

DOES ALL OF HER OWN WORK

And is Glad to Do So, as She Was Denied this Privilege For Two Years.

Richmond, Ky.—Mrs. N. V. Willis, of this place, says: "I suffered for over three years with womanly trouble, and tried many different treatments, but none of them seemed to do me any good. I had almost given up to die, when a friend of mine begged me to try Cardui, the woman's tonic. I got a bottle, and began to feel a great deal better after the first few doses. I then got four bottles, and after taking these I was cured."

I don't know what a female pain is now, do all of my work, eat anything I want, and feel like a 16 year old girl. I never expect to be without Cardui in my house as long as I live, as I firmly believe it saved my life, and I will praise it to all of my suffering lady friends."

Cardui is a purely vegetable remedy, containing no harmful mineral products. Its ingredients act in a helping, building way, on the womanly constitution. It has been relieving womanly troubles for over half a century, during which time it has proven of more than ordinary value as a tonic for weak women.

You can rely on Cardui. It will do for you what it has done for thousands of others. Begin taking it today.

N. B.—Write to Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request. Adv.

Just So. "How about you and that telephone girl?" "She has sent me back my solitaire." "Ring off, eh?"

HOW TO CURE ECZEMA, ITCH AND ALL SKIN DISEASES

Don't suffer any longer with eczema or any other skin trouble. Just apply Hancock's Sulphur Compound to the parts affected and it will stop the itching at once and cure the trouble permanently. Many sufferers from skin troubles have written us that the Sulphur Compound cured them after everything else failed. Mrs. Evelyn Garst, of Salem, Va., writes: "Three years ago I had a rough place on my cheek. It would burn and itch. I was fearful it might be of cancerous nature. I used different preparations, but nothing helped it. One bottle of Hancock's Sulphur Compound cured me completely." To beautify the complexion, remove blackheads and pimples use Hancock's Sulphur Ointment. For sale by all dealers.—Adv.

Nothing Doing. "So you demanded an apology. Well, and what happened?" "The supply wasn't equal to the demand."

Worth Knowing. The weight of the Greenland or right whale is 100 tons, or 220,000 pounds, equal to that of 88 elephants or 440 bears. The whalebone in such a whale may be taken at 3,360 pounds, and the oil at from 140 to 170 barrels. The remains of the fossil whale which have been found on the coast of Ystad, in the Baltic, and even far inland in Wangpanse, Westergothland, betoken a whale which, although not more than 50 or 60 feet in length, must at least have had a body 27 times larger and heavier than that of the common or right whale.

Buckle. Henry Thomas Buckle, author of the "History of Civilization in England," was born at Lee, England, in 1821, and died at Damascus, Syria, in 1862, having just passed his fortieth year. Buckle was one of the sincerest lovers of truth that the world has ever known, and it may be said, with perfect accuracy that he died for truth, having literally worn himself out searching for the ways and means of advancing its spread among men. No keener brain or purer soul than Buckle's was ever clothed in human form.

CLEVER WIFE Knew How to Keep Peace in Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

There is nothing surprising about it, however, because the harmful alkaloid—caffeine—in coffee is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined."

"The doctor said he could find no organic trouble but said my heart was irritable from something I had been accustomed to, and asked me to try and remember what disagreed with me."

"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since."

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions."

"He drank the Postum and did not know the difference, and is still using it to his lasting benefit. He tells his wife that the 'coffee' is better than it used to be, so she smiles with him and keeps peace in the family by serving Postum instead of coffee."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms: Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum. —sold by Grocers.

INCIDENTS IN THE LIFE OF CHRIST



Twelve-year Old Jesus on Way to Jerusalem

One day an angel came to Mary and said: "Fear not, Mary, for thou hast found favor with God. Behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. He shall reign over the house of Jacob forever." Mary and Joseph went away into a city of Judea, into the city called Bethlehem, because they belonged to the house of David. When the child was born there were many shepherds watching their flocks. When they heard of Christ's nativity many were afraid, and the angel said unto them: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord!"



