Worse Than an Epidemic?

Dr. Heber Jones, to whom the citizens of Memphis recently presented a purse of $10,000 for his care of the quarantine this year, has weathered five epidemics in the city and yet it is recorded that he was "greatly embarrassed" when the leading woman who presented the check kissed him full upon the lips.

Acknowledged Expert on Diamonds.

The credit of being the greatest diamond expert in America is generally awarded to Gen. Mindil, who for ten years has had charge of the jewel-room in the appraiser's office, New York. The importer who can bamboozle Gen. Mindil as to the value of a precious stone has not yet come to the front.

Paralytic Cured by Shock.

An old woman in Germany had been bedridden on account of paralysis for ten years until recently, when a tempest in her neighborhood shook the houses and so frightened the old paralytic that she leaped from her bed. There has been no relapse, and she may be set down, perhaps, as the only case of cure by tempest.

THE MERRY MINSTRELS

Mr. Tambo—Why does a human being cross the road?

Mr. Bones—I give it up, Mr. Tambo. Now, why does a human being cross the road?

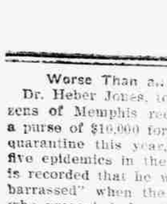
Mr. Tambo—Merely to annoy the chauffeur.

Mr. Bones—Ladies and gentlemen, Mr. Falsetto will now sing, "I've Got a Senator A-Workin' For Me."

Nervous Women

Their Sufferings Are Usually Due to Female Disorders Perhaps Unsuspected

A MEDICINE THAT CURES


Mrs. M. E. Shotwell

Can we dispute the well-known fact that American women *are* nervous?

How often does hear the expression, "I am so nervous, it seems as if I should fly," or "Don't speak to me." Little things annoy you and make you irritable; you can't sleep, you are unable to quietly and calmly perform your daily tasks or care for your children.

The relation of the nerves and generative organs in woman is so close that nine-tenths of the nervous prostration, nervous debility, the blues, sleeplessness and nervous irritability arise from some derangement of the organism which makes her a woman. Fits of depression or restlessness and irritability; spirits easily affected, so that one minute she laughs, the next minute weeps; pain in the abdominal region and between the shoulders; loss of voice; nervous dyspepsia; a tendency to cry at the least provocation—all these point to nervous prostration.

Nothing will relieve this distressing condition and prevent months of prostration and suffering so surely as Lydia E. Pinkham's Vegetable Compound.

Mrs. M. E. Shotwell, of 103 Flatbush Avenue, Brooklyn, N. Y., writes:

"I cannot express the wonderful relief I have experienced by taking Lydia E. Pinkham's Vegetable Compound. I suffered for a long time with nervous prostration, backache, headache, loss of appetite. I could not sleep and would walk the floor almost every night.

"I tried three doctors and got no better, and life was a burden. I was advised to try Lydia E. Pinkham's Vegetable Compound, and it has worked wonders for me.

"I am a well woman, my nervousness is all gone and my friends say I look ten years younger."

Will not the volumes of letters from women made strong by Lydia E. Pinkham's Vegetable Compound convince all women of its virtues? Surely you cannot wish to remain sick, weak and discouraged, exhausted each day, when you can be as easily cured as other women.

So. 8-'06.

His Source of Supply.

"Three-Finger Sam has the most wonderful line of talk that ever hit Crimson Gulch," said Piute Pete, gloomily. "I feel that ignorant I'm ashamed to converse with him."

"Yes," answered Bronco Bob. "He takes an unfair advantage. There's no use o' trvin' to keep up with him in Western slang. He reads all them cow-boy novels the New York publishers are puttin' out."—Washington Star.

Raised Rhubarb in Cellar.

W. W. Converse of Palmer, Mass., finds one or two redeeming features in having a furnace in his cellar. The furnace renders the cellar a poor storage for vegetables, so he has taken to raising rhubarb. Last fall he set out some roots in a tub of earth placed near the furnace. Wednesday he cut stalks which measured 22 inches in length. They are pronounced of good flavor.

