RELIGIOUS NEWS

MRS. L. M. GATES is attending the state Young Women's Christian association convention at Indiana, Pa. Miss Selby, of North Scranton; Miss Meredith, of South Scranton, and Mrs. E. M. Clark are delegates. A rather unusual occurrence is that there is present Mrs. W. J. Clark, nee Nettie Dunn, who organized the State Young Women's Christian Association of Pennsylvania and one of its local associations (Scranton among the rest); Miss Emma Hays, a former secretary in Pennsylvania, both local (at Pittsburg) and state, who organized Reading and other associations; Miss Selby, who helped in state work one year and is now the efficient secretary of Providence; and Miss Strong, the present state secretary. There is a large delegation from Pittsburg and other places in the western part of the state.

Apropos of the state Young Women's Christian association convention now in session, it is interesting to note that this state association now embraces forty-four associations, twelve being in cities. Pittsburg is the largest of these, having 1,982 members, with a large enrollment in classes, 421 being in domestic science classes. Their boarding homes accommodate seventy-seven young women, and they served 91,484 lunches in their lunch room last year. Besides this large work in their varied departments in the building, they reach through their Extension and Bible secretaries over 1,500 young women in factories each week. This is one of the associations organized by Mrs. H. M. Boies, while chairman of the state committee.

• • •

All Souls' Universalist Church.

Rev. Thomas B. Payne, pastor of All Souls' Universalist church, has secured Guernsey hall for Sundays evenings during the winter, and will hold one or more series of services, unique in their character, and designed especially to interest the non-church-going public. Full announcement, under the heading, "Guernsey Hall Sunday Evening Pulpit," will be made later.

Desiring to make use, in these services, of our best local readers, vocalists and instrumentalists, Mr. Payne desires all such who would like to assist in these services, to communicate with him at the earliest possible date. Soprano, alto, bass and tenor voices for a volunteer choir are wanted. All those offering their services for this choir may have their voices tested free by applying to our organist and choir leader, Mrs. F. E. Wilson, 903 Mulberry street.

• • •

Rally Day at Court Street.

Elaborate preparations have been made for the observance of Rally day at the Court Street Methodist church. Rev. George C. Lyman, pastor. Preaching service will be held in the beautifully decorated auditorium at 10.30, and at 11.45 will occur the rally of the Sunday school. At 3 o'clock, Rev. E. L. Santee will give a talk on the "Tabernacle in the Wilderness." He has made a model from the description of the tabernacle in the Bible, which he will use in illustrating his lecture. Every member and their friends are urged to attend.

• • •

Religious News.

The Methodist Ministers' association will meet in Elm Park, Monday, at 10.30 a. m. Rev. James Benninger will present an article.

Offerings will be received at all the jubilee services in Saint Luke's Parish for the permanent endowment fund. A golden offering is requested wherever possible.

As all communicants of Saint Luke's parish will desire to make their jubilee communion, services have been arranged as follows: Saturday, 7 a. m. and 10.30 a. m.; Sunday, 7 a. m. and 12 m.; Monday, 7 a. m.

The Baptist Ministers' conference will hold its regular meeting next Monday morning at 10.30 o'clock, in the parlors of the Penn Avenue Baptist church. Rev. C. Spaulding will read a paper, the subject of which will be "Charles G. Finney."

BLACKBOARD LESSON HINTS

BY REV. ROBERT F. Y. PIERCE, D. D.

From Author's Notes in "The Sunday School Lesson Illustrator," Published by F. H. Revel & Co., Chicago, Ill.

Golden Text Illustrated—"By faith the walls of Jericho fell down."—He. 11.30.

Israel encompassed Jericho seven days, and on the seventh day, seven times. Seven is a sacred number, indicating completeness and perfection. While there may be strength in numbers and God may use them for wise and holy purposes, yet the power of God is not in numbers, nor forms, nor human devices.

