MEDICAL EXAMINER

Of the United States Treasury Recommends Pe-ru-na.

Another Prominent Physician Uses and Endorses Pe-ru-na.

DR. LLEWELLYN JORDAN, Medical Examiner of the U. S. Treasury Department, graduate of Columbia College, and who served three years at West Point, has the following to say of Peruna:

"Allow me to express my gratitude to you for the benefit derived from your wonderful remedy. One short month has brought forth a vast change and I now consider myself a well man after months of suffering. Fellow sufferers, Peruna will cure you."

A constantly increasing number of physicians prescribe Peruna in their practice. It has proven its merits so thoroughly that even the doctors have overcome their prejudice against so-called patent medicines and recommend it to their patients.

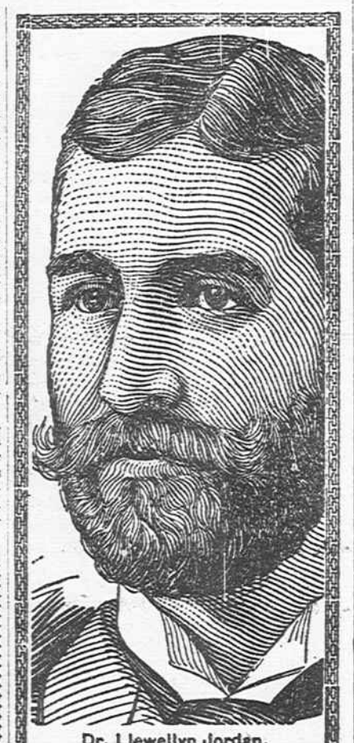
Peruna occupies a unique position in medical science. It is the only internal systemic catarrh remedy known to the medical profession to-day. Catarrh, as every one will admit, is the cause of one-half the diseases which afflict mankind. Catarrh and catarrhal diseases afflict one-half of the people of the United States.

Robert R. Roberts, M. D., Washington, D. C., writes:

"Through my own experience as well as that of many of my friends and acquaintances who have been cured or relieved of catarrh by the use of Hartman's Peruna, I can confidently recommend it to those suffering from such disorders, and have no hesitation in prescribing it to my patients."—Robert R. Roberts.

Catarrh is a systemic disease curable only by systemic treatment. A remedy that cures catarrh must aim directly at the depressed nerve centres. This is what Peruna does.

Peruna immediately invigorates the nerve-centres which gives vitality to the mucous membranes. Then catarrh disappears. Then catarrh is permanently cured.



Dr. Llewellyn Jordan, Medical Examiner United States Treasury.

If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case, and he will be pleased to give you his valuable advice gratis.

Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, Ohio.

ALWAYS CALL FOR A CIGAR BY ITS NAME

"CREMO"

MEANS MORE THAN ANY OTHER NAME

BROWN BANDS GOOD FOR PRESENTS

"Largest Seller in the World."

Dog Cemetery a Failure.

All Souls' day in Paris revealed the fact that the dog cemetery, established here four years ago, has proved a dismal failure. Only a few wreaths and several bunches of chrysanthemums ornamented the tombs on the solemn day, and the few visitors to the cemetery seemed afraid of being seen paying their respects to the graves of their deceased pets.

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.

As early as 1875 the first commercial institute was established in Tokio, Japan.

A Guaranteed Cure For Piles.

Itching, Blind, Bleeding or Protruding Piles. Druggists will refund money if Pazo Ointment fails to cure in 6 to 14 days. 50c.

Under a new rule women inspectors visit the public schools of London.

Mrs. Winslow's Soothing Syrup for children teething, soften the gums, reduces inflammation, allays pain, cures wind colic, 25c. a bottle

Paying visits by airship is the latest fashionable novelty in Paris.

Piso's Cure is the best medicine we ever used for all affections of throat and lungs.—WM. O. ENDSLEY, Vanburen, Ind., Feb. 10, 1900.

The latest fad in London is to hold paper chases in motor cars.

To Cure a Cold in One Day

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

A small, fat sheep will always bring a better price than a large, poor one.

