CARTER'S LITTLE LIVER PILLS

SICK HEADACHE

Positively cured by these Little Pills.

They also relieve Distress from Dyspepsia, Indigestion and Too Hearty Eating. A perfect remedy for Dizziness, Nausea, Drowsiness, Bad Taste in the Mouth, Coated Tongue Pain in the Side, TORPID LIVER. They Regulate the Bowels. Purely Vegetable.

Small Pill. Small Dose. Small Price.

Opportunities of Twentieth Century Young Men.

(Continued from page 1.)

improvements of civilization which shall give us a good start in the life of the new century. The young man who acts out in the new century with life before him has new environments, unprecedented advantages. As Fowler says, "The race never undertook the work of a new century with such allies and prophecies." The young man who stands at the portal of the new century may sing with Walt Whitman:

"Immense have been the preparations for me,
Faithful and friendly the arms that have helped me,
All forces have been steadily employed to complete and delight me."

For the young men of the twentieth century all the past centuries have consecrated their achievements, whether in peace or war, literature or discovery, commerce or art. He has the most precious heritage of all the ages. Dean Farrar, in writing of the unequalled opportunities enjoyed by the men of the present age, exclaims: "For us Plato and Shakespeare thought; for us Dante and Milton sang; for us Bacon and Newton toiled; for us Angelo and Raphael painted; for us Benedict and Francis lived saintly lives; for the heritage of our liberty have myriads of heroes perished on the battlefields, and for the purity of our religion hundreds of martyrs sighed away their souls amid the flames." All this is true of the men of the nineteenth century, but the treasures and possessions which it was theirs to inherit have been wonderfully augmented (I had almost said infinitely increased) during the hundred years now closing.

SCIENTIFIC CONTRIBUTIONS.

Let us take a brief review of the contributions which this dying age has made to life and civilization. The contribution is so vast that it almost baffles portrayal; the advancement has been along so many lines, the improvement is so important in every department of human thought and action, in every sphere of life, that it would require days simply to tell the story of the progress of the century.

GOVERNMENT AND INTERNATIONAL RELATIONS.

For one thing, vast progress has been made in matters of government and in relations between tribes and peoples. In the beginning of the century the nations were in the grip of despots. Men were simply subjects, simply tools, simply food for powder. At the beginning of this century nearly all the nations of the earth were engaged in war. Today, whilst there are frequent wars, and rumors of war, the sentiment of peace is more prevalent than ever before in the world's history. The demand for the settlement of disputes by arbitration is positive, outspoken and imperative. The field of conquest is today not regarded as the avenue to honor and power. The military hero is not the man who receives the greatest praise of men and women, the sword is not the passport to popular favor. The hero of this age will not be the greatest military general, but the man who introduces a reign of peace by securing the final establishment of international relations that will make war practically impossible.

MATERIAL PROGRESS.

The progress of the century along material lines has been most marked. The pulse and pace of the world have wonderfully quickened along the lines of material advancement. I imagine that very few people appreciate a large proportion of the world's progress that has been made in the last century. At the beginning of this century men travelled very little. They lived in isolated communities. The lack of intercourse resulted in ignorance and this naturally in suspicion. The result was that a stranger in a village or city was an enemy. There could not be, therefore, much interchange of trade, for, as Buxton says, "Intercourse is the very soul of progress." If there were living today a man who was born at the beginning of this century he would be witness to a large proportion of that progress in civilization made by the human race. As Strong, in his wonderful book, "Our Country," says, "When seven years old he might have seen Fulton's steamboat on its trial trip up the Hudson. Until twenty years of age he could not have found in all the world an iron plow. At thirty he might have travelled on the first passenger train."

The century has been distinguished by a rising tide of invention for the promotion of commercial and material interests of the world. Today the world is one. There are no foreign lands. We talk with people of foreign countries over our morning meal and visit them at our leisure in the evening. The whole world is one neighborhood. Fowler says, "There are more comforts in the poor man's cottage today than there were in the palace of good King Arthur, and the dinner of the day-laborer has luxuries from more lands and quarters than great Caesar ever saw."

INTELLECTUAL PROGRESS.