"This is the victory that overcometh the world, even your faith" (1 Jno. v:5). Faith is more powerful with God than numbers. Read the eleventh chapter of Hebrews and note the mighty triumphs of faith. Hope is the heaven word of the Bible; it turns our thought as "an anchor of the soul" toward that eternal home. Love is the sweet, joyous and inspiring word of the Bible; we will give more, and do more and be more for love, than for anything else in the world.

Faith is the conquering word of the Bible; our sins, sorrows, afflictions, trials, difficulties, dangers, are overcome through faith in God.

This little sketch suggests the crumbled wall of Jericho, when the trumpet

sounded "Victory." It also suggests the Christian's triumphs through faith in the Redeemer.

Suggestions—Draw the representation of a ram's horn, sounding out the notes of VICTORY. Beneath this draw the broken columns, etc., to indicate the ruins of the walled city. "By faith we shall conquer."

Scranton, Pa.

SUNDAY-SCHOOL LESSON FOR OCT. 19

THE FALL OF JERICO.
Josh. vi, 8-20.

Secretary of American Society of Religious Education.

CONTEXT.—Having crossed the Jordan, Israel encamped on the plains of Gilgal, a short distance from the river. There a memorial of the passage was set up. (Joshua, iv, 5-6.) Learning that a victorious people had entered their country, the Canaanites were alarmed, and preparations were begun for defense. (Joshua, v, 1.) Joshua did not immediately improve his advantages, but remained in camp to perform religious duties and learn the further will of Jehovah. The right of circumcision, the seal of the covenant, was renewed (Joshua, v, 2), that generation having grown up in the wilderness uncircumcised. The passover was kept, completing the fortieth year after the departure from Egypt. On the following day the manna ceased, and the people began to eat "the old corn of the land." (Joshua, v, 10-11.) Shortly after a remarkable supernatural manifestation disclosed the divine purpose and plan. While Joshua was near Jericho, probably reconnoitering, an angel in the form of a man with drawn sword appeared to him, announcing himself as captain of the Lord's host. This signified that a war of conquest was to be begun under God's leadership. Instructions were given for taking Jericho, which, anticipating attack, had closed its gates. (Joshua, vi, 1.)

MARCHING.—Israel was directed to compass the city, once each day for six days, and seven times on the seventh day. By some it is believed with good reason, that the mass of the people remained in camp, and that the men of war only marched, but others think that the entire congregation entered the processions. (Verse 20.) The order of the march conformed to earlier directions. (Numbers, ii, 2-31 and x, 14-28.) The canons of Judah and Reuben advanced first with three hundred thousand men. After them went the ark, preceded by seven priests bearing trumpets. The vanguard (verse 9) comprised more than two hundred and sixty thousand men in the camps of Ephraim and Dan. This military display, with the ark of the Divine presence, and the ministers of religion in the midst, served two important ends. It enabled the people of Jericho to see the number, character and disposition of the investing host, a spectacle which must have awakened mingled emotions of wonder and fear. It also exhibited to the Israelites the size and strength of the city which was destined to fall before them, causing them to realize more fully the divine interposition.

TRUMPETS.—The steady tramp of six hundred thousand fighting men around the walls of Jericho was relieved somewhat of its monotony by one peculiar feature. The seven priests advancing before the ark, blew with their trumpets, the sound of which, heard by the army, reverberated in the doomed city. Before leaving Sinai, God had appointed the trumpet for giving signals of different kinds. (Numbers, x, 1-10.) In this instance it made proclamation of war and summoned Jericho to surrender—a seven days' call to open the gates. Moreover, it was the designated mode of making formal request for divine help and an acknowledgment of distress and need. God had promised (Numbers, x, 9) that on hearing the trumpet's blast He would remember and save his people—in other words, that when by this method they invoked His aid it would be granted. Here, then, was a prolonged waiting upon the Almighty, according to His own gracious appointment, a united seven days' prayer in the time of extremity. The reflex influence upon Israel must have been very salutary, testing and developing their faith. In later time Gideon employed trumpets and gained a signal victory. (Judges, vii, 16.)