David. He shall reign over the house of Jacob forever." Mary and Joseph went away into a city of Judea, into the city called Bethlehem, because they belonged to the house of David. When the child was born there were many shepherds watching their flocks. When they heard of Christ's nativity many were afraid, and the angel said unto them: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord!"



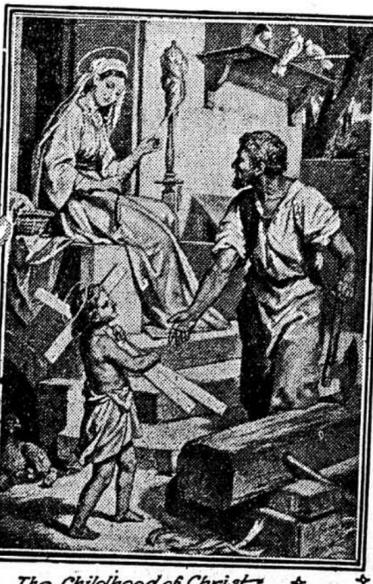
The Flight into Egypt



"He is Risen"

his public ministry. One day Jesus was walking by the sea and he saw two men—Simon, called Peter, and Andrew, his brother, casting a net in the sea. And he said unto them: "Follow me and I will make you fishers of men." They straightway left their nets and followed him. He walked on farther, when he came upon James, the son of Zebedee, and John, his brother, who were also in the ship mending their nets. He straightway called them and they left their father in the ship and followed him. Nathaniel was more doubtful about Christ's spiritual power until one day Jesus saith unto him: "Verily, verily I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." And Christ went from place to place until he had found his 12 apostles. He was unwilling to rest. He began to give food to the hungry, sight to the blind, health to the sick and comfort to aching hearts. Among the most illustrious of his miracles was when he constrained his disciples to go on board the boat and row across the lake to Capernaum. Then he sent away the great crowd of people who were still eager that he should be their king. When they were all gone and he was left alone he went up into the mountain to pray. While he was praying in the night a great storm came up on the lake. When the storm was at its height Jesus went to his disciples walking on the water as though the sea were dry land. Then the men in the boat saw a strange figure coming near them and Jesus called out to them: "Be of good cheer; it is I; be not afraid." After Jesus had performed many miracles the people asked him to do these things to satisfy their curiosity. When he refused them they became angry and left him. Finally, Jesus turned to his 12 apostles and asked: "Will ye also go away and leave me?" But Simon Peter answered him: "Lord, to whom shall we go? For thou only hast the words of everlasting life." One day, on entering the temple, he saw that the merchants and brokers were making everything subservient to their avarice. His anger rose at his seeing these unholy doings in the temple. He did not hesitate as to what should be done. He threatened the traders with a scourge of small cords, drove them out and said to them: "Take these things hence; make not my Father's house an house of merchandise." After he left Jerusalem he went directly to Aenon, near Salem, which was the field of John the Baptist's labors. Here he spent most of his time from the Passover to the late harvest. He wished to instruct his disciples more thoroughly in his teaching.

He did not go back to Jerusalem until the feast



The Childhood of Christ



The Flight into Egypt

of the Passover. It was then he healed a man who had been lame for 38 years. It was then that he told them that the bread which he was about to give them was to be the self-sacrifice of the bodily life for the salvation of mankind. Soon after Jesus left Bethabara with his disciples and came to Bethany. There he found a man named Lazarus that had been dead for four days. Martha and Mary could not be comforted concerning the death of their brother. Jesus, weeping, said: "Take ye away the stone," and cried in a loud voice, "Lazarus, come forth," and he that was dead came forth.

Then he went to the Mount of Olives, where his disciples followed him. When he came down he rode into Jerusalem, followed by a crowd of many men, women and children bearing palms. As he rode into the city all the throng was curious and asked, "Who is this?" And the multitude answered: "This is Jesus, the prophet of Nazareth." He then went to the temple time and again teaching many things and performing miracles.

It was at this time that Jesus and his disciples partook of the last supper. While they were eating he took the bread and blessed it. Then he broke it and passed it to each one of his disciples. At the same time he said: "This is my body which is broken for you; this do in remembrance of me." Afterwards he took the cup of wine and passed it to each of his disciples with the words: "This cup is the new testament in my blood, which is shed for you."

