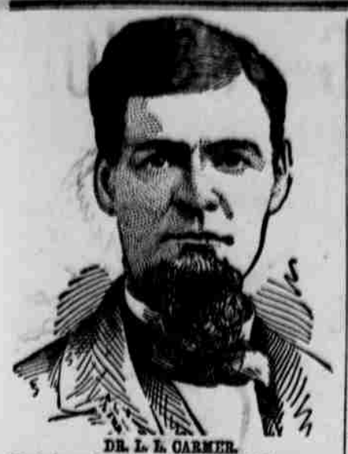

DR. L. L. CARNER.

Stricken Down with Heart Disease.

Dr. Miles Medical Co., Elkhart, Ind.

GENTLEMEN: I feel it my duty, as well as a pleasure, to publish, unsolicited, to the world the benefit received from DR. MILES' RESTORATIVE REMEDIES. I was stricken down with *Heart Disease* and its complications, a rapid pulse varying from 90 to 140 beats per minute, a choking or burning sensation in the wind pipe, oppression in the chest, much pain in the region of the heart and below lower rib, pain in the arms, shortness of breath, sleeplessness, weakness and general debility. The arteries in my neck would throb violently, the throbbing of my heart could be heard across a large room and would shake my whole body. I was so nervous that I could not hold my hand steady. *I have been under the treatment of eminent physicians, and have taken gallons of Patent Medicine without the least benefit.* A friend recommended your remedies. She was cured by Dr. Miles' remedies. I have taken three bottles of your New Heart Cure and two bottles Nervine. My pulse is normal, I have no more violent throbbing of the heart, I AM A WELL MAN. I sincerely recommend every one with symptoms of Heart Disease to *take Dr. Miles' Restorative Remedies and be cured.*

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FRUITS OF WISDOM.

INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY 14.

To Be Wise Wins God's Smile, Man's Approval and the Satisfaction of Self—The Higher Light—Exposition by Rev. Dr. Court, D. D.

Golden Text: The fruit of the righteous is a tree of life, and he that winneth souls is wise (Prov. xi, 30).

Lesson: Prov. xii, 1-15.

Our lesson consists of apparently unconnected maxims concerning the benefits of true religion—called wisdom—and the wickedness which despises truth, righteousness and the counsel of God. Our division is only approximate.

I—WISDOM WINS GOD'S SMILE. (Verses 1-5.)