The progress of the century has not been all material and mechanical. Along the intellectual line it has been quite as marked. One discovery has followed another so rapidly that a text-book in natural science, for instance, which has reached the age of five years is valueless unless it be revised and brought up to date. This instruction was given a few years ago to the librarian of a great European university, "Take every text-book that is more than ten years old and put it down in the cellar." Never was Paul's statement so true as today, "Whether be knowledge it shall vanish away." You buy the old editions of the great cyclopedias for a mere pittance, they are fit only for the waste-basket. Yesterday's newspaper is put in the fire. Knowledge is vanishing away. Drummond says that a school boy today knows more than Sir Isaac Newton knew. All this is simply indicative of the intellectual progress of the age.

MORAL PROGRESS.

But there has been progress along moral lines as well as material and intellectual. It is not many year's since profanity was tolerated in the best society. It was quite universal. It is said that chaplains were apt to swear at the sailors in order to make them attend to the divine service. The great orators of the day used oaths in order to give emphasis to their thoughts. Attorneys before the bar and judges on the bench were accustomed to swear. It is not many years since intemperance was respectable and prevelent. In the best society guests were expected to drink until they were drunk. Neither host or guest had showed proper respect or hospitality unless they rolled under the table together. All festal occasions, such as births and marriages, funerals, the dedication of public buildings, were until recently celebrated with liberal liquid refreshments. Dr. Chalmers, a Presbyterian minister of Philadelphia, tells how in 1825 he went to the funeral of a prominent member of his church and says that he and the sexton were the only persons in attendance who were not in danger of falling into the grave through drunkenness. On the next Sunday Dr. Chalmers told his people that he never again would officiate at the funeral of a church-member where liquor was dispensed. As late as 1835 a deacon in a prominent church in Boston was at once a distiller of whiskey and the agent of the Bible society. One day a relative of this Bible-agency, whiskey-distiller fell into one of his liquor vats and was drowned. A certain Dr. Cheever wrote a tract upon Deacon Giles' distillery and for reward was sent to jail. We all know that the drink curse is not abolished, but today it is no longer respectable. Take the matter of lotteries. It was only in the early part of this century that lotteries were commonly used for the advancement of religion and the building of churches. The library of Harvard college was purchased by the sale of lottery tickets. Only a few years since have we been rejoiced by the abolishment of the solitary survivor of great lotteries, the Lousiana State lottery. And you all know that today it is illegal to send lottery tickets through the United States mail. Within this century duelling was a favorite method of settling disputes. The gentleman whose honor was infringed could challenge his adversary to a duel and he must accept the challenge or be counted a coward. The prize fight is practically a thing of the past, there is no room for it in any self-respecting state or territory in this Union. The world is growing better. Never before were men held to so strict an account as today. Never in the world's history has the ideal of manhood been so exalted as today. Never before was so much expected of men as is expected of them today.

SPECIFIC SIGNS OF THE TIMES

If now we turn to the signs of the times and read them, we will discover that along the line of religion there has been a broadening of thought and charity and an increase of the spirit of toleration. You will find practically that whilst the fundamental things—the vital things—of the church and christianity have been retained, yet in their outward aspect everything is new. There has been a change in the view of the church. At the beginning of the century, indeed, along down through the century, the church was venerated simply because it was a church; simply because it was supposed to be an institution of divine origin, but there has been a growing sentiment that the church is entitled to respect and veneration only in proportion as it proves itself deserving. There has been a growing disposition to apply to the church the same test that is applied to other institutions, namely, that it shall be judged by its fruits. Efficiency is the basis of respect and authority today. The church that fails to make manhood, that fails to better society has no hold upon the masses today. Its historical origin cannot sustain it or give it needed prestige with the people. Unless it accomplishes the task to which it was appointed it fails to receive the veneration of the people. There has been a change of sentiment in regard to creeds. Not that man, at least the majority of men today, underestimate the value of creeds. Creeds have their place. The form of sound words is a thing not lightly and thoughtlessly to be set aside. But men have come to rebel against the tyranny of creeds. They do not believe that creeds and confessions constitute the soul of religion. They are unwilling to venerate them as though they were inspired. They are not willing to regard them as the safety vaults of piety. They are unwilling to believe that our fathers had received the full interpretation of the inspired word. Men today believe that whilst the book of revelation is closed, that there are great stores of truth buried in its depths of which men hitherto have been unconscious. They believe that as there is progress in the book itself, so there is progress in the understanding and interpretation of that book. They believe that as God from time to time and age to age has called the attention of the race to vast deposits of mineral and material wealth, so he has a reserve of the intellectual world, a reserve of truth, a reserve of revelation, which he is calling to the attention of men from day to day and year to year.