Itch cured in 30 minutes by Woolford's Sanitary Lotion. Never fails. Sold by all druggists, $1. Mail orders promptly filled by Dr. E. Detchon, Crawfordsville, Ind.

Dry...ss is one of the requirements in the production of the finest wool.

A species of sheep common in Syria is so encumbered by the weight of its tail that the shepherds fix a piece of thin board to the under part, where it is not covered with thick wool, to prevent it from being torn by the bushes, etc. Some have small wheels affixed to facilitate the dragging of these boards after them. The tail of a common sheep of this sort usually weighs fifteen pounds or upward, while that of a large species after being well fattened will weigh fifty pounds.

A dude preacher generally produces dead sermons. So. 2.

ALL DONE OUT.

veteran Joshua Heller, of 706 South Walnut street, Urbana, Ill., says: "In the fall of 1899 after taking Doan's Kidney Pills I told the readers of this paper that they had relieved me of kidney trouble, disposed of a lame back with pain across my loins and beneath the shoulder blades. During the interval which has elapsed I have had occasion to resort to Doan's Kidney Pills when I noticed warnings of an attack. On each and every occasion the results obtained were just as satisfactory as when the pills were first brought to my notice. I just as emphatically endorse the preparation to-day as I did over two years ago."

Foster-Milburn Co., Buffalo, N. Y., proprietors. For sale by all druggists, price 50 cents per box.

Hoodoo Window in the Post Office.

Dozens of times in hs long term of office Postmaster Van Cott was asked to change the number of the principal delivery window in the money order department to some other number than "13." No money is ever paid in at that window, but orders for hundreds of dollars, which are cashed at the next window, have passed through it every business day for a great many years.

"Surely you don't believe in that thirteen foolishness?" was the Postmaster's joking reply, whenever he was spoken to about it, and the hoodoo number remained. Not long ago a man asked of the clerk behind the window:

"Do you find that 13 a hoodoo?"

The clerk looked up quickly. "I shouldn't like to say whether I do or not," he said. "A good many persons have asked me that question."

"Well," said the questioner, "perhaps the influence will get around to the old man some day, and then he'll think it is."—New York Press.

Statistics of Billiards.

Taxation enables many curious tables of statistics to be compiled. It would probably puzzle the best of English statisticians to guess even approximately at the number of billiard tables in use in England. There is no such difficulty in France, where the billiard table is a taxed luxury and its relative frequency in communes of all grades of population and wealth is made the subject of calculations as elaborate as they are ingenious. In all France there are 89,676 billiard tables, divided among 18,601 communes, and realizing more than £40,000 in taxes.—London Tit-Bits.

A LOVELY COMPLEXION

New York Lady Proves That Every Woman May Have It by Using Cuticura Soap.

Mrs. R. Reichenberg, wife of the well-known jeweller of 146 Fulton St., New York, says: "I had a friend who was justly proud of her complexion. When asked what gave her such a brilliant and lovely complexion, she replied, 'A healthy woman can be sure of a fine skin if she will do as I do, use plenty of Cuticura Soap and water.' She insisted that I follow her example, which I did with speedy conviction. I find that Cuticura Soap keeps the skin soft, white, and clear, and prevents redness and roughness."

Irrigation in Dakota.

A proposition is now on foot to irrigate certain parts of North Dakota and eastern Montana whereby the government is to put in irrigation canals and the settlers are to pay $25 an acre for the service, payable in ten annual installments of $2.50 each.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY make oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886. A. W. GLEASON, Notary Public. (SEAL.)

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.

Sold by all Druggists, 75c.

Take Hall's Family Pills for constipation.

The Real Egotist.

"Father," said the small boy, "what is an egotist?"

"An egotist, my son, is a man who has the impudence to think he knows more than you do, instead of giving you credit for knowing more than he does."—Washington Star.

Reserved for Humans.

Cannibalism appears to be unknown among the lower animals in a state of nature. In India some instances of snakes devouring one another have been collected, but it has been pointed out that in every case cited the snakes were of different species. This, it is declared, is no more an act of cannibalism than the devouring of a field mouse by a rat. Unquestionable cannibalism was noted some years ago in a London menagerie, when a python ate another of its own kind, but this was under the unnatural conditions imposed by life in captivity.