1. Jehovah's approval. (a) Remember that wisdom in the book of Proverbs means knowledge applied to the duties of human life—the practical side of religion. Such wisdom must win God's smile, as verse 2 tells us it actually does. The first maxim is apparently a simple one, but is at the foundation of all science, learning and wisdom. One that loves knowledge is favored by God. How shall people know the lover of knowledge? Not every professed votary of knowledge is a lover of knowledge. Many profess to love knowledge that love only the prizes and pelf which some forms of knowledge gain for them. The genuine votary of wisdom loves to be right, correct in his views, as holding the truth. Hence he loves, desires and rejoices to be put right when he is astray, wrong, mistaking error for truth. Correction is genuine instruction—setting the erring one right, if need be, not only with a word of warning or advice but with censure, reproof and the rod. Yet reproof is not always pleasant. It is, as William Arnot tells us, bitter, but as one takes bitter medicine for the health of the body, so one should take bitter reproof, if merited, for the health of the soul. Flattery is sweet, but unwholesome, "I hate him, for he doth not prophesy good concerning me" (I Kings xxii, 8). "There, in that ancient Israelitish king, is humanity in the lump and without disguise" (Arnot). Painfully must the student plod on, glad to have his exercises corrected again and again, until, warned by the wise teacher, he gains accuracy in understanding and applying his knowledge, for the sake of which he undertakes the pains of learning. On the contrary, the hater of rebuke is "brutish," stupid and obstinate like an untamed beast. The brute makes no permanent progress. Qualities acquired tend to disappear. The trained animals let alone go back to the wild state when freed from man's supervision and control. They have no love of knowledge. They hate reproof or correction for its pain, and like them is the man that hates to be set right, either by his fellow men or by God. Men have a capacity for improvement, for profiting by correction. Brutes have none, and therefore men that hate correction are brutish. They are "like the beasts that perish" (Ps. xlix, 12). God is willing to be our teacher. Indeed "teacher" is one of the titles of Jesus, so often misunderstood under the disguise of "master"—the name of head teacher in English schools. In this sense 46 times is "didaskalos," the Greek word for "teacher" translated "master" in the four gospels and applied to Jesus. The verb is applied to His teaching 57 times. So we have a divine correction of our crude exercises in godly living as well as in acquiring the knowledge of the truth that saves. He is "brutish" that refuses such correction. Read and profit by Ps. xvi, 7; Jer. xxxi, 18. Compare vi, 8. Be not as the "brutes;" listen to the voice of the Great Teacher (Ps. xxxii, 8, 9). (b) Verse 2 is literally, "The good man draws forth good will from Jehovah." In a very obvious sense the good man causes delight on God's part, and this beams on the good man as favor. The smile of God shows His good will to those in whom He takes delight. God as good cannot but take in goodness, and the sense of God's delight is the experience of His favor. (c) The next clause may be translated, "The scheming man will He condemn." There are good schemes and bad schemes. The word has both a good and a bad meaning. So here the man of schemes, devices, plannings and plottings is very likely to be a bad man, having selfish or sinister ends in view. Men distrust such men. Hence they are pronounced guilty by God, their schemes and plots being usually meant for no good. Beware of the too crafty, calculating, scheming man. (d) God is wide awake to all that man plots and knows him and calls him wicked. Honest men do not need much finesse. God's disapproval is man's warning. Read Ps. iv, 6; v, 12; lxiii, 3.

2. Only the wise are stable and steady. (a) Impiety is wickedness. Such as are wicked are not established. They cannot stand in the storms of life, nor will they at last stand before God. See chapter x, 25, and Ps. i, 4. How many have imagined that they could be established by wickedness and have been deceived! History, as well as everyday life, shows the instability of individuals and families, royal as well as private, that have tried to build up stable foundations by wickedness. (b) On the contrary, the righteous, like a well rooted tree, may be swayed by the storms of life, but will hold his place and remain immovable, fixed, steadfast, true to principle and to God. "The root of the righteous shall not be moved" (Col. ii, 7; Ps. lxii, 2).

3. Righteousness is kindness. (a) A good man is kind to everybody. Love to all is the root of goodness. A good man loves even the lower animals. John Wesley is reported to have said that he would not give much for the religion of a man whose dog and cat were not the better for it. Yet it is not much more than 60 years since Mr. Martin, the member of parliament for Galway, Ireland, brought in his bill for the prohibition of cruelty to animals in England. Long before Christ came, the law of Moses commanded kindness to the beasts. They are included in the fourth commandment as sharing the weekly rest. See Ex. xx, 8-10; xxiii, 12; Deut. v, 14. The utmost mercy to both bird and beast was inculcated. See Ex. xxiii, 4, 5; Deut. xxii, 4, 6, 7. xxv, 4. How much do we here in America need to obey these old laws of kindness to the poor creatures subject to man may be seen from the periodical called "Our Dumb Animals." The righteous man has mercy on his beast, but those that are cruel are really wicked. The Hebrew says, "The just man knoweth the soul of his beast." Here we infer that cruelty is the result of ignorance, that justice calls for tenderness to the beasts that serve us—a tenderness commanded by God—and that God loves those who love all living things, as He does himself—a similarity of sentiment creating community between God and man. See Jonah iv, 11. (b) The very tenderness of the wicked is cruel—their kindness is a pain, or, as Plumptre puts it, their "feelings, emotions, all that should have led to mercy and pity toward man," is perverted to cruelty. The text does not confine this cruelty to man.

III—THE WISE FEEL SELF APPROVED. (Verses 11-15.)