HE WENT.

Enamored Youth—I would go to the uttermost ends of the earth for you I—

Voice (from the head of the stairs)—Would you go somewhere for me, young man?

Youth—Certainly, sir; I—or——

Voice—Then go home, or out and sit on the curb; it is time that girl was permitted to retire.—Houston Post.

UNDER WHICH KING

"The More Postum the More Food—the More Coffee the More Poison."

The Pres. of the W. C. T. U. in a young giant State in the Northwest says:

"I did not realize that I was a slave to coffee till I left off drinking it. For three or four years I was obliged to take a nerve tonic every day. Now I am free, thanks to Postum Food Coffee.

"After finding out what coffee will do to its victims, I could hardly stand to have my husband drink it; but he was not willing to quit. I studied for months to find a way to induce him to leave it off. Finally I told him I would make no more coffee.

"I got Postum Food Coffee, and made it strong—boiled it the required time, and had him read the little book, 'The Road to Wellville,' that comes in every pkg.

"To-day Postum has no stronger advocate than my husband! He tells our friends how to make it, and that he got through the winter without a spell of the grip and has not had a headache for months—he used to be subject to frequent nervous headaches.

"The stronger you drink Postum the more food you get; the stronger you drink coffee the more poison you get." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. DONALD SAGE MACKAY.

Subject: How to Grow a Soul.

New York City.—Sunday morning, in the Collegiate Church, the Rev. Dr. Donald Sage Mackay preached on "How to Grow a Soul." The text was from II Peter iii:18: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Dr. Mackay said:

In the course of my reading the other evening I came across this striking and suggestive sentence, "We can each grow a soul if we are willing to pay the price." These words set me thinking. What a tremendous possibility God has placed in the grasp of each one of us. We have in our power the opportunity of growing an immortal soul. That opportunity is this life—the question is, Are we willing to pay the price?

Do we realize what the growth of a soul within us means? Do we realize what life is without a soul? We hear it sometimes said of one that he is a "soulless man." Usually we understand by that description a man devoid of the ordinary feelings of our common humanity, lacking in kindliness and sympathy, and incapable of generous action. True enough, but a soulless man in the real import of the words, means a great deal more than that. To be soulless is to be dead at the vital centre of life. It is to be corrupt and degenerate at that point in character from which the divine and immortal springs into power. Soullessness is spiritual degeneracy. It is what Paul calls "Dead in trespasses and sins, without hope and without God in the world."

Is it worth while, then, paying any price if we can start within ourselves this growth of an immortal soul? "We can each grow a soul," said the writer. "If we are willing to pay the price. Assuredly it is worth it, for this is the one and the only victorious life." More than that—this is the heart of all true religion. If our religion is not developing spiritual life within us our religion is vain. That is the great thought of Christ's teaching, and in fact He has emphasized the deepest thought of all the great teachers of the world. You may remember, for instance, the words of Socrates in his Defense, addressed to his accusers, when in describing the greatest work a man could do he said, "For I do nothing but go about amongst you, persuading you all alike, young and old, not to take thought of your persons or your properties, but to care about the greatest improvement of your soul." Than that statement of the great Greek teacher the Gospel of Christ can add no stronger emphasis to the tremendous significance which belongs to the growth of a soul.