A SERMON FOR SUNDAY

A STRONG DISCOURSE BY THE REV. DR. LYMAN ABBOTT.

Subject: The Ever Present God—The Goal Toward Which the Transition of Theology Should Lead Us—Inward Aspirations and Longings the Voice of God

BROOKLYN, N. Y.—The Rev. Dr. Lyman Abbott occupied the pulpit in the Church of the Pilgrims Sunday morning in the absence of the pastor, the Rev. Dr. H. P. Dewey. Dr. Lyman Abbott's subject was, "The Ever Present God," and he took for his text, Romans, x:6-7-8: "But the righteousness which is of faith speaketh on this wise: say not in thy heart who shall ascend into heaven (that is, to bring Christ down from above) or, who shall descend into the deep? (that is, to bring up Christ again from the dead), but what saith it? The word is nigh thee, it is in thy mouth and in thy heart: that is, the word of faith which we preach." He said:

The "word" in the New Testament means, God speaking. A friend sits by your side in absent-minded meditation, and his speech reveals the soul of man. So the word of God reveals the unknown God to us. We have not to go to the depths to find the manifestation of God is all about us and within us. We are all familiar with the statement that we are passing through a transition in theology. If it were only a transition in theology it would not disturb us much. We could leave the theologians to study the theology of the future for themselves. But it is also a transition in religious experience. I am sure that the older members of this congregation can trace in their lives, more or less, a change, not simply in their intellectual opinions of religion, but in their really vital religious experience. We used to think, in our boyhood, of God as King sitting on the Great White Throne, with the angels gathered about Him and singing to Him. He was far away. We sent our prayers up to Him by a kind of spiritual wireless telegraphy, asking for things, and sometimes He would give us those things and sometimes He would not. But this was our experience of prayer, and that was our notion of the answer to prayer: and this faraway God, sitting on the Great White Throne, had revealed Himself to men through the Bible and through the Christ. It was a great historic revelation, and we went back, more or less conscious of that revelation of the faraway God in the faraway historic time, and we went to that Bible to find out what it told us respecting God's law, of what was required of us, and the things with respect to God's grace, what He would do for us, and with many of us that experience has not changed. The picture of the great King has grown dim and indistinct, or disappeared altogether, and remains, if it remains at all, as a recognized picture and not a reality. And that Christ, who seems to us a mediator between God and man, a revelation of the faraway God, has also grown faraway. That is, we have come to recognize that He is a great historic figure, and we are, more or less, perplexed as to what His revelation is of the faraway God, and what His relation to us is, and our prayers have changed and our conception of the Bible has changed, and we can no longer take a text out of the Bible and rest upon it as a final and absolute authority. If we try, perhaps some succeed and some fall.

What I do want this morning is to point out, not what has taken place, but to indicate the goal toward which this transition should lead us; what is the Promised Land toward which we should look; what is the religious experience we may hope for in the future to take the place of this religious experience of the past, that has grown dim and indistinct and which is only half believed. In the first place, I am sure that, while we have been undergoing this change, forces without the church have been bringing to us a larger, if a vaguer, conception of God. God does not work only through the church; He does not speak only through the preacher. Religion is not a spiritual conduit through which the water of life is brought down to man. The grace of God does not come in particular channels of grace alone. The Bible says it falls like a gentle rain. It is universal, and we may look outside the church and among the forces that we have considered forces for skepticism, for the forces which are giving us a more indefinite idea of religion and, I think, a nearer view of God. I am not going to try to state the reason, I am only stating the fact. Herbert Spencer has summed up in a single sentence what he thinks is the result of scientific investigation and experience. "Amid all the mysteries by which we are surrounded nothing is more certain than that we are ever in the presence of Eternal Energy, from which all these things proceed." What science has taught is this: You are not to go back to creative days to find God, though in some period God launched the world and put His children here and intervening now and then in special necessity; you are not to think of God that way; you are to think of God as the eternal energy here. Yes, as ever in the presence of the eternal energy—always creating, always controlling—in the growth of every flower and in the perfume, in the flight of every bird.

