## HOSPITAL SECRETS.

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



#### MRS. KATE TAYLOR.

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

mannimm C HICAGO, 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 convalcscent cases, and have seen several other tonics used, but I found that those who used Peruna had the quickest relicf.

"Peruna seems to restore vitality, increase bodily vigor and renew hedlth and strength in a wonderfully short time."-MRS. KATE TAY-LOR.

In view of the great multitude of women suffering from some form of female dis-ease and yet unable to find any cure, Dr. Hartman, the renowned specialist on fe-male 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 kindergartners 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 became 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 duliness.

"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 medico's reply.

# **VISION OF HIS FACE.** Sunday Discourse by Dr. Chapman, the

Noted Pastor-Evangelist.

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

NEW YORE CITY.—The following ser-mon 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: 4, "And they shall see His face."

awake with Thy likeness."—Psalm xvii: 15. I wish we might see Him now. We have had hints of His beauty, and Mittle 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 Pliate" 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 Hoffman's "Christ in the Garden" is such a masterpiece that one can not look upon 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 char-acter 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 stime. Him, and they have done much to stimu-late 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

upon 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 to be relied upon because 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 cer-

definite stages. In the earliest age Christ was presented by the use of symbols. 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 atten-tion 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. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was its will was the use of victim. Him who was by the use of symbols. The representation of the fish was to draw attention to Him who made men fishers of other men. The

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: "It any man thirst, let him come unto Me and drink." In the sacrifice of Abraham both the love of God in the gift of Himself shone forth. In the three children in the fiery furnace there is a perfect representa-tion of the Son of God seen in the form of the fourth, "which was like unto the Son

the second.

runs thus:

the fourth, "which was like unto the Son of God Himself." In the third stage of art New Testament allusions were used, and a shepherd be-came a picture of Christ, who was "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 repre-sentations could not be reliable because lost. Not a syllable in the Gospels or the Epistles tells us how He looked when He walked upon the earth. Why is this? Surely the disciples had not forgotten His suppearance. It may be for several reaappearance. It may be for several reasons: First, because the first ages of the

into the deepening shadow of Calvary's aross. 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 filled with courage, and when He be held the city He wept 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 de-fine Him as being infinite, eternal and un-changeable, but the common man grows confused, and all that he can say is that the One to whom he has given his soul

the One to whom he has given his soul is the Son of God, who was divine enough gathered all together there in one grand anthem of praise, and we shall be filled with the peace of God for evermore. It is entitled "A Vision of His Face," and is founded on the text, Rev. xxii: 4, "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, and thus for 1800 years the Christian world has been liv-ing 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 grandeur, "Christ Before Pliate" was a picture so real that a little girl, when she looked upon it wanted to be we have also some links as to how this vision shall affect us when we see Him. John says: "I fell at His feet as dead."— Rev. ii: 17. It is supposed that the vision was so startling, the face so sublime. Just as men in this world are overpowered be-cause of some wanded. cause of some wonderful experience, so John fell before Him in the skies. The transfiguration scene is another rep-resentation. "And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mount-tain apart, and was transfigured before them; and His face did shine as the sun,

II. HIS FACE IN THE DUST.

and His raiment was white as the sun, and His raiment was white as the light. And behold, there appeared unto them Moses and Elias, talking with Him. Then answered Peter and said unto Jesus, Lord, Matt. xxvi: 36-39-"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebeh with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebe-dee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here 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; witt."

In the thirtieth verse we read that when It happens to many a man and woman that in the absorbing demands of business or professional life, of home duties or the claims of society there is a gradual failure of moral purpose or religious convictions, and while the life grows in one direction it as aurely decemerates in another. We they 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, way with the faithful few to Gethsemane, where the agony was so great that Gethse-mane has stood for/suffering ever since. "Oh, My Father, if it be possible, let this cup pass from Me!" I wonder why the cry? Some one has said it was be-cause He was about to be branded as a sinner, treated as a simher, put to death as a sinner, and it was His horror of sin that wrung the cry from His soul. Yet we have triffed with it, and sin has always been the same, is to-day, and shall be till the end of time. Dr. Gregg tells of a story in Fox's Book of Martyrs, where a Christian was to die a most horrible dcath-being placed in a the same is to day.