DEVOTED.—Before the march began it was distinctly understood, for God had declared and Joshua had repeated, that on the last day the walls would be thrown down (verse 5), allowing free entrance to the city. It was also announced that the captured city would belong to God. The people should receive nothing. They were straightly charged not to appropriate anything to themselves. The direction served an important end. As the conquest of the land was now beginning it was necessary to prevent a mercenary spirit. If once the thought of gain-getting or of personal ease should seize upon the people, they would be corrupt and perverted. (Mark, x, 23.) Nothing more surely or quickly turns the heart away from God than inordinate love of wealth. (Psalm, lxii, 10.) In establishing these people in Canaan, God proposed to make them his servants, desiring His glory above all else. Besides, as this was intended to be a religious community, the means for sustaining the ordinances of religion must be provided. The sin of Achan and the reverse sustained at Ai demonstrates the earnest purpose of God in claiming Jericho for himself. (Joshua, vii, 1.)

SAVED.—Having reserved the city, what will God do with it? This was made known in advance. There was one family in it which he ordered to be brought out and incorporated in Israel, the family of Rahab, who aided the spies (Joshua, ii, 1) and thereby displayed faith in God. (Hebrews, xi, 31.) The silver, the gold, and the vessels of brass and iron were ordered to be turned over to the treasury of the Lord, increasing by so much the facilities for religious worship. And so it appears that Jericho, belonging to the Canaanitish race, had not lived wholly in vain. It had nurtured a single family which was accounted worthy to enter into covenant relations with God and share the fortunes of the chosen people, forming one of those inflowing streams which, at different times, came from the outside world. (Ruth, i, 22.) Beside this, Jericho had done nothing for God save to gather up treasure. It is given to some people to prepare material conditions which advanced the kingdom of heaven, from which they are excluded.

DESTROYED.—Rahab and her family and the treasure being saved, all else was doomed in advance to utter destruction. Every living thing—men, women, cattle—must be put to death. (Verse 21.) This was in accordance with instructions delivered to Moses. (Deuteronomy, vii, 2.) At this distance of time this wholesale slaughter may appear to some as unbecoming the character of the Almighty, especially as it constituted the beginning of a predetermined war of extermination. It must be remembered, however, that the age in which it occurred, was one of blood; when great results could not be achieved by gentle measures. Moreover, the Canaanites were idolaters; they had long stood in the way of the world's progress. Their removal made place for another race, which, though then in a low moral condition, inherited promises, and was to be put under training for the world's benefit. (Genesis, xxii, 18.) And finally, in working out His vast designs, the God of the whole earth sets up and casts down, turns and overturns. (Ezekiel, xxi, 27), according to His pleasure. Who shall question the wisdom of His doings? In the end He will be vindicated before all intelligences. (Revelations, v, 12.)

SHOUTING.—During the march of the six days, and the six circuits of the seventh day, the people were enjoined to be silent. No sound should be heard except that of the trumpets, announcing the city's overthrow, crying for divine assistance. God seemed to be saying, "Be still and know that I am God; I will be exalted among the heathen." (Psalm, xlvi, 10.) But on the seventh day, while the seventh round was being made, and then only when Joshua should give the word, the people should lift up one long united shout. At the fullness of the time, all the preliminaries having been adjusted, all the prescribed conditions having been met, the voice of the great commander would ring out full and clear, "Shout, for the Lord hath given you the city." It is said that Orientalists generally in going into battle employed this method of frightening their enemies, and our American Indians had the same practice. But this could not have been the main motive of the shout of Israel. It was rather an expression of their faith and joy in the hour of assured victory.