Science says that God is not remote. He is here, and you can go out into the Prospect Park this afternoon and find Him in the brown trees, beneath the ground, and in the hidden life that next spring is to burst forth; for God is life, and there is no explanation for any of the phenomena of life except in the indwelling of the Eternal. If we turn from science to literature we find a much closer and more sacred and truer and diviner interpretation of the change that is coming over the thoughts of men. The poets are all prophets. They tell us beforehand what is the fate that by and by we shall come to. Let me read one such interpretation. It is from Tennyson:

"The sun, the moon, the stars, the sea, the hills and the flowers, are not these, O, soul, the vision of Him who reigns?

"Dark is the world to thee: thyself art the reason why. For is He not all but that which has power to feel, I am I?

"Glory about thee, within thee, and thou fulfillest thy doom.

"Making Him broken gleams, and a stifled splendor and gloom.

"Speak to Him, thou, for He hears, and spirit with spirit can meet. Closer is He than breathing, and nearer than hands and feet."

The universal presence, universal communion, in the hearts of men, as it was in the heart of Moses; in the hearts of wearied souls, as in the heart of David when he wrote the Twenty-third Psalm; in the hearts of disconsolate souls, as in the heart of Isaiah; in the hearts of men now, as in the hearts of men then—a living presence. We are not to ascend into the heavens to bring Him down from a great white throne, but to look within. In thine heart thou shalt find Him. "This is the gospel of faith," says St. Paul, "that we preach unto you."

And so with prayer. It comes in our experience—just this: Spirit with spirit meeting, spirit with spirit talking. Not the going after something, though it may be that, but the receiving something, preeminent communion, fellowship, companionship. It is this conception, into which some of us have come unwillingly; into which some of us have drifted, we do not know how; into which some have grown gradually and some with a wrench from which we have not recovered—this conception of the universal presence which might perhaps have the effect of a denial of the personality of God were it not for the message of Christianity, and that message we undertake to couch in accurate theological phraseology. Because we do need a personification of the Eternal, because we must have some image that we can see, some conception that we can grasp, some humanized thought, that we make Him of stone, we make Him up in our imagination. And after all, whether that image hangs on the wall, or is pictured in stone, or is simply engraved on our brain, it is still an idol, a something that stands for reality. God says, "I am too great, too infinite, eternal for you to define or grasp. The agnostic is right in saying, 'You do not know Him;' but in order that you may know Him I will come and dwell among men and fill one human life full of Myself, and through that life you shall interpret Me. You may thus obtain your desire for one you can take by the hand, into whose eyes you can look and whom you can comprehend."

We are to see not only what God has done in the past, but what He is always doing. Always God was in His work and He always is in it, forgiving, pitying, helping, feeding, comforting, strengthening. We do not know it, but He is always here, in the hearts and lives of men, doing what He did in the past, still saying to Nicodemus, "You need to be born again;" to the Pharisee, "Woe unto you that devour widows' houses;" to the weeping sisters, "Thy brother is not dead. There is no dying;" to the penitent sinner, crushed by the memory of a wasted life, "Go in peace, thy sins are forgiven thee." The life of Christ did not stop at the cross. I will not say that we look at the cross too much, but I will say that we have looked at the resurrection too little. Christ's is a continuous life. That is what He means when He says, "I am with you always." We must realize that He is here and now in the lives of men. My conception of the Bible has undergone a great change and I cannot any longer go to a text and say, "That settles it." Shall I then shut the Bible up and say it is but a record of past life? No, it is the revelation of the eternal life, the interpretation of God in human experience, not only in the devout but also in the undevout; not only in the believing, but in the skeptical. The Bible seems to me like a great orchestra of 100 men all playing to express the musical life that is in the conductor. It is God speaking through the experiences of men. I believe that God is carrying us through a transition time (all times are transition times), and taking away the idols upon which we rested, and which we have counted sacred, in order that He may carry us back to Himself; and that, if we take the experience of the past twenty centuries and understand the message it sends, its literature, history and religious life aright, we shall find it all explains these words of St. Paul: we are not to ascend into heaven to bring God out of the past, nor look to the future, but we are to look about us and understand that He is still directing the destiny of nations and ourselves. We are to look within us and know that the aspirations, the desires, the dissatisfaction in ourselves, the longing for something higher and better—these are the voices of God. He was always and always will be in His world; and through the church and the Bible and by the revelation of Himself in the Christ. God manifest in the flesh. He is bringing us, not to the church, not to the Bible, not to the mediator, but to Himself. He ever lives. He ever indwells "closer than breathing, nearer than hands or feet."