### 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

in. We may make idols of them. And the idolatry which rests in God's gifts in-stead of God Himself, is the worst and most prevalent form of idolatry. The heart suspects the less on account of its being God's blessings, whereas it ought to manage it the more. Jacob would not

## Experience.

"Have you ever had any theatrical ex-perience?" asked the manager. rience?" asked the manager. "Yes, yes!" replied the long-haired applicant, "I once walked the railroad from

St. Louis to Chicago." Cures Blood Poison, Caucei, .... ers, Eczema,

Carbuncies, 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 discouraged, but Botanic Blood Balm cured me perfectly, healed all the sores and gave my skin the rich glow of health. Blood Baim 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 Shoestores, 25 cents. Ac-cept no substitute. Sample mailed Fare. Address Allen S. Olmsted, LeRoy, N. Y.

What a pretty girl wants is a full com plement 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 testi-monials, free. Sold by Druggists, 75c.

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

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

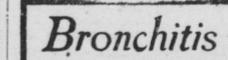
People in the smart set believe that all's well that ends swell.

Mrs. Winslow's Soothing Syrup for children teething, soften the gums, reduces inflamma-tion, 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.-Mas. Thomas Bos-bins, Maple St., Norwich, N. Y., Feb. 17, 1900.

A ten-cent accommodation often makes a dollar friend.



"I have kept Ayer's Cherry Pectoral in my house for a great many years. It is the best medicine in the world for coughs and colds." J. C. Williams, Attica, N. Y.

All serious lung troubles begin with a tickling in the throat. You can stop this at first in a single night with Ayer's Cherry Pectoral. Use it also for bronchitis, consumption, hard colds, and for coughs of all kinds.

# MISS LAURA HUWARD,

President South End Ladies' Golf Club, Chicago, Cured by Lydia E. Pin. ......'s Vegetable Compound After the Best Doctors Had Failed To Help Her.

" DEAR MRS. PINEHAM : - I can thank you for perfect health to-day. Life looked so dark to me a year or two ago. I had constant pains, my limbs swelled, I had dizzy spells, and never

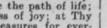


MISS LAURA HOWARD, CHICAGO.

knew one day how I would feel the next. I was nervous and had no appetite, neither could I sleep soundly nights. Lydia E. Pinkham's Veg-etable Compound, used in con-junction with your Sanative Wash, did more for me than all the medicines and the skill of the doctors. For eight months I have enjoyed perfect health. I verily believe that most of the doc-tors are guessing and experimenting when they try to cure a woman with an assortment of complications, such as mine; but you do not guess. How I wish all suffering women could only know of your remedy; there would be less suffering I know."-LAURA How-ARD, 113 Newberry Ave., Chicago, Ill. -\$5000 forfeit if above testimonial is not genuine.

Mrs. Pinkham invites all women who are ill to write her for advice. Address Lynn, Mass., giving full particulars.





V.

Self-Cultivation.

it as surely degenerates in another.

We have also some hints as to how this

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 greated with a great burst of laugh-

#### Chronic Tetter.

Dr. James C. Lewis, Tip Top, Ky., writes "I have an invalid friend who has had great benefit from Tetterine in chronic tetter. Send a box to above address." 50c. a box 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 handsome sprinkle top tin package for 25c. EDWIN F. MERBILL, Maker, Woodstock, Vt.

#### Death as an Excuse.

In a scaside 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.

perhaps more regretful though A equally casual treatment of the departed suggested the following note of apolo-gy 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 31/2 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 Mr. Arthur Harrison, of Willford Crescent East, Nottingham, who suffered from a sprained knee for 3½ years. He says: "I had been suffering from a very bad sprained knee for 3½ years, through playing foctball. I had been under the doctor's care twice, and had need all kinds of cile and a been and had used all kinds of oils and embroca tions, 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 eleep, nervous and irritable. Take Vogeler's Curative Compound, which purifies, en-riches 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.