CAPTURE.—It is interesting to note that Israel obeyed these orders. There is no evidence that in all that vast host there was one who deviated from the prescribed mode of conduct. What a magnificent spectacle! What a marvel of discipline! Around the city's walls, with trumpet blasts of priests, they moved in mighty column, in unbroken stillness. Day after day passed, each time returning to the camp, the people came with increasing expectancy. On the final day, once, twice—six times they marched. Then came the seventh round, and Joshua's voice was heard. A moment the host halted. Louder, firmer, clearer than ever blew the trumpets. Then rose from the hundreds of thousands of Israel the joyous, long-strained and exultant cry. The power of God came down. The massive walls swayed and fell flat to the ground. Each man drawing his sword, advanced straight before him. There was no impediment to the progress. Entering the streets, passing hastily on, the work of death was quick, remorseless, complete. The bodies of the inhabitants and of the beasts were strewn confusedly about. Jericho was blotted out of existence. Rahab only and her family lived.

CONCLUSION.—This section of sacred history had a two-fold value. It exhibits the method by which God executed His purposes with and for the people in the ancient times. He tested and trained them, holding them back by an order requiring obedience which extended through several days, that they might know their weakness and trust His power. By many minute enactments He brought them into complete subjection to His will. At the same time He intimidated their enemies (Joshua, ix, 3-24), who thereafter felt that they were powerless in the presence of a people who could thus summon unseen forces. At the last God displayed His power in removing obstacles, doing for the army what they were not able to do, but leaving them to fight and complete the conquest. The passage is instructive for all ages. In these later times, when victories are won more by the truth, we may see in this narrative the principles in every campaign against the forces of evil. Men must believe in God, obey Him, and consecrate results to Him. Faith, obedience, consecration are the watchwords in casting down the strongholds of darkness!

SERVICES IN THE VARIOUS CHURCHES

METHODIST EPISCOPAL.

Elm Park Methodist Episcopal church—Dr. C. M. Giffin, pastor. Prayer and praise meeting at 9.30. Preaching by the pastor at 10.30; Sunday school at 2 p. m.; Junior League at 3.30 p. m.; Senior League at 6.30 p. m. At 7.30, the pastor will preach on the topic, "A Tell-tale Brogue."

Simpson Methodist Episcopal church—Rev. H. C. McDermott, D. D., pastor. Love feast at 9 o'clock a. m.; reception of members and sacrament of the Lord's supper at 10.30 a. m.; Sunday school at 12 m.; Junior League at 3 p. m.; Epworth League at 6.30 p. m.; preaching at 7.30 p. m. The pastor is desirous that all members of the church be present and drop a slip of paper into the contribution box, with name and address plainly written upon it.

Asbury Methodist Episcopal church, corner Delaware and Mossey avenue—Rev. Charles A. Benjamin, pastor. Brotherhood at 9.30 a. m.; preaching by pastor at 10.30, subject, "Spiritual Might and Power"; Sunday school at 2.30; League at 6.30 p. m.; preaching at 7.30 p. m. subject, "The Voice of the Church to Her Young People"—to young people. Seats free and all are welcome.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Services at 10.30 a. m. and 7.30 p. m.; class meeting at 11.30 a. m., Charles Croop, leader; Sunday school at 2 p. m., E. W. Stone, superintendent; Epworth League at 6.45 p. m. Preaching in the Nay Aug Methodist Episcopal church at 3 p. m. A cordial welcome.

St. Paul's Methodist Episcopal church—F. P. Doty, pastor. Services in Phillips' hall, on Fig street. At 10.30 a. m., morning worship and sermon; 11.45 a. m., Sunday school; 3.30 p. m., Junior Epworth League at parsonage; 6.45 p. m., Epworth League service; W. A. Sush, leader; 7.30 p. m., evening worship. Prayer meeting, Wednesday evening at the parsonage, at 7.45 o'clock. All welcome at all services.