Perfect and Not Perfect.

A little calm reflection and careful study of the Bible would relieve many persons of needless perplexity in regard to the use of the term perfection as applied to the Christian.

Every true Christian is perfect in the sense of being a real Christian, and of having all those things which are essential to constitute him a Christian. If any part is lacking he is not a whole—a perfect—Christian. What these parts are which are necessary to constitute one a perfect Christian it is not now my purpose to consider. It is to the necessity of all parts being present in order to the being of the real Christian that I call your attention. Take a young horse for an illustration. If there is a foot missing, an eye injured or any other part damaged or lacking, we cannot say it is a perfect horse. But if all the necessary parts are there, although the animal may be young and untrained, we say it is perfect. But there is a perfection it has not reached. It is to grow, to learn, to develop and so go on unto perfection. It may live to reach a point beyond which it cannot grow or develop. It has reached its perfection. It was a perfect horse when it was young and small. It is a perfect horse, now it has reached its maturity or perfection.

The case is somewhat similar with the Christian. When the sinner believed with his heart and received the Holy Ghost he became a Christian. He had all the parts necessary and in this sense was complete or perfect. But he is young, weak, immature and needs to go on unto perfection. This perfection is before him in the person of the man Christ Jesus, and he at once commences to seek to be like Christ. All his life long he may be developing and going on unto this perfection. Indeed, no one will reach a time or a place where he can say "I am so much like the Lord Jesus that there is no further room for me to advance. I have reached perfection."

In order to see this matter more plainly it is necessary to remember I am not referring to the holiness of the Christian. Whether he has just begun to be a Christian, or has been serving the Lord faithfully for many years and has made much progress toward perfection, the true Christian is "cleansed from all sin," and having the Spirit of Christ, is holy in his character as God is holy. Holiness—real personal holiness is an essential attribute of the Christian.

Growing out of the above is also another fact which must be borne in mind, and that is, the true Christian is ready to die at any time, and is just as much entitled to a home among the redeemed in heaven if he die when just converted as when he may become very advanced. His title and fitness rest in the fact of his relation to the atonement. "He that believeth hath life."

Re-read these plain words, kind reader, and see if they are not clear and true. May the Lord make them a blessing to you!—A. T. Scott.

Withholding Judgment.

Why should we be harder on our friends than the law is on a suspected prisoner? Are not most of us quick to count a friend guilty until he is proved innocent? It matters not that our lifetime knowledge has proved one's dependableness, and love, and good judgment; if something happens that we do not entirely understand, our silent or outspoken condemnation is likely to be instant, instead of withholding judgment until all the evidence is in. It is humiliating, a few hours or a few days later, to learn that, after all, the friend was innocent of the seeming carelessness, or unkindness, or wrong; but this does not prevent the same quick condemnation the next time. He is a rare soul who keeps his poise of trust and love when he cannot understand. But it is fairer, and it makes life sweeter, to do so. — Sunday-School Times.

The Work That Endures.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust, but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowman, we engrave on those tablets something that will brighten all eternity.—Daniel Webster.

Your Responsibility.

God holds you responsible for your nature plus your nurture, for yourself plus your possibilities.—M. D. Babcock.

Ancient Sanctuary Chair.

The sanctuary chair at Hexham, Eng., is best known as the Frid or Freid stool, and has been at Hexham since St. Wilfrid built the abbey, about 680 A. D.