And yet it is just at this point that, for most of us, the real tragedy of spiritual experience travels itself. What is it that most troubles you in your religious life, if at any moment you give yourself to honest self-examination? What is the real discouragement that haunts us even in our keenest prayers and most fervent supplications? Is it not just this—our utter poverty in soul growth, the dreadful lack of any real evidence of progress in spiritual things? Judged by the ordinary standards of life our souls do not grow. At the very best they simply stand still, so that spiritually, even the best of us, are pretty much as we were fifteen or twenty years ago, with the same tendencies dominant, the same temptations present. With others of us it is worse than that. In spite of our prayers and aspirations we are conscious, when we are brave enough to face the fact, that spiritually we grow more stunted and dwarfed as the years pass on. Our faith becomes less vivid, the spirit of prayer dwindles, the sense of God evaporates in the chilling atmosphere of selfishness and worldliness that wraps itself like a sea fog around us. That, I repeat, is the spiritual tragedy that plays itself out in the secret places of our lives; spiritually we do not grow as we ought; our souls lack that touch of life which reveals itself in ever deepening strength and power.

Well, now having faced this two-fold fact—on the one hand that each of us can grow a soul if he is willing to pay the price, and on the other hand that his soul-growth is not being realized within us as it ought—let us see this morning what are some of the conditions in obedience to which soul-growth may become a glorious reality for each one of us.

1. Let us recognize in the first place what the soul is, what it represents. By the soul, we mean something deeper than "the machine which ticks in the brain, that calculates and memorizes, that learns the tricks of trade, and practices them in the world." That is not your soul, although I dare say it is the only apology for a soul some of us have. The soul is that in you and me which has kinship with God. It is the chamber in which the divine and immortal within us dwells. The soul is the holy of holies in a man's life. It is as Paul says, "The Temple of the Holy Ghost." When, for instance, you feel at times, as surely at times we all do, an almost overpowering yearning after God, to know Him, to be like Him, it is your soul that is speaking. It is the immortal within you, crying out for its kinship with God. The vitality of your soul, therefore, is the pledge of your immortality. Destroy the soul, and you destroy that within you without which eternity is unthinkable. That is why Christ put such emphasis on the awful possibility of losing the soul. "What shall it profit a man," He said, "if he gain the whole world and lose his own soul?" Nothing can compensate that loss. Christ does not say that "gaining the world" necessarily means loss o' the soul; what He says is, that a prize even so great as the attainment of the whole world would not offset the loss of a single individual soul. Do we realize that?

The first condition, therefore, in soul-growth, is to realize the issue at stake, to recognize the infinite value of your soul as your one and only asset when death, with ruthless fingers, strips you of all else. "Think of living," said Carlyle, "for were thou the pitifullest of all the sons of earth thy life is no idle dream. It is thine own. It is all that thou hast to face eternity with." True, but living without a soul is to make eternity a voiceless blank. It is your soul within you, claiming its kinship with God, that is the only thing worth living for. That is the first point. When you recognize that, you have taken the first step in soul-growth.

2. The second condition is to recognize clearly the great hindrance to soul-growth. It is futile to ask why our souls do not grow naturally, as, for instance, the body does. Spiritual development is one thing, natural growth is quite another thing. The fact must be recognized, explain it how you will, that soul-growth is tremendously handicapped and hindered by forces which conspire its ruin. In other words, our souls are in the grip of a deadly disease, which dwarfs and stunts them. What is that disease? A correct diagnosis is the first step to complete the cure.

Suppose for a moment you have a boy who, instead of growing into health and strength, is stunted and dwarfed and anemic in appearance. You take the lad to a physician, and he will tell you that that boy of yours is really suffering from a wrong habit of life. He is not being nourished properly. His digestive organs are being overloaded with food which he cannot assimilate. What the boy needs is not more food but less, not richer diet but simpler. Nature is being thwarted by artificial living, and artificial living is the seed-plot of disease. And the physician will doubtless tell you that, the boy being young, the cure is simple. He will say: "Give nature a chance by simplifying his daily diet." Well, it is even so with the health of the soul. Our souls are starved and stunted by a disease, which is created and aggravated by a wrong mode of life. We are so gorging our minds with all the elaborated and artificial forms of living, that the spiritual within us is stifled. Sin is the disease which kills the soul, but sin is simply a product of that sordid selfish life which clogs the great arteries of the soul. If deliberately we follow a life which makes no provision for prayer and communion with God, which cherishes evil habits and nourishes actions which begin and end in self, then we are deliberately killing the soul within us. What, then, is the price we have to pay if we want to grow a soul? We must change the mode of life which enthralls us, and make provision, not for the things of the flesh, but of the spirit. In that purer, sweeter, simpler atmosphere the the soul will inevitably begin to grow. The vitality of your soul is wonderful. Its recuperative powers are marvelous, but these powers must have their opportunity. Here is a disease which is stunting and slowly killing my soul—am I willing to fulfill the condition which will eradicate that disease, and make spiritual growth a reality?