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Class at 9.45 a. m., O. D. DeWitt, leader; preaching at 10.30 a. m.; Sunday school, 11.45 a. m.; Rally Day service, 3 p. m. Rev. E. L. Santee will be present, and with model of tabernacle, explain it so even a child will understand. Also all are invited to give a book for our Sunday school library. Everybody is invited. Epworth League, 6.30 p. m., Hattie Lesh, leader; preaching at 7.30 p. m. Seats free. Come.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. The Brotherhood of St. Paul meet for prayer at 10 a. m.; preaching at 10.30 a. m.; Sunday school at 2 p. m.; Epworth League at 6.45 p. m., topic, "Self Mastery" (temperance). Miss Florence Walker, leader. Preaching at 7.30 p. m., "Your Mission."

African Methodist Episcopal church—Dr. D. S. Bentley, pastor. Services at 10.30 a. m., subject, "A Friendly Word with the New Preacher"; Sunday school, 2.30 p. m.; missionary anniversary, 7.15 p. m. Christian Endeavor; 7.45 p. m., song service. Young People. Welcome to all.

BAPTIST.

Penn Avenue Baptist church, Penn avenue, between Spruce and Linden streets—Strangers always welcome. Preaching, morning at 10.30 and evening at 7.30, by the pastor, Rev. Robert F. Y. Pierce, D. D.; morning prayer service in the vestry at 9.15 o'clock. Theme of the morning sermon, "Silent Harps." Sunday school at Penn Avenue at 2 o'clock and at the Amerman mission at 3.30. Young People's Society of Christian Endeavor meeting at 6.30 p. m. At the "Bright Hour" services, the hymns will be illustrated for congregational singing. The theme for the evening service will be "Climbing Life's Ladder."

Jackson Street Baptist church—Rev. Thomas de Gruchy, D. D. Morning men's prayer meeting at 9.45, Brother Richard Nicholls, leader; preaching service at 10.30 a. m., sermon by the pastor, topic, "Great Things in Little Things"; Sunday school at 2 p. m., John Lloyd, superintendent; evening service at 7 sharp. This meeting will be devoted to thanksgiving and praise. The strike being settled calls for thanksgiving. Let us gather next Sunday evening, each with a song of thanksgiving. All are cordially invited to all the privileges of our church. Seats are all free.

Green Ridge Baptist church—Appointments for Sunday, October 19th, 1902: Preaching by the pastor, Rev. Henry Sterling Potter at both services. In the evening, the sermon will be the third in the series to the young, and the theme will be "Life's Play Days—the Question of Amusements." Sunday school at 11.45 a. m.

North Main Avenue Baptist church—Rev. Albert Hatcher Smith, pastor. The pastor will preach at 10.30 a. m. and 7.30 p. m. The 7.30 o'clock service will be a "harvest home" service, held in the tabernacle, theme, "The Significance of a Big Pumpkin." A special musical programme will be rendered. A two-horse load of vegetables and fruits will be distributed to the worthy poor.

Memorial Baptist church, Church avenue—Pastor, Rev. W. F. Davies. Services tomorrow at the usual hours. In the absence of the pastor, the church in the morning will have a prayer and praise service; Bible school at 2 p. m. In the evening, the service will be in the hands of the Young People's society. The programme will consist of recitations, short addresses, prayers, solos and choruses. The meeting will doubtless be highly enjoyable and edifying.

First Welsh Baptist church, West Market street—Rev. J. V. Davies. At 10 a. m., sermon by the pastor; 2 p. m., Sunday school; 6 p. m., sermon by the Rev. L. C. James, of Crozier seminary. The evening services will be conducted in English. All are cordially invited to attend. Seats free.

Shiloh Baptist church, corner Mulberry street and Adams avenue—Rev. J. B. Boddie, pastor. Preaching at 11 a. m., by the pastor, subject, "How Can We Win the Prize?"; at 3.30 p. m., preaching by Rev. W. E. Banks, pastor of the Mt. Zion Baptist church, Wilkes-Barre. Rev. Banks as a Gospel preacher and will interest all who come to hear him; at 8 p. m., preaching the pastor, subject, "Our Pilgrimage to Heaven." The choir will render special music at this service, as this is rally day. Wednesday morning, the 22nd, the pastor will leave this city for Harrisburg, where he will attend the thirteenth annual African Baptist State convention. Over 100 ordained ministers will be present. Rev. Fox, D. D., of Pittsburg, will preside and the sessions will last for three days.