Whilst men therefore believe in the eternity of truth, they also believe today in the infinity of truth. The believe in the whole truth and are unwilling to be fettered and bound by the partial understanding and declaration of truth which the founders of creeds and confessions in ages long since gone by have provided us, just as the parent desires a new picture of the child from year to year as the child grows, so the church, the thinking people, want a new statement of truth as the knowledge of that truth grows upon the human mind and the human heart. When the child dies then there is no necessity for changing the photograph, so if the church is dead and if truth is dead, there is no need for a change of creed or a modification of confessions, but a live church and a thinking age will ask that with the growth of knowledge and the increase of interpretation they shall be freed from the fetters of creeds and confessions and that the final sources of authority in matters of revelation shall reside not in these formal statements of doctrine, but in the word itself with the largest liberty of interpretation. There has been a change in the view of the manner of the observance of the Sabbath. We regard it today as a holy, happy day. We no longer think it a sin to smile on Sunday. We no longer think it necessary to petrify men on Saturday night and then revivify them on Monday morning. We no longer regard the sabbath as a day for the breathing of a sepulchral atmosphere. We think it as the day of all the best. The old Scotchman who complained of one of his fellow christians that he smiled on Sunday, and then added as his verdict, "It was an awful sight," is a back number. There is a change in regard to the clergy. The time was when the clergyman, by reason of his profession, was one of the dignitaries of the community. The common people looked upon him as made of a different sort of stuff from the ordinary mortal. Boys and girls uncovered their heads before the cloth, but today the clergyman is judged as the church is judged. He gets the respect and veneration of men only when he earns it. He is looked up to only as he vindicates his capacity and his manhood. There has been a marked change in this century in the matter of christian fraternity. It is not many years since the various denominations set over against each other like fortresses or forts with weapons ready for attack or defence. Not many years since the pulpits were battle grounds and the chief employment of the clergy was found in demolishing doctrinal foundation of the other sects, when his chief delight was to hurl arguments like bombs against the people of a different denomination. We live in an age when things have changed. In an age when people pass with ease and without criticism from one denomination to another, in an age of christian endeavor, in an age of federation of christian forces, an age of fraternity, an age of larger charity, an age when every christian looks into the face of his fellow christian and calls him "brother" and extends to him the hearty hand-grasp of a brother.

Furthermore, the century has witnessed a marked advancement along the lines of applied christianity. Formerly christianity was largely a matter of doctrine, a matter of creed. Today we believe there is no christianity that is not applied. We believe that christianity is a life. We no longer plant churches in the midst of grave-yards to indicate that the chief business of the church is to prepare men to die. We plant them on the thronged and busy streets because it is our belief that the business of the church is to help men to live. We no longer have the name of the parish undertaker on the front of the church—the church has gone out of the undertaking business. It has gone into the business of enlarging and purifying and ennobling life, of showing men that the religion of Christ is an everyday religion, that men cannot bid farewell to religion as they bow themselves out of church on Sunday. In place of regarding Sunday and its worship as the only sacred things in life and all other things as secular, we are beginning to abolish the distinction between the sacred and the secular, we are beginning to regard all things as sacred and all times as sacred.

AN AGE OF DOUBT.

