

HOSPITAL SECRETS.

A Nurse Says: "Pe-ru-na is a Tonic of Efficiency."



MRS. KATE TAYLOR.

Mrs. Kate Taylor, a graduate nurse of prominence, gives her experience with Peruna in an open letter. Her position in society and professional standing combine to give special prominence to her utterances.

CHICAGO, ILL. 427 Monroe St.—"As far as I have observed Peruna is the finest tonic any man or woman can use who is weak from the after effects of any serious illness."

"I have seen it used in a number of convalescent cases, and have seen several other tonics used, but I found that those who used Peruna had the quickest relief."

"Peruna seems to restore vitality, increase bodily vigor and renew health and strength in a wonderful short time."—MRS. KATE TAYLOR.

In view of the great multitude of women suffering from some form of female disease and yet unable to find any cure, Dr. Harman, the renowned specialist on female catarrhal diseases, has announced his willingness to direct the treatment of as many cases as make application to him during the summer months, without charge. Address: The Peruna Medicine Co., Columbus, Ohio.

Always Something to Learn.

President Eliot was arguing in favor of education by "showing how" before the kindergarten's Wednesday night. He said that he was learning something every day by being "shown how."

He illustrated his point by describing the training of medical students, and concluded by telling of an old friend of his who had suddenly become deaf in one ear.

"How did this happen?" I asked him. "Well, I was blowing my nose the other day, when I felt something snap in my ear, followed by an aching and dullness."

"When the doctor came he said the drum had split and asked how I did it. 'I only blew my nose,' I told the doctor."

"Well, had you opened your mouth when you blew your nose you would not now have a damaged ear drum," was the medic's reply.

"You see, my friend had lived seventy years and had never been shown how to blow his nose," concluded President Eliot. The application was appreciated and greeted with a great burst of laughter.

Chronic Tetter.

Dr. James C. Lewis, Tip Top, Ky., writes: "I have an invalid friend who has had great benefit from Tetterin. It has cured her of chronic tetter. Send a box to above address. 50c. a box by mail from J. T. Shuptrine, Savannah, Ga. If your druggist don't keep it."

The average woman's words don't have as much weight as her biscuits.

Merrill's Foot Powder.

An absolute cure for all foot troubles. Guaranteed to stop all odor and excessive perspiration. Brings red, burning, smarting, tired and tender feet to a perfectly normal condition. A superior toilet article for ladies. This powder does away with the use of dress shields. Druggists, or sent direct in hand-some pink and white package for 25c. E. W. Merrill, Mfg. Co., Woodstock, Va.

Death as an Excuse.

In a seaside village inhabited chiefly, it would seem, by the widows and other bereaved female relatives of sea captains, summer boarders are the profitable source of income. To one of these her future-landlady gave the reason her pleasant rooms had never been rented before.

"You see, my husband never died till last winter."

A perhaps more regretful though equally casual treatment of the departed suggested the following note of apology from an Irish woman blessed with a large family:

"Mrs. Murphy is prevented by death from returning the wash this week, but hopes to give entire satisfaction next week."

Sprained Knee for 3 1/2 Years.

From among the numerous unsolicited testimonials which have been received in praise of St. Jacobs Oil we select that of Mr. Arthur Harrison, of Willford Crescent East, Nottingham, who suffered from a sprained knee for 3 1/2 years. He says: "I had been suffering from a very bad sprained knee for 3 1/2 years, through playing football. I had been under the doctor's care twice, and had used all kinds of oils and embrocations, when I was recommended to try St. Jacobs Oil. After trying two small bottles I am pleased to say my knee is now as perfect and strong as ever. I should have written you before, but wanted to give it a thorough trial, and am glad to inform you that since using St. Jacobs Oil I have never felt another twinge of pain."

What One Needs

When they are weary and worn, without an appetite, have no ambition, cannot sleep, nervous and irritable. Take Voge's Curative Compound, which purifies, enriches and vitalizes the blood and makes people well and strong. It is the only true blood purifier, made from the formula of an English physician, that is prominently before the public to-day. Send to the proprietors of St. Jacobs Oil, Ltd., Baltimore, Md., for a free sample bottle.