It was the center of the sanctuary, which extended a mile in every direction from it. Crosses marked the mile north, south, east and west. The base of one of these is still standing.

Any one fleeing from the avenger of blood and getting inside these crosses was protected, and any person seizing him, a penalty was incurred of $80. This penalty increased to $160 inside the town, a larger sum inside abbey lands, still more in the abbey itself; but for any one seizing a refugee in the Frid stool by the altar, there was no sum large enough to procure remission. An old writer says: "He shall be boteless, incapable of pardon."—Country Life.

The Luton (England) Chamber of Commerce has decided to offer prizes to scholars in the elementary schools for competitive designs in hat trimmings.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JANUARY 15.

Subject: Jesus Wins His First Disciples, John i., 35-51—Golden Text, John i., 49—Memory Verses, 40, 41—Commentary on the Day's Lesson.

I. John directs two disciples to Jesus (vs. 35-39). 35. "The next day." There were three days of testimony of John to Jesus: 1. To the deputation from the Sanhedrin (vs. 19-28). 2. Publicly, to the people (vs. 29-34). 3. Privately, to two disciples (vs. 35-37). "John stood." "Was standing." R. V. "Two of His disciples." Andrew (v. 40) and John, the author of this book, who modestly avoids using his own name.

36. "And looking." John fixed his eyes upon Him, singling Him out and regarding Him with special attention. "Behold the Lamb of God." (The R. V. puts a comma after behold; an interjection, not a verb). All the lambs hitherto offered had been furnished by men; this one was provided by God, as the only sufficient sacrifice for the sin of the world. His words would be to them equivalent to a command to follow him. How faithful John was in his office as forerunner! He did not think of his own honor or popularity, but, conscious that he must decrease, he is anxious to have his followers become true disciples of Christ.

37. "They followed Jesus." They understood John's meaning and immediately did as they were directed. It would be well if all would immediately follow Christ. We should follow Him as our Redeemer, Pattern, Guide and Shepherd. They may not have intended to leave John's leadership permanently. 38. "Jesus turned." He was ready to give them a hearty welcome. "What seek ye?" What is your desire or request? Jesus knew they were seeking Him, for He knows all hearts, but He desired some expression from them. "Rabbi." A Jewish title of honor for men of learning, meaning "teacher, "master." Thus they at once recognized His superiority and their ignorance. "Where dwellest Thou?" "Where art Thou staying?" He had no permanent place of abode in this locality.

39. "Come and see." A kind invitation to them to go with Him to His place of abode. "The tenth hour." St. John was so impressed with the first interview with Jesus that he remembered the hour.

II. Several other disciples called (vs. 40-46).

40. "One—was Andrew." A name of Greek origin signifying "man." He belonged to Bethsaida (v. 44), and was a disciple of John the Baptist. He resided afterward at Capernaum (Mark 1:29). The other was John, the writer of this account. "Peter's brother." And the elder of the two. The bestowment of this designation on Andrew shows that this gospel was written when Peter's name was widely recognized. 41. "He findeth first" (R. V.) It is supposed that at the same time Andrew went to find his brother Simon, John also went and found his brother James and brought him to Christ but Andrew found his brother first. This was a true missionary spirit. God's salvation is so good that those who experience His love are always anxious to bring others into the same holy relation. "Found the Messias." He speaks exultingly. Aroused by John's faithful testimony concerning the coming Messiah they were ready to receive Him when they saw a few true marks of His Messiahship. "Being interpreted." Messias is the Hebrew word and Christ is its Greek interpretation.

42. "Brought him." Andrew thrice brings others to Jesus: 1. Simon. 2. The lad with the loaves (chap. 6:8, 9). 3. Certain Greeks (John 12:20-22). In these three incidents John gives the key to his character. "Beheld him." Jesus at once knew Simon better than Simon knew himself. "Cephas—stone." Petros, or Peter, has the same meaning in Greek that Cephas has in Syriac. The name was given him to describe his character, which was "stiff, hardy and resolute." The new name, referring to character, is a promise that fitfulness shall be changed to steadfastness. 43. "The day following." This, according to Farrar, was the fourth day after His return from the wilderness. Jesus started on His return to Galilee, and "on the journey fell in with another young fisherman, Philip of Bethsaida." "Follow Me." This command, issued only by our Lord Himself, was addressed to but one outside the circle of the apostles, the rich young man whom Jesus loved (Mark 10:21).