3. That leads to the third point. What is that condition? And who of us, by his own strength, is sufficient to meet that condition? We cannot certainly, by our own efforts, hope to reverse those natural tendencies within us which war against our souls. We cannot, by any strivings of our own, force spiritual growth. If we are unable to add a cubit to our physical stature, much less can we add to our spiritual growth. Yet, the call of Christ is to "grow in grace, and in His likeness." What, then, is the secret of that growth? The Gospel of Christ is the answer. Our souls grow as they come into living touch with Him. We cannot transform ourselves, but we are transformed into His likeness, as we reflect the spirit of Jesus, and we reflect Jesus in the measure that we reflect on Him. Make Christ the theme of your daily prayer and meditation, and every moment you spend in His presence is a springtide of spiritual growth within your soul. That growth you cannot check; no sin can hinder it if you are living in the atmosphere of Christ's life. It is not our strivings and struggles that add to the stature of the soul; it is our faith, simple as that of a little child which, having hold of the love of God revealed in Christ, builds up the soul, day by day, into His grace and into His likeness.

Now, I ask, is there anything strange or mysterious about that? Is spiritual growth subject to laws any different from those which govern any process of mental development? Surely not. To make any theme a subject of daily thought is to make that theme a potent influence in your life. The more deeply it lays hold of your mind the more profoundly it becomes a part of yourself. All you have to do is to fulfil the condition of continuous thought, and the object of your thought reacts upon you and becomes a dominant factor of growth. We speak, for instance, of a man being possessed by some master passion—it may be the love of money, or of power, or of sordid self-indulgence, or of some higher interest, but whatever it is, the result is the same. Constant dwelling upon it moulds character into its likeness.

So it is with the soul that surrenders itself to the influence of Jesus. As we think of Him, and as we enter into the spirit of His life, and breathe the atmosphere of His love and purity, gradually we are transformed, and the soul within us leaps up into glad recognition of its lawful Love. Every power we have, every faculty we possess becomes interpenetrated by His spirit, and because His spirit is life we live also.

Excited.

Rowland Hill used to tell this story of himself:

"People say when I preach the Gospel very earnestly, 'How excited Mr Hill gets!' Why," said he, "I was walking through Wotton-under-Edge the other day, and saw some men digging gravel. All of a sudden the earth gave way and buried two or three of the men. I ran off as fast as my old legs would carry me, and I shouted, 'Help! help! help!' but people did not say, 'Poor old Mr. Hill is getting dreadfully excited!'

"Oh, no! he might be as excited as he pleased when men's lives were in danger; but when a man's soul was in danger the proper thing would be to say to him very quietly and calmly, 'My dear friend, unless something shall interpose, and you shall one of these days become somewhat different from what you now are, it will not be quite so well for you in another world as, perhaps, you might desire.'"—Belfast Witness.

The models of fashion here cannot even be certain of passing muster as the door mats in heaven.

ENVIED STORY TELLER'S GIFT.

Made Presence of Mind a Very Secondary Consideration.

C. K. Sober was showing a group of Pennsylvania statesmen over his famous chestnut farm near Shamokin.

"I have been told," said an insurance inspector, "that on a good chestnut farm each tree yields $100 profit.

"That is impossible," said Mr. Sober, laughing. "That is quite impossible. It is such a whopper that it reminds me of life in the west.