VISION OF HIS FACE.

Sunday Discourse by Dr. Chapman, the Noted Pastor-Evangelist.

The Christian World Has Ever Been Living in the Hope of This Promise.

NEW YORK CITY.—The following sermon is one prepared for publication by the Rev. Dr. J. Wilbur Chapman, America's best known evangelist, who is now preaching to overflowing congregations in this city. It is entitled "A Vision of His Face," and is founded on the text, Rev. xxii: 3, "And they shall see His face."

The Apocalypse, or Revelation, as it is more frequently called, is supposed to have been written A. D. 95 to 97 for 1800 years the Christian world has been living in the hope and inspiration of this text of Scripture. The glad cry of the faithful everywhere has been:

"As for me, I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness."—Psalm xvii: 15. I wish we might see Him now. We have had hints of His beauty, and little glimpses of His glory, but oh, to behold Him! We are greatly indebted to the artists of the world for what they have shown us of their vision of His grandeur. "Christ Before Epitaph" was a picture so real that a little girl, when she looked upon it, wanted to be lifted up that she might untie His hands. Hoffman's "Christ in the Garden" is such a masterpiece that one can not look upon it without having his emotions stirred to the very depths. Paintings have certainly done their work. They have stirred the imaginations of the people. They have strongly impressed the beauty of His character upon hearts everywhere. They have fixed the thoughts of men upon Him. They have drawn the Christian nearer to Him, and they have done much to stimulate fellowship with Him always. Some, indeed, have been won to Christ by simply looking upon them. Count Zinzendorf, founder of the Moravian settlement, said that the deepest impression that was ever made on his life came to him when looking at a picture of the sufferings of Christ. He saw these words underneath:

"I did all this for thee; what hast thou done for Me?"

And yet, valuable as they are, they are not ancient enough. The early Christians shrank from any material presentation of a human Christ, and thus it is that art, as we have it to-day, has passed through certain definite stages.

In the earliest age Christ was presented by the use of symbols. The representation of the fish was to draw attention to Him who made men fishers of other men. The drawing of a vine was to draw the attention to Him who said, "I am the vine." The picture of the cross was supposed to fasten the thoughts of the people upon Him who was its willing victim.

The second stage of art was the use of Old Testament types. In the picture of Moses striking the rock, one could see a representation of Christ, who said: "If any man thirst, let him come unto Me and drink." In the sacrifice of Abraham one could see the love of God in the gift of His Son, and the love of the Son in the gift of Himself.

In the third stage of art New Testament allusions were used, and a shepherd became a picture of Christ, who said, "I am the Good Shepherd," the "Great Shepherd" and the "Chief Shepherd."

In the eighth century men began to paint His likeness as they conceived it, but it is easy to understand that these representations could not be reliable because every trace of His physical appearance was lost. Not a syllable in the Gospels or the Epistles tells us how He looked when He walked upon the earth. Why, then, did the disciples had not forgotten His appearance. It may be for several reasons: First, because the first ages of the church were distinctly spiritual, and they would shrink from anything that would make Christ even seem to be material. Second, they never thought of Him after His departure as the afflicted one or the suffering one, but they saw Him as the one who had the right hand of God in the glory, and if they had no power to present a picture of Him there, so they had no inclination to present Him in His humiliation. Third, because they still felt His presence with them. They had no need to put His face upon a canvas. I would a thousand times rather have the picture I carry about with me of Christ, which no artist has ever painted, than any picture which I could not describe to you in words, even if I had the tongue of an angel. It is far beyond any earthly art. The early disciples must have felt this. Fourth, it may be that because when they saw Him after the Resurrection He was so different from what He had been before that they could not paint the first picture, and they would not try to paint the second.