44. "Bethsaida." "The house of nets," so called because inhabited by fishermen. There were two places by this name. 45. "Nathanael." Elsewhere called Bartholomew. He lived at Cana in Galilee, where our Lord performed His first miracle. "Of whom Moses—and the prophets did write." See Gen. 3:15; 22:18; Deut. 18:18; Isa. 4:2; 7:14; Jer. 23:5; Ezek. 34:23; Dan. 9:24; Micah 5:2; Zech. 6:12; Mal. 3:1. 46. "Good—out of Nazareth." The question sprang from mere dread of mistake in a matter so vital. He knew that Bethlehem (Micah 5:2) and not Nazareth was to be the birthplace of the Messiah. It has usually been considered that His answer was proverbial, but it may merely have implied, "Nazareth, that obscure and ill-reputed town in its little, untrodden valley—can anything good come from thence?" Nathanael's objections arose from ignorance. "Come and see." The same reply given by Jesus (v. 39). Philip could not solve the difficulty, but he could show Nathanael how to get rid of it.

III. Christ's interview with Nathanael (vs. 47-51). 47. "No guile." The expression implies a true heart, a really converted man, a genuine son of Abraham by faith, as well as a son according to the flesh. 48. "Under the fig tree." The Jewish writers often speak of the shade of the fig tree as the place of meditation and prayer. Probably it was in some such spot, secluded from the human eye of Jesus, that Nathanael won his title of Israelite, by prevailing prayer with God.

49. "Thou art," etc. These words are the outburst of a heart convinced at once that Jesus was the Messiah. We can hardly suppose that Nathanael clearly understood the nature of Christ's kingdom at this time, but that he saw that Jesus was the Christ we cannot doubt. 50. "Greater things." Thou shalt see far greater proofs of My divinity and Messiahship. 51. "Verily, verily." The double "verily," used twenty-five times in this gospel and nowhere else, introduces truths of great importance. "Heaven open," etc. The ladder which Jacob saw (Gen. 28:12) was a symbol of the intercourse which would be opened between heaven and earth in the new dispensation. Prayers and holy intercession should ascend; blessings and holy communions, revelations, miracles, powers and gifts of the Holy Ghost should descend; blessings of which angels are but the messengers and symbols. "Son of Man." This expression is used about eighty times in the four gospels by Christ of Himself as the Messiah.

FRESH VEGETABLE SALAD.

Boil two-pound can tomatoes, six sprigs of parsley, one slice of onion, six pepper-corns eight cloves, blade of mace, for twenty minutes; strain and add, while hot, one tablespoonful of vinegar, one teaspoonful of celery salt, one tablespoonful of gelatine; stir until gelatine is dissolved; set in a pan of ice water and stir slowly until it begins to thicken, then add one grated cucumber, three large boiled artichokes, cut into small cubes, turn into a border mould, set on ice to chill and become firm. When serving, unmould; arrange sliced tomatoes on outside and four tablespoonfuls mayonnaise, mixed with six tablespoonsfuls of whipped cream in center.

Bolivia and Chile have signed a treaty of peace and amity, but it is presumed that nothing in this convention shall be construed to interfere with the inherent right of revolution held by every over-patriotic South American, avers the Indianapolis News.

Mrs. Fairbanks tells how neglect of warning symptoms will soon prostrate a woman. She thinks woman's safeguard is **Lydia E. Pinkham's Vegetable Compound.**

"DEAR MRS. PINKHAM:—Ignorance and neglect are the cause of untold female suffering, not only with the laws of health but with the chance of a cure. I did not heed the warnings of headaches, organic pains, and general weariness, until I was well nigh prostrated. I knew I had to do something. Happily I did the right thing. I took **Lydia E. Pinkham's Vegetable Compound** faithfully, according to directions, and was rewarded in a few weeks to find that my aches and pains disappeared, and I again felt the glow of health through my body. Since I have been well I have been more careful, I have also advised a number of my sick friends to take **Lydia E. Pinkham's Vegetable Compound,** and they have never had reason to be sorry. Yours very truly, MRS. MAY FAIRBANKS, 216 South 7th St., Minneapolis, Minn." (Mrs. Fairbanks is one of the most successful and highest salaried travelling saleswomen in the West.)