PRESBYTERIAN.

First Presbyterian church—Services at 10.30 a. m. and 7.30 p. m. The sacrament of baptism will be administered to infants in the morning by Dr. McLeod. Dr. Samuel Jessup will preach. Dr. Jessup is one of the best beloved and most successful missionaries of the Presbyterian church. His field and home are in Syria. It is also expected that the president of Euphratesa college, in Tarsus, Asia Minor, will be present. Strangers welcome.

Second Presbyterian church, Jefferson avenue, between Vine and Mulberry street—Morning worship, 10.30 a. m.; Sunday school, 12 m.; Young People's Society Christian Endeavor, 6.30 p. m.; evening worship, 7.30 p. m. Rev. Joseph H. Odell will preach at both services. Evening subject, "Be Patient with God." A cordial welcome to all.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor. At 10.30 and 7.30, services of worship, with sermons by the pastor; 12 m. Bible school; 6.30 p. m., Christian Endeavor. All are welcome.

Washburn Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m.; Bible school at 12 m.; Christian Endeavor Young People at 6.30 p. m.; Christian Endeavor Juniors at 3.30 p. m. Prayer meeting, Wednesday at 7.30 p. m. The pastor will preach, morning and evening. All welcome.

Sumner Avenue Presbyterian church, corner Sumner avenue and Price street. Services tomorrow as follows: Sabbath school at 11 a. m. In the evening the Lord's supper will be administered by Rev. Dr. McLeod, of the First Presbyterian church. All members are especially requested to be present.

Adams Avenue chapel, New York street—The Rev. James Hughes will preach at 10.30 a. m. and 7.30 p. m. It will be a memorial service in the evening, with special music; Sunday school at 3 p. m.; the Christian Endeavor society will meet at 6.30 p. m. Services on Wednesday evening at 7.30 o'clock. A cordial invitation is given to all who may desire to worship here.

Capouse chapel (Presbyterian)—Preaching at 10.30 a. m. and 7.30 p. m., by the pastor, Rev. L. R. Foster; Sunday school, 3 p. m.; Junior Christian Endeavor, 4 p. m.; Senior Christian Endeavor, 6.30 p. m., and prayer meeting at 7.30 o'clock Thursday evening.

EPISCOPAL.

Saint Luke's parish—Rev. Rogers Israel, D. D., rector; Rev. Edward John Haughton, senior curate; Rev. Robert Ewell Roe, junior curate. Twenty-first Sunday after Trinity.

Saint Luke's church—7.30 a. m., holy communion; 10.30 a. m., morning prayer, sermon and holy communion; 7.30 p. m., evening prayer and sermon; 9.15 a. m., Sunday school and Bible classes; Sunday school rally service, 3 p. m.

Saint Mark's, Dunmore—7.30 a. m., holy communion; 7.30 p. m., evening prayer and sermon; 9.30 a. m., Sunday school and Bible classes.

Church of the Good Shepherd, corner Mossey avenue and Green Ridge street—Twenty-first Sunday after Trinity. Morning prayer at 10.30 o'clock; Sunday school and rector's class at 2.30 p. m. evening prayer at 7.30.