When the feast was going on he washed the feet of all his disciples. This means that all who follow him should serve each other. While he was talking he grew sad and said: "Verily, verily I say to you that one of you that is eating with me shall betray me and give me up to those that will kill me." Then Jesus dipped a piece of bread and gave it to Judas, saying: "Do quickly what you are going to do." After he had waited a few minutes he added: "Before morning comes every one will leave me alone; yet I will not be alone, for my Father will be with me." He wanted to be alone for he knew that in a little time Judas would be there with a band of men who would seize him.

Suddenly the disciples heard the noise of a crowd. When they saw the swords flashing they knew that Judas had betrayed Christ.

Before he was seized he made a speech to his disciples and the crowd. He was then led away to Calaphas, the high priest, and when morning was come they delivered him to Pontius Pilate and he was tried before this Roman governor, who was an enemy of Jesus, and was therefore glad of an opportunity to vex him. After Judas saw that Christ was condemned he felt remorse. In honor of the coming Passover one criminal was to be pardoned and he wished that it should be Christ. It was now too late. With two condemned criminals, Jesus himself carried the instrument of death to the place of execution. Stripped of nearly all his clothing, he was lifted up to the cross and nailed by his hands and feet. After many hours Joseph and his friends took down the body, wrapped it in fine linen, and laid it in the tomb. The body lay there from one evening of Friday, when he died on the cross, to the dawn of Sunday, which is Easter. When the women came to the sepulchre they saw that the seal was broken and the stone was rolled away. It was empty and an angel appeared and said: "Fear ye not, for I know he seek Jesus, which was crucified. He is not here, for he is risen as he said." And afterward Jesus appeared to his disciples and they gave him food and he ate. They talked with him and he rejoiced, saying: "Peace be unto you. Receive ye the Holy Ghost." This was the fifth time Jesus had showed himself to his friends. Finally, leading his disciples out as far as Bethany, he lifted up his hands and blessed them, whilst he blessed them he was parted from them and was carried up into heaven.

Churches, but it is the word 'kelisseh' that means a place of worship, while 'kirik' means 'forty.' And the professor was right.

Perniciously Practical. "We've stopped every kind of graft in our city," remarked the confident reformer.

"Good," replied the boss. "Having shown your ability to enforce the rule, you can now begin to collect assessments for the privilege of being exceptions."

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.)

LESSON FOR APRIL 12 THE JOURNEY TO EMMAUS.

(Easter Lesson.)

GOLDEN TEXT—Luke 24:13-35. "Who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Rom. 8:34.

We turn aside today to consider as the Easter lesson a well-known event in connection with the several appearances of our Lord, after his resurrection; one of the many infallible proofs, Acts 1:3; I Cor. 15:4. The narrative of this journey is one of the most beautiful post-resurrection stories, simple, clear and of great value. It is related, evidently, by an eye witness. The Cleopas mentioned is not the son of Mary, John 19:25. The name of the second pilgrim is but a conjecture, though we somehow feel it was Luke himself. The journey was about seven and one-half miles and most likely they were returning to their homes after the Passover. Somewhere on the way a stranger joined them who asked the nature of their conversation, and the cause of their evident sadness (v. 17). In astonishment, Cleopas answers, but the stranger continues and adroitly draws out their entire story.

Interesting Progression.