When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhœa, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, bloating (or flatulence), general debility, indigestion, and nervous prostration, or are beset with such symptoms as dizziness, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues, and hopelessness, they should remember there is one tried and true remedy. Lydia E. Pinkham's Vegetable Compound at once removes such troubles. Refuse to buy any other medicine, for you need the best.

"DEAR MRS. PINKHAM:—For over two years I suffered more than tongue can express with kidney and bladder trouble. My physician pronounced my trouble catarrh of the bladder, caused by displacement of the womb. I had a frequent desire to urinate, and it was very painful, and lumps of blood would pass with the urine. Also had backache very often.

"After writing to you, and receiving your reply to my letter, I followed your advice, and feel that you and **Lydia E. Pinkham's Vegetable Compound** have cured me. The medicine drew my womb into its proper place, and then I was well. I never feel any pain now, and can do my housework with ease."—MRS. ALICE LAMON, Kincaid, Miss.

No other medicine for female ills in the world has received such widespread and unqualified endorsement.

Mrs. Pinkham invites all sick women to write her for advice. She has guided thousands to health. Address, Lynn, Mass.

$5000 FORFEIT if we cannot forthwith produce the original letters and signatures of above testimonials, which will prove their absolute genuineness. Lydia E. Pinkham Medicine Co., Lynn, Mass.

CAUGHT BY THE TIDE.

Thief Had to Give Himself Up or Be Drowned.

"Honest John" Corbett, the veteran city jailer, has probably arrested as many criminals in his time and engaged in as many desperate fights as any man in the police department. Last night while seated in the police station he told of one of the first burglars he ever arrested in Seattle.

"In those days," said Corbett, "we didn't have any uniforms, or anything like that. I was walking a beat away down where the Grant street bridge is now. I saw a burglar, as I believed, with a bundle under his arms. I took after him, and he ran.

"The tide flats were just as muddy then as they are now, and that thief ran out into the mud. The tide was clear out. I didn't want to get all over mud, so I shot a few times at the burglar. I shot away all the shells I had and missed every time. I quit then. I waited there on the beach, keeping even with the burglar when he moved, until the incoming tide drove him in and I got him. It was either jail or drowning, and that fellow went to jail.—Seattle Post-Intelligencer.

TAYLOR'S CHEROKEE REMEDY OF **Sweet Gum and Mullen** Is Nature's great remedy for Cough, Cold, Croup, Consumption, and in all throat troubles. At druggist, 25c., 50c. and $1.00 per bottle.

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RIPANS TABULES are the best dyspepsia medicine ever made. A hundred millions of them have been sold in a single year. Constipation, heartburn, sick headache, dizziness, bad breath, sore throat and every illness arising from a disordered stomach are relieved or cured by Ripans Tabules. One will generally give relief within twenty minutes. The five-cent package is enough for an ordinary occasion. All druggists sell them.

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"I used Cascarets and feel like a new man. I have been a sufferer from dyspepsia and sour stomach for the last two years. I have been taking medicine and other drugs, but could find no relief only for a short time. I will recommend Cascarets to my friends as the only thing for indigestion and sour stomach and to keep the bowels in good condition. They are very nice to eat."
Harry Stuckley, Mauch Chunk, Pa.

Best for The Bowels **Cascarets** CANDY CATHARTIC THEY WORK WHILE YOU SLEEP

Pleasant, Palatable, Potent, Taste Good, Do Good, Never Sicken, Weaken or Gripe, 10c, 25c, 50c. Never sold in bulk. The genuine tablet stamped CCC. Guaranteed to cure or your money back.
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