"A friend of mine sat one cold night before the red-hot stove in a western saloon.

"At the bar a number of tall stories were being told. Every man had an illustration to present of his own bravery or generosity or Lothariolism. One chap said: 'I was once crossing a long, high, one-track railroad bridge on the ties when I seen a train coming toward me. The bridge was too narrow for me to draw to one side or the other and to jump into the boiling waters below meant sartin death. In a flash I grasped the situation and started on a quick run toward the locomotive. When within a few feet of the great machine I concentrated all my nerve and muscle in one effort and leaped straight up in the air. The terrible loco shot under me and I came down safe and sound on the bridge, preserved from death, but seriously shaken by the descent.'

"At the conclusion of this tale a groan went up from the assemblage and an old miner with a white beard said bitterly:

"'What's the use of presence of mind when a man can lie like that?'"

We do harm when we limit the phrases "social work" and "social workers" to those who are working through societies, declares the Christian Register. The majority of the best social workers in any community are those who give their personal influence, their daily attention, and the work of their hearts and hands to increase the well-being of their neighbors and fellow-citizens. Social work of this kind often opens out into the well-ordered work of a society, but the society is nothing unless behind it is the social force of a community of well-wishing men and women.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 25.

Subject: Jesus' Power to Forgive, Mark ii., 1-12—Golden Text, Mark, ii., 10—Memory Verse, 5—Topic: Forgiveness of Sin—Commentary.

I. The multitude gathers to hear Christ (vs. 1, 2). 1. "And again." At the close of the missionary tour in Galilee. "Into Capernaum." "Which was His home or headquarters. "After some days." Some days after the leper had been healed and the excitement had quieted down. "It was noised." The news spread very rapidly. "In the house." Either the house which He occupied with His mother and His brethren (Matt. 4:13), or possibly that of St. Peter. When Christ is in the house, 1. Good men will be attracted to it. 2. Bad men will be benefited in it. 3. Divine benediction will rest upon it. 4. Beneficent ministries will flow from it. 2. "Many were gathered." The audience included Pharisees and doctors of the law who had come from the towns of Galilee, Judea and Jerusalem (Luke 5:17). They had come to inspect and criticise this new Teacher. It was like the gathering of Israel on Carmel to witness the issue between Elijah and the priests of Baal. "About the door." There was a great concourse of people so that the house and court were both filled. "Preached the word." The doctrine of the Son of God. They had come partly to criticise and partly out of curiosity, and now Jesus seizes the opportunity to preach the Gospel.

II. A palsied sinner brought to Christ (vs. 3, 4). 3. "Come unto Him." Access to Jesus seemed impossible. There were many obstacles in the way. Should they have waited for a convenient season? No. They must force their way to Christ. "Bringing one." He was young for Jesus calls him son, but he was full grown for it required four men to carry him. There are many so weak and discouraged that they cannot go to Jesus without assistance: we should always be ready to help such. "Sick of the palsy." 1. It takes away the sense of feeling. 2. It weakens the will so that when men would do good evil is present with them. 3. It produces a fixed condition of evil, with intense suffering. "Borne of four." Each one holding a corner of the "pallet" or bed, which was merely a thickly padded quilt or mat. There was cooperation in this work. One could not have done it; it needed four, in the union of hearts and hands there is strength. 4. "The press." It seemed quite impossible for the crowd to make an opening sufficiently large for them to pass through. "Uncovered the roof." Luke say, "through the tiling." "Broken it up." Oriental roofs were made of different kinds of material. Luke says they let this man down through the "tiling." They appear to have broken up the tiling or thin stone slabs, sometimes used at this day.

III. Christ forgives sins (vs. 5-7). 5. "Saw their faith." Many of the gifts of healing and restoration were obtained through the faith and prayers of the friends of the sufferers. See Matt. 8:13; Mark 5:36; John 1:50. Jesus "saw" their faith. Real faith acts. Christ always honors and commends faith. "Son." He spoke with tenderness. Matthew adds, "Be of good cheer." "Thy sins are forgiven." R. V.: Our first great need is the forgiveness of sins. Jesus rightly puts this ahead of the healing of the body.