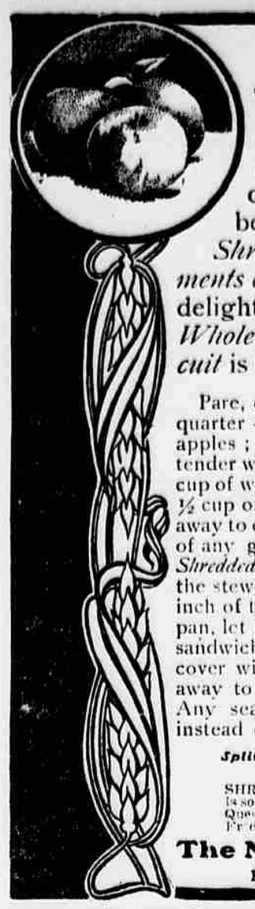
St. John's mission, Osterhout hall, Providence square—Holy communion, 7.30 a. m.; Sunday school, 2 p. m.; evening prayer, 4 p. m.

St. David's church—Rev. Edward James McIlhenny, rector. Matins, litany and sermon, 10.30 a. m.; evensong and address at 7.30; Sunday school, 12 m. There will be no early celebration.

REFORMED EPISCOPAL.

Grace church, Wyoming avenue, below Mulberry street—Prayer and praise service at 9.30 a. m.; Divine worship at 10.30 a. m. and 7.30 p. m. Rev. A. K. Bates, of Lima, N. Y., a former pastor of Grace

(Continued on Page 11.)



A Seasonable Recipe (Cut This Out)

The human body is built out of the food eaten. A weakness in the constitution means that one or more elements of the body have not been nourished sufficiently or have been over-nourished at the expense of other elements. *Shredded Whole Wheat Biscuit nourishes all the different elements of the body in correct proportion.* Here is one of the many delightful ways in which *Shredded Whole Wheat Biscuit* is used:

Jellied Apple Sandwich

Pare, core and quarter 4 large apples; cook tender with ½ cup of water; add ½ cup of sugar and set away to cool. Make a pint of any gelatine jelly. Split *Shredded Wheat Biscuit*, fill with the stewed apples; pour ¼ of an inch of the jelly into a long, shallow pan, let harden; then place the biscuit sandwiches end to end on the jelly and cover with the remaining jelly. Set away to harden. Serve with cream. Any seasonable fruit can be used instead of apples.

Split Shredded Whole Wheat Biscuit and toast it for breakfast.

SHREDDED WHOLE WHEAT BISCUIT is sold by all grocers. Send for "The Vital Question" (Cook Book, illustrated in colors.) Free. Address

The NATURAL FOOD CO.
NIAGARA FALLS, N. Y.

Made with SHREDDED WHOLE WHEAT BISCUIT

Overcoat Time Overcoat Talk..

When buying an Overcoat you want it to come up to several preconceived ideas of what an Overcoat should be. Above all things it should be the very newest cut and should fit perfect (and therefore dressy). With the up-to-date method of high art tailoring, where every **curve and touch** is a masterpiece of artistic skill and taste, there is no need of misfits.

Our line of Fine Overcoats this season meet all of the above requirements and our prices are always right.

To the Scranton Ladies:

When tired searching for something new in Children's Fine Clothing, stop at Griffin's. You will find what you want.

M. H. Griffin
Clothier.
318 Lackawanna Ave.

Why Syrup of Figs is the best family laxative

It is pure.
It is gentle.
It is pleasant.
It is efficacious.
It is not expensive.
It is good for children.
It is excellent for ladies.
It is convenient for business men.
It is perfectly safe under all circumstances.
It is used by millions of families the world over.
It stands highest, as a laxative, with physicians.
If you use it you have the best laxative the world produces.

Because

Its component parts are all wholesome.
It acts gently without unpleasant after-effects.
It is wholly free from objectionable substances.

It contains the laxative principles of plants.
It contains the carminative principles of plants.
It contains wholesome aromatic liquids which are agreeable and refreshing to the taste.

All are pure.
All are delicately blended.
All are skillfully and scientifically compounded.

Its value is due to our method of manufacture and to the originality and simplicity of the combination.

To get its beneficial effects — buy the genuine.

Manufactured by

CALIFORNIA FIG SYRUP CO.
San Francisco, Cal.
Louisville, Ky. New York, N. Y.

FOR SALE BY ALL LEADING DRUGGISTS.