And yet we do know much about Him. It would not have been difficult to tell how Stephen looked. We have but to read Acts vi: 55, 60—"But he, being full of the Holy Ghost, looked up steadily into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. So it is with Jesus Himself. We have had some hints of His beauty in the legends of old. The story of St. Saffronica, of the handkerchief used to wipe His face as He went to Calvary, upon which the impression of His face was left, and which was to be seen as it unfolded in the presence of Mary, His mother. This is Romish, and has no foundation in fact. The story of one Publius Lentulus, who was said to be President of the people of Jerusalem, to the Roman Senate, runs thus:

"There came one among us, tall in stature, beautiful in appearance, His hair wavy and crisp and falling over His shoulders. His brow, broad, smooth and most serene. His face without spot or wrinkle or any such thing. His nose and mouth faultless. His beard abundant and hazel color like His hair. His eyes bright and blue. In denunciation, terrible; in admonition, calm and loving. He was never seen to laugh, but often to weep. His hands beautiful to look upon. Indeed, He was fairer than all the sons of men."

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Why all this absence of Christ in marble and Christ upon the canvas? Why is it that the pen has never described Him so that we might reproduce His face? It certainly must all be of God. One reason may be in order that we might know that He belongs to the world, and to no race of men in particular. If He were known to be white, the black man might feel that He was not in sympathy with him. If He were known to be black the white man would certainly feel a barrier between them. But as it is, He is Jesus, the Light of the world, and the Caucasian, the Mongolian, the African, all can say together: "Faire, fade each earthly joy, Jesus is mine. And yet, there are phrases of Scripture which seem to give us hints not to be passed by silently."

I. HIS FACE SET TO JERUSALEM. Luke ix: 51—"And it came to pass when the time was come when He should be received up, He steadfastly set His face to go to Jerusalem."

He loved the city of Jerusalem, but at the time He went toward it, it was a city of shadows, and every step He took was

into the deepening shadows of Calvary's cross. I need not describe His going. He was like a conqueror. In the very way He trod the streets of the city, and walked the highway of the land He loved, He was led with courage, and when He held the city He went over it. Take this as a picture and there is nothing finer in art. Take it as a sentiment, and there is nothing deeper in human pathos. Take it as a revelation of God, and no one need be afraid of Him. Philosophy may speculate about Him and try to reconcile His two natures; theologians may attempt to define Him as being infinite, eternal and unchangeable, the common man grows confused, and all that he can say is that the One to whom he has given his soul is the Son of God, who was divine enough to go to Jerusalem in the very face of death, and who was human enough to shed with His tears as He looked upon the city. He knew all about the suffering of Jerusalem from all eternity, and yet He went on. When He ate the Passover and spoke of the one who should betray Him, and when what was coming, and still He went on. When Pilate mocked Him He knew it was but the foreshadowing of the sufferings of the cross, but still He went on. When He endured the agony of the cross, and when that was but the beginning of agony with which the pain of the cross was not to be compared because it was so great, and yet He went on. The world has never seen such a conqueror as the Son of God, "who died that we might live."

II. HIS FACE IN THE DUST. Matt. xxv: 36-39—"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, and I will go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: ye here tarry and watch with Me. And He went a little farther, and fell on His face and prayed, saying: Oh, My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

In the thirtieth verse we read that when he had sang an hymn they went out. How simple; and yet how profound the meaning! There never had been such a going-out before; there never has been such a going-out since. From the supper He made His way with the faithful few to Gethsemane, where the agony was so great that Gethsemane has stood for suffering ever since.

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Dr. Gregg tells of a story in Fox's Book of Martyrs, where a Christian was to die a most horrible death—being placed in a sack filled almost with venomous reptiles. As he was about to be cast into it he said: "I can stand this for Jesus' sake."

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It is said that no one has ever really known what prayer is until he has learned of the Spirit to put into practice this one offered in Gethsemane. It is not the kind that is offered to God, but the kind that is said at the bedside before we close our eyes in sleep; it is the kind that is crushed out of us. It is the cry of the Syrophenocian woman, "My daughter is vexed"; it is the cry of Jesus in Gethsemane, "My Father, let this cup pass from Me."

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"Be still, and know that I am God."

III. HIS FACE SPIT UPON. But there is still another picture of His face in the New Testament. Matthew xxiii: 29—"And He said unto them, Woe unto you that say, We will not build thee a tomb, nor will we build thee a sepulchre: but thou shalt be built up, and thou shalt be a sepulchre for them that spit upon thee, and they shall tread thee under their feet, and they shall build upon thee, and thou shalt be a sepulchre for them that tread upon thee."