A more certain sign of the times is found in the popular characterization of this age as an age of doubt. My own theory is that the source of the doubt is in the seeming material inequality between men. Nathaniel Hawthorne, in one of his moments of inspiration, imagines a new Adam and Eve coming to the earth after a day of doom had swept away the whole of mankind, leaving their works and abodes and inventions (all that bears witness to the present condition of humanity) untouched and silently eloquent. He presents these representatives of a new race as entering with wonder and dismay the forsaken heritage of the old race. He pictures them as passing through the streets of the depopulated city and the sharp contrast between the splendor of one abode and the squalor of another fills him with distressed astonishment. They are painfully amazed at the unmistakable signs of inequality in the conditions of men. They are troubled and overwhelmed by the evidence of the great and miserable fact that one portion of the earth's last inhabitants was rich and comfortable and full of ease, while the multitude was poor and weary and heavily laden with toil. Hawthorne puts these thoughts and these feelings into the heart of the new man and the new woman, but they are really the feelings that exist today in the depths of every intelligent and thinking and pitiful heart. Who has not felt at such times the profound sentiment of grief over the fact that the good things of life are so unequally distributed, that so much is given to one man and so little to another man, and that as a result of this they seem to be separated by an impassable gulf, and worst of all to be set at eternal enmity. The result of this condition has been to bring about a state of universal unrest. There is yeast in society today. It is the unrest of the masses. Try to cover it up or conceal it as you may, it is an age of profound unrest. And perhaps the worst symptom of this condition or the worst result of this condition is that man's inhumanity to man has been made to argue God's indifference and even His injustice to man. This is one of the many sources of prevailing doubt and unbelief. There can be no question but that we do live in an age of doubt, but let me emphasize the fact that it is doubt rather than agnosticism, uncertainty rather than denial, unbelief rather than disbelief, that prevails the age. The doubt of the age may be fitly symbolized by the interrogation point. Thoughtful men look upon it not so much as a crime but as a malady, a disease of the age, and in this they find hope. Renan not long before his death made a very striking remark. He said, "I fear that the work of the twentieth century will consist in taking out of the waste basket a multitude of excellent ideas which the nineteeth century has hastily thrown into it." Van Dyke, in commenting upon this, says: "The skeptic's fear is the believer's hope." The skepticism of the age has inspired sorrow and depression and in the sorrow of skepticism the fields are made white unto the harvest.

OPPORTUNITIES.

Now, a word about the opportunities which this boundless century will offer to the young man who stands as king among his fellows. The very character and condition of the age are themselves a magnificent opportunity. A day in this age is worth more than years in the earlier stages of the world's history. Methuselah lived to the age of 969 years. The average life of the man of today is a little less than thirty years, but I venture the assertion that the man who wisely improves his time and opportunities today may live longer, if life is to be measured by results, than did Methuselah. Measured by achievements, Moses lived longer than Methuselah, but Moses lived only 120 years. Should you live to be only 40 years of age you have privileges and opportunities of usefulness and achievement far exceeding those of the young men in the days of Moses. It has been said that the man does not live who rightly weighs a single hour. Certainly the man does not live who can adequately estimate the value of a single day in these closing years of the nineteenth century. Never before did a day weigh so heavily. Never before was a day worth so much. What then can we say; rather, what might we not say of the opportunities of the twentieth century young men? There is so much, judged by the past, yet to be achieved; so much yet to be revealed, so much that can yet be accomplished. There are new laws to be framed. There are new tools to be invented. There are new forces to be discovered. There are new songs to be written. There are new reforms to be inaugurated and established. All things are to become new. Old things are to pass away. Change is nature's program. And today we are living in a transition age. The ablest thinkers on every hand have made note of their conviction that we are living in a time of transition. B. Fay Mills, referring to certain crises in human history, says: "We are now approaching such a crisis. No human wisdom can predict its shaping any more than it can prevent the issue." The Westminster Review says: "It is felt by every student and every statesman that some movement, vast and momentous, though indefinite, is passing like a great wave over the civilized world." The Churchman says: "It is idle to refuse to admit the fact that modern civilization is in a transition state. There are a thousand evidences that the present state of things is drawing to a close, and that some new development of social organization is at hand." The celebrated Englishman, William T. Stead, says: "Everywhere the old order is changing and giving place to the new. The human race is now at one of the critical points in its history when the fountains of the great deep are broken up." Dr. Strong says: "We may have social revolution; we must have social evolution. * * The social changes which are sure to come will doubtless be great, but they will be natural—the effects of causes long antecedent; hence the importance of comprehending, so far as possible, existing conditions and tendencies." Professor Buchanan, of Boston, says: "Our convulsionary period is approaching. * * The twentieth century will be ushered in with increasing agitation and discontent, not because the reasons therefor are increasing, but because men are becoming inflamed by brooding over the social condition, the contrast of princely wealth and abject poverty. Poverty is never wise to prevent evils, but it can vote and it can fight, and it will do both." Dr. Post says: "Awful shadows are falling across the dial plate of time. The crisis of the ages is surely drawing on." If we are living in an age of ages, as these sentiments would seem to prophesy, then who can adequately portray the opportunities of the twentieth century young man?

OPPORTUNITIES OF MANHOOD.