6. "Certain of the scribes." The scribes were the leaders of the nation, the theologians. "Reasoning in their hearts." Our word "dialogue" is derived from the same Greek word. 7. "Blasphemies." "But God only." They rightly understood that all sins are sins against God, and therefore only He could forgive them. See Psa. 51:4.

IV. Christ heals disease (vs. 8-12). 8. "Jesus perceived." Jesus knew their thoughts (Matt. 9:4). When Bar Cocey declared himself Messiah, the rabbins quoted Isa. 11:3, and examined him to see if he could reveal the thoughts of their hearts. He failed and they slew him. "Why reason ye?" Matthew says, "Wherefore think ye evil?" 9. "Whether it is easier to say," etc. Some think that in these expressions Jesus is merely asking which is the easier claim to make. But He evidently means more than that and uses the term "to say" with the farther thought of "doing." He then shows that He has the power to forgive sins by at once healing the palsied man.

10. "That ye may know." "Son of Man." This is the title which Christ most frequently applied to Himself, sometimes interchanging it with the "Son of God." This title is never applied to Christ by the writers of the Gospels. Jesus appropriated to Himself the prophecy of Daniel (Matt. 26: 63, 64; Dan. 7:13). It is applied to Christ more than eighty times in the New Testament. "Power on earth." They were thinking of God as being in Heaven, and Jesus calls attention to the fact that there is power on earth now to forgive sins. 11. "Arise." Here is the test. Christ shows His ability to forgive sins by His ability to heal.

12. "He arose." "Before them all." This thing was "not done in a corner." Christ's miracles were performed in the most public manner and were never questioned by those who witnessed them. "Amazed." Luke adds, "They were filled with fear." "Glorified God." They had a high degree of reverence for God and were filled with admiration for His power and goodness. "On this fashion." Christ's works are without precedent. He acts independently and advises with no one. They had seen three marks of His divinity: 1. Forgiving sins. 2. Perceiving thoughts. 3. Healing disease. The works of Christ are astonishing the world to-day. He is the same mighty Saviour, and is still able to forgive.

TO ECONOMIZE IN EGGS.

Eggs at this season are a luxury, and should not be used too recklessly. For settling the coffee egg shells are quite as efficacious as the egg itself. Wash all eggs before breaking, then save the shells to crush and mix into the coffee. Many cooks think they have to use eggs in a rice pudding, but a delicate and palatable pudding may be made without any.

Awake, Awake.

Awake! Awake! the stars are pale; the east is russet gray;
They fade; behold the phantoms fade, that kept the gates of day:
Throw wide the burning valves, and let the golden streets be free;
The morning watch is past—the watch of evening shall not be.

Put off, put off your mail, ye kings, and beat your brands to dust;
A surer grasp your hands must know, your hearts a better trust;
Nay, bend aback the lance's point and break the helmet bar—
A noise is on the morning winds, but not the noise of war!

Among the grassy mountain paths the glittering troops increase;
They come; they come!—how fair their feet—they come that publish peace!
Yea, victors! fair Victors; our enemies and ours;
And all the clouds are clasped in light, and all the earth with flowers.

Ah, still depressed and dim with dew, but yet a little while,
And radiant with the deathless rose the wilderness shall smile.
And every tender living thing shall feed by streams of rest,
Nor lamb shall from the fold be lost, nor pursling from the nest.

For aye, the time of wrath is past, and near the time of rest,
And honor binds the brow of man and faithfulness his breast—
Behold, the time of wrath is past, and righteousness shall be;
And the wolf is dead in Arvedy and the dragon in the sea.

—John Ruskin, written at the age of 17.

About the House.