1. Their Disappointment, vv. 13-24. It is all too evident that they did not expect a resurrection and that, filled with perplexity and discouragement they were on the verge of despair. It is interesting in this lesson to observe the progression (1) "and they talked," v. 14; (2) "and they found not," v. 23; (3) "and they saw not," v. 24; (4) "and they constrained him," v. 29; (5) "and they knew him," v. 31; (6) "and they said," v. 34; (7) "and they told," v. 34. As they "talked" it was revealed that their loving hearts were full of sadness and empty of faith, yet to talk is often the only way to find relief from the gnawing of grief. There seem (v. 15 R. V.) to have been two opinions and in their slowness of heart and unbelief they did not recognize their new companion. In response to his query they told how this Jesus had been delivered, condemned, crucified, and then revealed that this was to them the end of all things, for said they, "We had hoped that he was he." Are we willing he should have part in our every conversation? Continuing they told the amazing tale related by the women and, moreover that their statement of an empty tomb had been verified by certain women who had gone to investigate, but, in conclusion, they again reverted to their sadness by saying "They found his body" and moreover, "Him they saw not." Such mystery, such disappointment was too great. Still there was a trace of faith remaining in that he was still to them "a prophet mighty in word and deed," but he was not Christ the son of the living God. The trouble was they were expecting a man (v. 21), and to remove the man meant to remove all hope. His death was a mystery and not necessarily a part of the work of redemption and thereby a proof of his being the Redeemer of Israel. They must have remembered his words (v. 21), yet three days are now past and still they had not seen him. The report of the women was to them only an "idle tale (Luke 24:11), still it was incomprehensible that "Him they found not."

Cause of Sadness.

11. His Appointment, vv. 25-35. Evidently the journey was continued and he gently rebukes them for their slowness of heart to believe the record of their own prophets. All sadness, practically, arises from unbelief in the Word of God, Phil. 4:6-7; Rom. 8:28-32. He interpreted to them the true Messianic teaching of their own scriptures. He charges them with folly not to believe "all" of the record (v. 25). True wisdom is not that of skepticism which cuts out portions of the word, but, according to Jesus, it consists in believing all of the Scriptures. At last they reach Emmaus, still, let us remember, not knowing who it is walking with them. The road beyond was dangerous and "they constrained him" to accept their hospitality. As he sat at the table partaking of the ordinary evening meal, he assumed the place of the host, took the bread, blessed it and broke it. Instantly those old familiar acts and words revealed to them who it was that had walked by the way. In that moment they knew him, and immediately he vanished. As one awakening from a dream they seem to have had a vague realization and to have known nothing of any fear, but now with a new gladness in their hearts at the verity and reality of things they hastened back to Jerusalem where "they told what things were done in the way and how he was known of them in breaking of bread," v. 35.

Teaching Points.

This narrative is so full of teaching and yet so clear and simple that it is hard to suggest any ordinary deductions therefrom. The story does, however, reveal the interest of the risen Lord in the doubt of these two disciples. They were probably not of the twelve it is evident by the fact that when they returned to Jerusalem they found the eleven assembled (v. 33). Thus we see him going to those outside of that inner circle, also, two who loved him seeking a solution of the mystery and consolation for their sad hearts. First hiding his identity, he drew from them their story. He then took them back to their Scriptures, with which they must have been familiar, and revealed to them that this mystery was according to those holy writings.

Gifted Princess Sophia. Princess Sophia, wife of the ruler of the new state of Albania, is said to be a highly gifted woman. She is the mother of two children and quite a musician. She plays the harp, mandolin and guitar, singing to her own accompaniments. She writes poems and paints and has collected about her in Potsdam a charming circle of artists. She grew up in the country, in Roumania, and can ride any kind of a horse. Her husband, Prince William of Wied, is a great student, an athlete and also is said to be a man of great intellectual force.

RINGWORM SPREAD ON HAND

R. F. D. No. 2, Box 67, Ellijay, Ga.—"My son's ringworm began on the back of his hand. A fiery red spot came about as large as a dime and it would itch so badly he would scratch it till it bled. It began to spread till it went all over his hand. He would just scream every time I went to wash it. The nail came off on the middle finger. "I used — and it got worse all the time. The trouble lasted two or three months. Then I sent and got some Cuticura Soap and Ointment and began to use them. I would wash his hand with the Cuticura Soap and dry it good and apply the Cuticura Ointment. Relief was found in two or three days and the ringworm was cured in two weeks after using Cuticura Soap and Ointment." (Signed) Josie Parks, Jan. 4, 1913. Cuticura Soap and Ointment sold throughout the world. Sample of each free, with 32-p. Skin Book. Address post-card "Cuticura, Dept. L, Boston."—Adv.