Whilst I plead my inability to discharge the task, I want to suggest that one of the great opportunities of the twentieth century young man is the opportunity of improved manhood. It is ours, as the ages go by, to boast of better products from our factories. We boast of finer fabrics, of more serviceable tools, we boast also of juster laws, of gentler religion. Our watchword is "Progress." Why should we not expect progress along the line of manhood? The problem of life is not that of getting a living, but it is ennobling a life. It is of building a character, making a man. A man in the truest and highest sense of that term is the richest fruit which this old earth holds up to heaven. The ideal of manhood remains the same through the ages. The character of Christ is unchangeable. He is the model for all men of all ages, but our success in copying the pattern, the degree of achievement in fashioning our lives after the divine model may be different from age to age. The stars are just as high above the earth as ever, but men get nearer the stars than in early years. The mountains are just as high as in ages gone by, but men mount their summits with a degree of ease of which former generations never dreamed. The seas are just as broad and as deep as when Columbus crossed the Atlantic, but today men travel the high seas with a speed and comfort of which our forefathers never dreamed. So the ideal of manhood remains the same but with the increased facilities of life, with the larger impulse of example, and the magnificent equipment for manhood, which is ours today, ought we not to surpass our forefathers? Ought we not to outrun the men of all former generations in the great race of life? Ought not the men of tomorrow to surpass the men of today not only in their greatness but also in their goodness, not only in their achievements but also in their manhood? Ss I believe that the twentieth century will witness a higher average of manhood and a loftier type of manhood than the world has ever witnessed before.

SERVICEABLENESS.

The twentieth century offers opportunities of usefulness in the sphere of morals and religion which no previous generation of young men have ever enjoyed. Spiritual things are largely influenced and controlled by material things. Material things become the instruments of spiritual things. The measure of success of material things indicates the possible measure of success of spiritual things. The man who would make a success in life today has to attain to a very high ideal. If, according to the world's estimate of success, we succeed in commerce, your success must compare with that of the Vanderbilts and Rockefeller's.

If in poetry you are to win a prize, your verse must stand the test of Tennyson and and Browning. If you are to succeed as a statesman you must attain the stature of a Gladstone, and a Sumner, and a Washington. If you are to achieve success in an invention you must measure your invention by that of an Edison. These are the standards of the world, by which you must measure yourself according to the world's thought today. It is a herculean task. Then to succeed in the world today, ah, yes! if we are to be useful, to succeed as a man who is a servant, we must measure ourselves by the usefulness of a Spurgeon, nay, you must measure it by the ministry of Christ. Thei mplements of modern civilization give the young men of today the opportunity of serving more people than the young men of the past generations could possibly enjoy. This is the true measure of greatness according to the divine standard. "He that would be chiefest among you should be servant of all," said Christ, and now that the world has been gathered into a single neighborhood and all men come in touch with each other, it is possible for the young man of the present to be the servant of all.

PRACTICAL CHRISTIANITY.

The special opportunity of the age that is to come to young men is that of showing the application of religion to the everyday affairs of men. I have referred to this as one of the signs of the times. The wise young man of the twentieth century will discern the signs of the times and he will be quick to improve the opportunities for applying the religion of Jesus to the every day affairs of men. He will be quick to show the connection between religion and business, to teach men what religion has to do with trade. The principles of christianity apply to the buying and selling of goods, the compounding of medicines, the running of railways and to the manipulations of factories and the employment of men. The world has said, "Business is business, and religion is religion, and they mix no more than oil and water," but today we are beginning to realize that business is religion and religion is business, and that business and religion, rightly understood, cannot be divorced.

REAL HAPPINESS.

One of the great opportunities of the young men of the twentieth century will be to assist in settling the spirit of unrest which today prevails, threatening society, by reminding men that the real happiness of this world is not dependent upon outward conditions but upon an inward state. The prevailing unrest is due to the disparity in the circumstances of men, but there is no indication that the time will ever come when earth's inequalities will be a matter of history. There is no promise that there could ever be a day when there will be no more rich and poor, when there will be no more master and no more servant. There is every reason to believe that this condition of things, to a degree, will continue until the end of time. The only hope for the establishment of peace and the breeding of contentment among men is in the hope of getting them to accept the teachings of Christ when he said, "The life is more than meat, and the body than raiment. A man's life consisteth not in the abundance of things which he possesseth." Real happiness depends not upon outward conditions and circumstances. It depends not upon possessions but upon the inward state. It depends upon character, and the lowliest and the humblest, the plainest and the poorest man may after all be the richest. The narrow life may be the sweetest and the happiest. All this is illustrated amply by the early disciples of Christ. They were plain men, but they were happy and contented, as much so as though they had been princes. Life has its compensations, and the richest things of life are those which are most widely diffused and the real sources of happiness are within the reach of every man. The crying need of the times is to impress this truth upon the minds and hearts of men, and I cannot help but think that one of the great opportunities of the twentieth century is the opportunity of lifting life above possession, and of rescuing to the thought and heart of men the true conditions of contentment, peace and happiness.