A tablespoonful of vinegar should be added to the water in which fish is to be boiled. The fish is made firm by this treatment.

In case of sickness where a dull light is required put finely powdered salt on a candle till it reaches the black part of the wick. In this way a mild and steady light may be kept all through the night by a very small piece of candle.

A pinch of baking soda stirred into milk that is to be boiled will keep it from curdling. A bit of it the size of a pea added to tomatoes for tomato cream soup will prevent the milk "breaking" and is a safeguard with all cream soups. Another bit cooked with green vegetables will keep them a fresh color.

Onion juice is in many cases better than chopped onions for seasoning, and may be procured by tearing an onion on a vegetable grater, when the juice will trickle from the edge, or by cutting in half and pressing through a lemon squeezer. The onion juice may also be secured in small bottles at any grocery store.

HIS TIME TO GUFFAW.

"Well, old Si Perkins, the feller who wunst bought a gold brick, has been the laughin' stock of this county fer twenty year, but his turn has come at last."

"How's that?"

"He's about the only man in the township that hain't got a life insurance policy."

Cures Rheumatism and Catarrh—Medicine Sent Free.

These two diseases are the result of an awful poisoned condition of the blood. If you have aching joints and back, shoulder blades, bone pains, crippled hands, legs or feet, swollen muscles, shifting, sharp, biting pains, and that tired, discouraged feeling of rheumatism, or the hawking, spitting, blurred eyesight, deafness, sick stomach, headache, noises in the head, mucous throat discharges, decaying teeth, bad breath, belching gas of catarrh, take Botanic Blood Balm (B. B. B.). It kills the poison in the blood which produces these awful symptoms, giving a pure, healthy blood supply to the joints and mucous membranes, and makes a perfect cure of the worst rheumatism or foulest catarrh. Cures where all else fails. Blood Balm (B. B. B.) is composed of pure Botanic Ingredients, good for weak kidneys. Improves the digestion, cures dyspepsia. A perfect tonic for old folks by giving them new, rich, pure blood. Thoroughly tested for thirty years. Druggists, $1 per large bottle, with complete directions for home cure. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special free medical advice sent in sealed letter.

A good many think that religion is a scheme for getting God to obey them instead of their obeying God.

Taylor's Cherokee Remedy of Sweet Gum and Mullen is Nature's great remedy—Cures Coughs, Colds, Croup and Consumption, and all throat and lung troubles. At druggists, 25c., 50c, and $1.00 per bottle.

Cut resolutions out and live the straight life without them, can't you?

WILD WITH ITCHING HUMOR.

Eruption Broke Out in Spots All Over Body—Cured at Expense of Only $1.25—Thanks Cuticura Remedies.

"The Cuticura Remedies cured me of my skin disease, and I am very thankful to you. My trouble was eruption of the skin, which broke out in spots all over my body, and caused a continual itching, which nearly drove me wild at times. I got medicine of a doctor, but it did not cure me, and when I saw in a paper your ad., I sent to you for the Cuticura book and I studied my case in it. I then went to the drug store and bought one cake of Cuticura Soap, one box of Cuticura Ointment and one vial of Cuticura Pills. From the first application I received relief. I used the first set and two extra cakes of Cuticura Soap, and was completely cured. I had suffered for two years, and I again thank Cuticura for my cure. Claude N. Johnson, Maple Grove Farm, R. F. D. 2, Walnut, Kan., June , 1905."

Conscience will be tender where it is first worn.

Catarrh Cannot Be Cured

With LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials, free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by druggists, price, 75c.
Take Hall's Family Pills for constipation

The supercilious are simply supersilly. So. 8-'06.

STOPS BELCHING.

Cures Bad Breath—Positive and Instant Cure Free—No Drugs—Cures by Absorption.

A sweet breath is priceless.

Mull's Anti-Belch Wafers will cure bad breath and bad taste instantly. Belching and bad taste indicate offensive breath, which is due to stomach trouble.