1. Enjoying the fruit of one's labor. (a) The tiller of land grows the food that he eats. Work procures bread. (b) The vain, frivolous, vagrant is void of good "saving common sense," else he also would find sweet satisfaction in working for his own wants. Idleness is folly. (c) Benisch renders the next maxim thus, "A wicked person coveteth the booty of evil men"—that is, they desire to enrich themselves with the plunder of others who rob. The righteous stay where they are, so rooted that they bring forth fruit for their needs, desiring no evil gains, despising all plunder.

2. Right speech. (a) A bad man betrays himself by the offenses of his lips. Others take the meaning to be, "He who seeks to ruin others by evil speaking of others is often ruined by his own words." On the other hand, the righteous overcomes the trouble caused by false accusations. (c) The fruit of the wise man's mouth is the good that he can do by giving council, encouragement or knowledge to others. This, too, is satisfying to the one that can give such instruction. There is a delight in imparting wisdom, as all true teachers know. What one works for, whether by tongue or hands, that he gets. His wages are sure—here, in the satisfaction of well doing; hereafter, in hearing God's "Well done!"

3. Guided by a higher light. (a) The fool is foolish in this—that he does not think that he needs any good advice; his way is right in his own eyes. (b) The wise man feels his liability to error and gladly receives counsel. Certainly the truly wise man accepts God's counsel given in holy writ. The wisest of men have been glad to receive instruction from Him who is "the Counselor"—Jesus Christ, our Lord.

Hamburger's Cyclopædia.

Hamburger's "Cyclopædia for The Bible and Talmud" has just been completed. It reveals the attitude of the modern orthodox Jews toward Jesus. He is given a place in the list of false messiahs. Dr. Hamburger, obliged to use the Christian chronology, avoids B. C. and A. D., and instead of saying "in the year 46 after Christ" he says "in 46 after," or gives the figures only. He tries to trace the distinctive teaching of Jesus to Jewish rabbis. Yet the tone of the opposition to Christianity is very much modified.

Loaded Too Worldly.

An Auburn man was rebuked for indulging in a pleasantry in a prayer meeting not long ago, but still daring spirits occasionally transgress in that way without being gridironed. It is related at a recent parish meeting in Richmond, Me., to see about calling a pastor, a well known citizen prominent in church affairs took occasion to remark on the apparent indifference of church members to the object for which the meeting had been called.

He had hoped, he said, to see the church membership fully represented, but it was with much regret that he noted their absence. At the conclusion of the gentleman's remarks a woman in the congregation who had grown uneasy under his criticism ventured to suggest that there was a fair representation of the ecclesiastical body present, indicating by a wave of her hand several church members occupying seats in different parts of the house.

For a moment it looked like a knockout in favor of the woman, but the gentleman was equal to the occasion, and straightening up he remarked with his usual gravity, "It may be that our members look and appear so much like the world's people that I did not recognize them."—Lewiston Journal.

The Many Uses of French Felt.

French felt is made into ribbon and braids of every description. That an eighth of an inch wide is used more than other widths. It is made into rosettes and mounted on wire stems, like pompons, for hat trimmings. It is braided into gimps and wide, flat braids. Quarter-inch felt ribbon makes rosettes used without being mounted. Felt ribbon 1, 2 and 3 inches wide is twisted about hats and bonnets in rolls and tied in big bows. It comes in all shades.

Whole hats and bonnets are made of the felt gimp. The felt gimp and braid is sold by the bolt and yard. Some of it, not over an inch wide, sells at $2 a yard. The dark blue threaded with a gold tinsel makes an effective trimming for a blue cloth gown and turban. Felt ribbon and soutache braid are twisted together. Exchange.

Getting Thin

is often equivalent to getting ill. If loss of flesh can be arrested and disease baffled the "weak spots" in the system are eradicated.

Scott's Emulsion

is an absolute corrective of "weak spots." It is a builder of worn out failing tissue—*nature's food* that stops *waste* and creates healthy flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

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TILMON FORD, Attorney at law, Salem, Oregon. Office up stairs in Patton block.