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Experience. "Have you ever had any theatrical experience?" asked the manager. "Yes, yes!" replied the long-haired applicant. "I once walked the railroad from St. Louis to Chicago."

Cures Blood Poison, Cancer, Eczema, Carbuncles, Etc. Medicine Free. Robert Ward, Maxey's, Ga., says: "I suffered from blood-poison, my head, face and shoulders were one mass of corruption, aches in bones and joints, burning, itching, scabby skin, ulcers on leg, was all run down and dispirited, but Botanic Blood Balm cured me perfectly, healed all the sores and gave my skin the rich glow of health. Blood Balm put new life into my blood and new ambition into my brain."

Botanic Blood Balm (B. B. B.) cures all malignant blood troubles, such as eczema, scabs and scales, pimples, running sores, carbuncles, scrofula, etc. Especially advised for all obstinate cases of Bad Blood. Druggists, \$1. To prove it cures, Blood Balm sent free and prepaid by writing BLOOD BALM CO., 12 Mitchell Street, Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter.

The total number of passengers arriving in New York from Europe last year was 567,011.

Ask Your Dealer for Allen's Foot-Ease. A powder. It rests the feet. Cures Corns, Bunions, Swollen, Sore, Hot, Callous, Aching, Sweating Feet and Ingrowing Nails. Allen's Foot-Ease makes new or tight shoes easy. At all Druggists and shoe stores, 25 cents. Accept no substitute. Sample mailed FREE. Address Allen S. Olmsted, LeRoy, N. Y.

What a pretty girl wants is a full complement of compliments.

F. J. Cheney & Co., Toledo, O., Props. of Hall's Catarrh Cure, offer \$100 reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure. Send for testimonials, free. Sold by Druggists, 75c.

The spendthrift can easily make a \$10 bill look like thirty cents.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. \$2.00 trial bottle and treatise free. Dr. R. H. KLINE, Ltd., 361 Arch St., Phila., Pa.

People in the smart set believe that all's well that ends sweetly.

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

The one crop that never fails is the dead beat crop.

I am sure Piso's Cure for Consumption saved my life three years ago.—Mrs. Thomas Bonanza, Maple St., Norwich, N. Y., Feb. 17, 1900.

A ten-cent accommodation often makes a dollar friend.

God's Gifts and Blessings. God's gifts and blessings, valuable as they are, are never set before us to rejoice in. We may make idols of them. And the idolatry which rests in God's gifts instead of God Himself, is the most prevalent form of idolatry. The heart suspects the less on account of its being God's blessings, whereas it ought to suspect it the more. Jacob would not have wished the Best of the Land, had he known that he had worshipped another idol. The affections of his heart had for long enough fallen down before his Joseph, and when God removed him, so little did he suspect his idolatry he prepared his heart before the idol of Benjamin. Oh, the deceitfulness of the human heart! Who would trust it? This is the reason why "in the Lord" is so often set before us; "only in the Lord." One who is not with Christ, and there may be idolatry, worse than the images of Rome or the Juggernauts of India, because done under greater lights, and keep us from this specious form of idolatry! God keep us from the danger to which our hearts are hourly exposed.—P. Whitfield.

Kinship in Kindness. Kindness is recognizing another's kinship. It is first kinredness to our own, and then kinredness to everyone. When we recognize that God's relation to us, we all become relatives, and must be kind to each other, even as God in Christ is revealed kinred to us. The kind man does not say merely what he feels like saying; that would be adaptation to his own moods, and only self love. He says what must have been said to reach his neighbor, and then kinredness to everyone. We recognize that God's relation to us, we all become relatives, and must be kind to each other, even as God in Christ is revealed kinred to us. The kind man does not say merely what he feels like saying; that would be adaptation to his own moods, and only self love. He says what must have been said to reach his neighbor, and then kinredness to everyone. We recognize that God's relation to us, we all become relatives, and must be kind to each other, even as God in Christ is revealed kinred to us. 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