THE BIBLE.

Another opportunity of the twentieth century young man is to hold fast to the Word of God. It is to preserve this sacred book which has been handed down from generation to generation and to give it to the young men of succeeding generations as their store house—the treasure house—of all spiritual blessings. I need not dwell upon the attacks which have been made upon this book. Suffice it to say that it has survived them, one and all. I hope that the young men of the twentieth century will receive it at the hands of their fathers as the very Word of God.

It is related that Pompey entered Jerusalem as a conqueror about the year 64 B. C. When he went there he determined to explore the recesses of the temple. Some of his comrades remonstrated and thought to restrain him from this irreverence, but in spite of all he lifted the sacred veil and entered the Holy of Holies. He was almost overcome with surprise, for he expected that in this place which was so jealously guarded from human intrusion he would find some visible glory of the Unseen, but he did not find it. As his heathen eyes looked around upon the Holy of Holies, he saw nothing but an empty chamber, and yet the infinite Jehovah dwelt there. So there are those who with unlighted eyes, with unclarified vision, look into the holy of holies of God's Word, professing to search for the evidence of the Invisible One there, and like Pompey, report that He is absent from the volume that is purported to be His particular dwelling place. But not so if we have learned His word. God dwells in His word, and whilst that word is maintained and whilst it is taught and whilst it is spread broadcast over the earth, it will be fruitful in producing all the glory of heaven in the hearts and lives of the young men.

SAVE THE YOUNG MEN.

The greatest opportunity, perhaps, you have as members of the Young Men's Christian Association, is the opportunity of saving the young men of the twentieth century. Goethe says, "The destiny of any given nation at any time, depends upon the opinions of the young men who are under 25 years of age." If this be true then it seems to me that the young man is the strategic character of the age and it is your privilege as young men to run and speak to the young men and save the young man, save him to a true faith, to a worthy life, to a noble character, to a program of serviceableness, and then you shall have saved the state, the nation and the world.

CLOSING THOUGHT.

It is said that when Napoleon drew up his troops before the Marmelukes under the shadow of the pyramids, pointing to the latter he said to his soldiers, "Remember that from yonder heights forty centuries look down on you." I would like to say to the young men of the twentieth century as they stand on this great divide, on this pyramid of the achievements of by-gone ages, that you look down on forty centuries. You stretch forth your hand and in that hand there is power to mould the destinies of unborn millions.

We are living, we are dwelling,
In a great and awful time;
In an age on ages thrilling,
To be living is sublime.

You stand on the Gibralter of the ages which commands the world's future. What words of exhortation shall I give you? I can only entreat you in the words of Tennyson:

Doubt not, go forward! if thou doubtest
beasts will tear thee piece-meal.

MANY THINK!

when the Creator said to woman, "In sorrow shalt thou bring forth children," that a curse was pronounced against the human race, but the joy felt by every Mother when she first presses to her heart her babe, proves the contrary.

Danger and suffering lurk in the pathway of the Expectant Mother, and should be avoided, that she may reach the hour when the hope of her heart is to be realized, in full vigor and strength.

MOTHER'S FRIEND

so relaxes the system and assists Nature, that the necessary change takes place without Nausea, Headache, Nervous or Gloomy Foreboding of danger, and the trying hour is robbed of its pain and suffering, as so many happy mothers have experienced. Nothing but "Mother's Friend" does this. Don't be deceived or persuaded to use anything else.

"Mother's Friend" is the greatest remedy ever put on the market, and all our customers praise it highly."—W. H. KING & Co., Whitewright, Tex.

Of druggists at $1.00, or sent by mail on receipt of price. Write for book containing valuable information for all Mothers, mailed free.

The Bradfield Regulator Co., Atlanta, Ga.

For Itching Piles, irritation of the genitals, or itching in any part of the body, Doan's Ointment is worth its weight in gold. No matter how long standing the trouble, Doan's Ointment will not fail to give instant relief.