L. F. CONN, Attorney at law, room 7, Murphy block.

H. J. BIGGER, Attorney at law, Salem, Oregon. Office over Bush's bank.

J. SHAW, M. W. HUNT. SHAW & HUNT, Attorneys at law. Office over Capital National bank, Salem, Oregon.

S. T. RICHARDSON, Attorney at law. Office up stairs in front rooms of new Bush block, corner Commercial and Court streets, Salem, Oregon.

JOHN A. CARSON, Attorney at law, rooms 3 and 4, Bush bank building, Salem, Or.

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STATE TREASURER'S FOURTH NOTICE.

STATE OF OREGON
TREASURER'S DEPARTMENT
SALEM, May 1, 1893.

Notice is hereby given that there are funds on hand sufficient to pay all outstanding state warrants indorsed "Presented, and not paid for want of funds," prior to, and including, March 2, 1893, and that all such warrants will be paid upon presentation at this office. Interest on said warrants will not be allowed after the date of this notice.

PHIL. METSCHAN,
State Treasurer.

5-1-dw-2w

DISSOLUTION.

NOTICE is hereby given that the firm of Martin & Harkins, Blacksmiths, has dissolved partnership by mutual consent. The business will hereafter be conducted by John C. Martin at same place, and all accounts with the heretofore existing firm will be settled by him, and all bills are payable to him. Thanking our past customers, we are respectfully, MARTIN & HARKINS.

Bargains in Land.

H. W. Smith, postmaster of Lewisville, and W. P. Murphy, of Salem, have for sale abou 2,000 acres of good farming and stock land in the Lucklamute country in Polk county. Prices range from $6 to $20 per acre. All good property, and on the market for the first time. Great bargains. Call on or address the above. dw 2-15-tf

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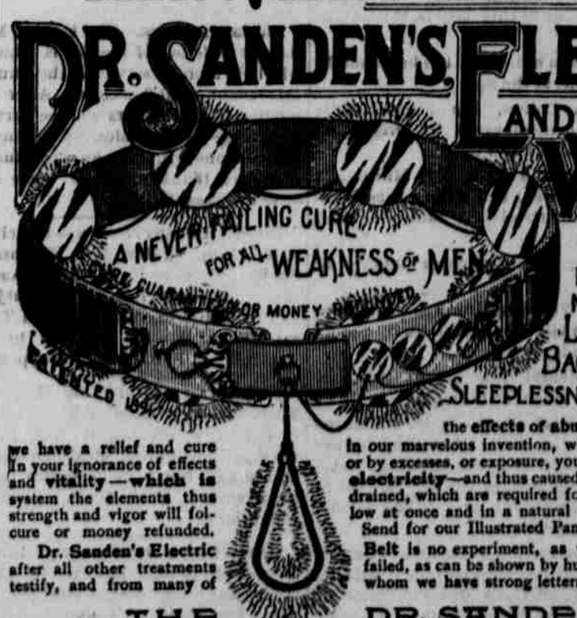

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PROPOSALS FOR WOOD.

Sealed bids for furnishing wood will be received at the office of the clerk of school district No. 24, until 12 o'clock m., on Tuesday, June 20, 1893. Bids will be opened at the regular meeting of the board of directors at 8 o'clock p. m. of said 20th day of June, for the delivery of wood before September 20, 1893, at the following schools: Lincoln, 13 cords oak, 35 cords fir. Park, 13 cords oak, 35 cords fir. East Salem, 40 cords oak, 180 cords fir. North Salem, 13 cords oak, 40 cords fir.

All wood must be 4 feet in length, reasonably straight and corded closely.

The fir must be large or body wood and the oak must be split oak and not grub wood. The board reserves the right to reject any or all bids.

Done by order of the board, May 5, 1893.

Attest. F. R. SMITH, Chairman, Board of directors.

WEBSTER HOLMES, District Clerk. 4d