Mull's Anti-Belch Wafers purify the stomach and stop belching, by absorbing foul gases that arise from undigested food, and by supplying the digestive organs with natural solvents for food.

They relieve sea or car sickness and nausea of any kind.

They quickly cure headache, correct the ill effect of excessive eating or drinking. They will destroy tobacco, whisky or onion breath instantly.

They stop fermentation in the stomach, acute indigestion, cramps, colic, gas in the stomach and intestines, distended abdomen, heartburn, bad complexion, dizzy spells or any other affliction arising from a diseased stomach.

We know Mull's Anti-Belch Wafers will do this, and we want you to know it. This offer may not appear again.

2246 GOOD FOR 25c. 143

Send this coupon with your name and address and your druggist's name and 10c. in stamps or silver, and we will supply you a sample free if you have never used Mull's Anti-Belch Wafers, and will also send you a certificate good for 25c. toward the purchase of more Belch Wafers. You will find them invaluable for stomach trouble; cures by absorption. Address MULL'S GRAPE TONIC CO., 328 3d Ave., Rock Island, Ill.

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All druggists, 50c. per box, or by mail upon receipt of price. Stamps accepted.

Nothing pleased Frederick the Great of Prussia more than the present of a giant or two to add to his regiment of tall men.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. $2 trial bottle and treatise free. Dr. R.H. KLINE, Ltd., 931 Arch St., Phila. Pa.

The Japanese population of Formosa numbers only 50,000.

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Itching, Blind, Bleeding, Protruding Piles. Druggists are authorized to refund money if Paze Ointment fails to cure in 6 to 14 days. 50c.

The Kaiser's automobile is the only one without a number in Prussia.

To Cure a Cold in One Day.

Take Laxative Bromo Quinine Tablets. Druggists refund money if it fails to cure. E. W. Grove's signature on each box. 25c.

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Itch cured in 30 minutes by Woolford's Sanitary Lotion; never fails. Sold by Druggists. Mail orders promptly filled by Dr. Detchon, Crawfordsville, Ind. $1

The Kaiser in his sports employs all the modern improvements.

RAISED FROM A DEATH-BED.

Mr. Pitts, Once Pronounced Incurable, Has Been Well Three Years.

E. E. Pitts, 60 Hathaway St., Skowhegan, Me., says: "Seven years ago my back ached and I was so run down that I was laid up four months. I had night sweats and fainting spells and dropped to 90 pounds. The urine passed every few minutes with intense pain and looked like blood. Dropsy set in and the doctors decided I could not live. My wife got me using Doan's Kidney Pills, and as they helped me I took heart, kept on and was cured so thoroughly that I've been well three years."

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TO CURE THE GRIP IN ONE DAY
ANTI-GRIPINE
HAS NO EQUAL FOR HEADACHE
ANTI-GRIPINE
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GRIP, BAD COLD, HEADACHE AND NEURALGIA.
I won't sell Anti-Gripine to a dealer who won't Guarantee It. Call for your MONEY BACK IF IT DOES'NT CURE.
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and all kinds of garden plants. We now furnish all kinds of cabbage plants grown in the open air and will stand great cold, grown from seeds of the most reliable strains. We use the same plants on our farm and give to our farm Plants carefully counted and properly packed, carriage ready last of June. Lettuce, Onion and Beet plants same price as cabbage. Express rates prepaid, which is nearly half the usual rate to 5 per cent less than seven miles rate. Prices: Mail postpaid 75c per thousand, large out $1.00 to 1.25 per thousand, F. O. B. Meggetts, S. C. Arlington White Spine Cucumber Seed (genuine) ready to R. Meggetts, S. C. The United States Agricultural Department has established an Experimental Station on our farm to test kinds of vegetables, especially cabbages. The results of these experiments we will be glad to give you at any time. Yours respectfully, N. H. BLITCH COMPANY, MEGGETTS, S. C.

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