How Did She Know?

They were out with a party yachting. Conversation flagging, he remarked, twisting his labial ornament: "I declare, the briny breeze has made by mustache taste quite salty." "Yes," innocently said she, "I think it has." And then she wondered why they all tittered.

DRINK LOTS OF WATER TO FLUSH THE KIDNEYS

Eat Less Meat and Take Salts for Backache or Bladder Trouble—Neutralize Acids.

Uric acid in meat excites the kidneys, they become overworked; get sluggish, ache, and feel like lumps of lead. The urine becomes cloudy; the bladder is irritated, and you may be obliged to seek relief two or three times during the night. When the kidneys clog you must help them flush off the body's urinous waste or you'll be a real sick person shortly. At first you feel a dull misery in the kidney region, you suffer from backache, sick headache, dizziness, stomach gets sour, tongue coated and you feel rheumatic twinges when the weather is bad.

Eat less meat, drink lots of water; also get from any pharmacist four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean clogged kidneys and stimulate them to normal activity, also to neutralize the acids in urine, so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive, cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep the kidneys clean and active. Druggists here say they sell lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.—Adv.

King George in France.

"During the visit of King George and Queen Mary to Paris his Majesty will be present at the annual spring review of the Paris garrison on April 22. The review will be held, as in previous years, in Vincennes. The review is generally held in March, but out of compliment to King George it has been delayed this year.

MRS. WILLIAMS' LONG SICKNESS

Yields To Lydia E. Pinkham's Vegetable Compound.

Elkhart, Ind.:—"I suffered for fourteen years from organic inflammation, female weakness, pain and irregularities. The pains in my sides were increased by walking or standing on my feet and I had such awful bearing-down feelings, was depressed in spirits and became thin and pale with dull, heavy eyes. I had six doctors from whom I received only temporary relief. I decided to give Lydia E. Pinkham's Vegetable Compound a fair trial and also the Sanative Wash. I have now used the remedies for four months and cannot express my thanks for what they have done for me.

"If these lines will be of any benefit you have my permission to publish them."—Mrs. SADIE WILLIAMS, 455 James Street, Elkhart, Indiana.

Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs, contains no narcotic or harmful drugs, and to-day holds the record of being the most successful remedy for female ills we know of, and thousands of voluntary testimonials on file in the Pinkham laboratory at Lynn, Mass., seem to prove this fact.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

RHODE ISLAND REDS and CAMPINES the greatest laxatives. BOTTLES 50c. Postage free. Old Va. Family Farm, Lawrenceville, Va.

SET THE GOVERNOR RIGHT

Unobtrusive Little Professor Rather Spoiled the Interest in the Conclusions Drawn.

To hold down successfully the job of governor of a state or vice-president of the United States one does not have to be up on oriental languages, says the New York Sun. So the Hon. Thomas R. Marshall never hesitates to tell this on himself. It was at a reception in Indianapolis

which took place when the Bulgarian army was driving the Turks out of Thrace. The battle of Kirk Kelisseh had just been fought.

"Odd name that—'Kirk Kelisseh,'" said the then governor of Indiana. "It means 'Forty Churches,' or rather mosques. Now, isn't it queer that the word 'kirik,' which, as we all know, stands for 'church' in the Scotch vernacular, and which appears in German and other languages of northern Europe, should have precisely the same meaning in Turkish. It

makes us wonder whether all tongues may not have had a common source, and if that is so it would probably be found that that source was in the East."

There was a murmured applause from every one except an unobtrusive little professor, who had been hovering near the group.

"Pardon me, governor," he piped up, "but your conclusions, while interesting, might be called—er, a little misleading. It is precisely true that Kirk Kelisseh is the Turkish for 'Forty

Churches,' but it is the word 'kelisseh' that means a place of worship, while 'kirik' means 'forty.' And the professor was right.

Perniciously Practical. "We've stopped every kind of graft in our city," remarked the confident reformer.

"Good," replied the boss. "Having shown your ability to enforce the rule, you can now begin to collect assessments for the privilege of being exceptions."