sons: 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 at the right hand of God in the glory, and as they had no power to present a picture of Him there, so they had no inclination to pre-sent Him in His humiliation. Third, be-cause they still felt His presence with them. They had no need to put His face upon canvas. I would a thousand times rather have the picture I carry about with me of Christ, which no artist has ever painted, or ever can paint, which I could not de-But there is still another picture of His face in the New Testament. Matthew xxvi: 62-68-"And the high priest arose, and said unto Him, Answerest Thou nothand said unto Him, Answerest Thou noth-ing? What is it which these witness against Thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee, by the living God that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou has said; nevertheless I say unto you hereafter chall we obtain say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, sayor ever can paint, which I could not de-scribe 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 co different for must be Then the high priest rent his clothes, say-ing, He hath spoken blasphemy; what fur-ther need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. Then they did spit in His face and buffeted Him, and others smote Him with the palms of their hands, say-ing, Prophesy unto us. Thou Christ, who is he that smote Thee?" Have you noticed how quiet He was in He was so different from what He was be-fore that they could not paint the first picture, and they would not try to paint

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 vii: 55, 60—"But he, being full of the Holy Ghost, looked up steadfastly 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. Safronica; 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 un-folded in the presence of Mary, His moth-er. This is Romish, and has no foundation in fact. The story of one Publius Lentulus, who was said to be President of the peo-ple of Jerusalem, to the Roman Senate, runs thus: Have you noticed how quiet He was in all the mockings and the scourgings? It must have been because of the Gethsemane experience. There are scenes in our lives that make talk a sacrilege. When you came back from following your child to the grave, or reached your home after being at the new-made grave of your moth-er, not a word was spoken; the house was as still as the tomb where they rested. A night with God would have the same ef-fect. They may spit upon Him and strike Him, but He feels it not, for while He walks the earth He lives in heaven. Paul found this out: "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body, I cannot tell; God knoweth) such an one caught up to the third heaven. And an one caught up to the third heaven. And I knew such a man (whether in the body. or out of the body, I cannot tell: God knoweth) how that he was caught up into paradise, and heard unspeakable words. ple of Jerusalem, to the Roman Senate. paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. xii: 2-4. And yet in point of fact Paul was lying at the gate of Lystra. Peo-ple though him dead. His back was bleed-ing. His whole body was bruised. It is a possible thing for us to be transfigured by the power of God, and become insensi-ble to every earthly experience. Just as when the hell-hounds were let loose against Jesus Himself, and they smote Him and spit upon Him, they never touched Him. IV. HIS FACE HEREAFTER. We have hints as to what He is to be "There came one among us, tall in stat.

We have hints as to what He is to be like in the hereafter. "For God, who commanded the light to shine out of dark-ness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."-2 Cor. iv. 6.

runs thus:
"There came one among us, tall in stature, beautiful in appearance, His hair wavy and crisp and falling down over His shoulders. His have, 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 prominent 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. In speech, grave, reserved, modest. Indeed, He was fairer than all the sons of men." All this is beautiful and interesting as a legend, but it is said that there was no such office as President of the people of Jerusalem to the Roman Senate, and that Publius Lentulus never lived.
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 wide world, and to no race of me in particular. 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 Cancasian, the Mongolian, the African, all can say together: "Fade. fade each earthy joy, Jesus is mine." And yet, there are phrases of Scripture which seem to give us hints not to be passed by silently.
L. HIS 'FACE SET TO JERUSALEM The of Jerusalem to the Roman Senate, and the Advance of Jesus Christ."-2 Correct Market and Christ upon the canvas? Why is it that the pen has never described Him arrow the the great day of His wratter to be produce His face? It certainly must all be of God. One reason may be in order that we might reproduce His face? It certainly to the work and to no rectainly feel a barrier between the work and to no rectainly feel a barrier between the work and the canvas. It he were known to be black the white many the him. If He were known to be black the white many the work during feel a barrier between the canvas, the Light of the work of the canvas, the hight correct His face? "And I saw to be best for us, and in the end we have find the canves, the hight correct His face." And the can can might feel the drift we the theory of the work of and the cance the same of the fine was come when He should be rectained by silently.
I. HIS FACE SET TO JERUSALEM the time was come when He should be rectained the canvas, but this face to the work and there was found here was found

You say, "What: You say, "What: His suffering?" Yes, His Father, still, and yours, also. In the midst of an agony that may have almost broken your heart, you might have to cried: "My Father!" When there was not a hope in your life you might have whis-gered, "My Father!" And if the cry had come from the heart you would have got-tions, but he had worshiped 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 when God removed him, so little did he when God removed him, so little did he to his idolatry he prostrated his heart enough fallen down before his Joseph, and when God removed him, so little did he suspect his idolatry he prostrated his heart before the idol of Benjamin. Oh, the de-ceitfulness 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 hair's breadth below Christ, and there may be idolatry, worse than the images of Rome or the Juggernauts of India, because done under greater light. God keep us from this spe-cious form of idolatry! God keep us from the danger to which our hearts are hourly exposed!-F. Whitfield.

#### Kinship in Kindness.

Kindness is recognizing another's kin-ship. It is first kinned-ness to our own, ship. It is first kinned-ness to our own, and then kinned-ness to everyone. When we recognize that God's relation to us, we all become relatives, and must be kindred to each other, even as God in Christ is re-vealed kinned 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 he thinks another needs to hear. Kind-ness relates you not for your own mood

ness relates you not to your own mood, but to the mood of the other man. To say a pleasant thing because you feel pleasant may be an accidental kindness, for it may meet another's need, but, though good, it is not highly virtuous. Genuine kindness oftenest comes from self-repression — a cheerful message from a sad soul, a brave word from a trembling heart, a generous gift from a slender purse, a helping hand from a tired man. It is not your mood, but the other man's need, that determined kindness.—Walter Davenport Babcock.

#### Right Kind of Christianity.

**Right Kind of Christianity.** Christianity, says Dr. Washington Gladden in his "The Christian Pastor," is not den in his "The Christian Pastor," is not merely for Sundays and prayer meetings, for closet and death bed; it is for shop and office, for counting room, and factory, for kitchen and drawing room, forum and council chamber. And Dr. Gladden inti-mates that one reason that the allegiance of the world to Christianity is not more general is that too much attention has been given to Christianity as a scheme for gentral is that too much attention has been given to Christianity as a scheme for gentral is no place. The law of love is not a sentimental maxim. St. James and the royal law-the law regent verywhere, every while, in every relation to everybody. The whole creation groans and travails together until now, in need of such a Christianity.

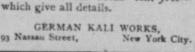
How to Have the Best.

How to Have the Best. In God's service the only gain is in ac-cepting that which God chooses for us day by day. Whether it seems to be what we most shrink from, or what we should wel-come as most desirable, God's choice is sure to be best for us, and in the end we shall find it so. God knows our need, and He is ready to supply it. We are often mistaken as to what is best for us, but God never makes a mistake. If we realize this, and act accordingly, we do wisely. Any other course on our part is a mistake for which we shall surely suffer. As quaint George Herbert says: "If thou do ill—the joy fades, not the

Three sizes : 25c., 50c., \$1. All druggists.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows. Leave it with him. We are willing. J. C. AYER CO., Lowell, Mass.





Write for our books-sent free-



REFINE your FAT and IN REDUCED in perfoculy narmiess vegetable compound. It post lively and permanently eliminates corpulency and superfluous flesh. It is a CUHE A MSULUTE and as harmless as fresh air. Thousand a

FREETREAL AT STLAS endorrelt. Write to us t tents need har no frar of eul effects. Address. Ginseng Chem. o. 3701 s Jeff Ave at Louis, Mo



DROPSY CURED IN 30 TO 60 DAYS Write for particulars and 10 days treatment free. O. E. Coltann Dropsy Med. Co. Atlanta, tra

MILLIONS OF WOMEN use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and irritations, and for all the purposes of the tolict, bath, and nursery. Millions of women use CUTICURA SOAF in baths for annoving irritations, inflamma-Millions of women use CUTICEAN SOAF in baths for annoying irritations, inflamma-tions, and excoriations, or too free or offen-sive prespiration, in washes for ulcerative weaknesses, and for many sanative, anti-septic purposes, which readily suggest themselves to women, especially mothers.

Complete Treatment for Humours, \$1. Consisting of CUTICURA SOAP (28c.), to cleanse the skin of crusts and scales, and soften tho thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT FILLS (25c.), to cool and cleanse the blood.

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