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Warms and Enriches the Blood

and drives out colds and inflammation by that method. We often hear people say that Linonine cured their cold so quickly that they were astonished. It was done so easily and so thoroughly that they could hardly realize their improved condition and their freedom from the customary bad after effects of some remedies. Linonine is effective in all cases of coughs, colds, run-down conditions and kindred ailments, both adults and children, because it removes the cause. The weakened and distressed tissues are bathed in new, warm vitality-bringing blood — disease is overcome by the health Linonine brings to the user. It is a wonderfully effective remedy for throat and lung complaints.



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A CLEAR COMPLEXION

Ruddy Cheeks — Sparkling Eyes —Most Women Can Have

Says Dr. Edwards, a Well-Known Ohio Physician

Dr. F. M. Edwards for 17 years treated scores of women for liver and bowel ailments. During these years he gave to his patients a prescription made of a few well-known vegetable ingredients mixed with olive oil, naming them Dr. Edwards' Olive Tablets, you will know them by their olive color.

These tablets are wonder-workers on the liver and bowels, which cause a normal action, carrying off the waste and poisonous matter that one's system collects.

If you have a pale face, sallow look, dull eyes, pimples, coated tongue, headaches, a listless, no-good feeling, all out of sorts, inactive bowels, you take one of Dr. Edwards' Olive Tablets nightly for a time and note the pleasing results.

Thousands of women as well as men, take Dr. Edwards' Olive Tablets now and then just to keep in the pink of condition.

Dr. Edwards' Olive Tablets, the successful substitute for calomel—10c and 25c per box. All druggists.

The Olive Tablet Company, Columbus, O.

OH, THOSE PIMPLES!

Get a Clear Skin With Ucanol, the New Antiseptic Cure For Eczema

There is no longer need to feel ashamed and embarrassed on account of those unsightly pimples on the face, for the new antiseptic ointment, Ucanol, carried by all good druggists, will soon cure the disfigurement and leave the skin smooth, soft and clear.

Most of the worst cases of eczema, salt rheum, and even ulcers are cured by Ucanol, as its antiseptic qualities kill the poison germs in the diseased skin, and the sores and eruptions soon heal, healthy skin taking the place of the old.

The almost infallible power of Ucanol to cure eczema and other skin troubles is shown by the guarantee given with it to refund the money if it does not do all that is claimed. Get 50 cents' worth from H. C. Kennedy, and see how quickly all itching, irritation and soreness disappear and the skin begins to clear up.—Advertisement.

Heals Skin Diseases

It is unnecessary for you to suffer with eczema, ringworm, rashes and similar skin troubles. A little zemo, gotten at any drug store for 25c, or \$1.00 for extra large bottle, and promptly applied will usually give instant relief from itching torture. It cleanses and soothes the skin and heals quickly and effectively most skin diseases.

Zemo is a wonderful disappearing liquid and does not smart the most delicate skin. It is not greasy, is easily applied and costs little. Get it to-day and save all further distress.

Zemo, Cleveland. Advertisement.

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WAR IN PALESTINE

Country, as in Days of Scripture, Is Center of Whole Earth; New Crisis?

The name of Jonah is good for a smile in almost any company. The slang phrase "He's a Jonah," is common among myriads who do not know the first word of the story of the runaway prophet. Other masses of people merely have a dim notion that Jonah brought bad luck to a ship; was thrown overboard and swallowed by a whale, of which more anon.

Now, by the choice of the Jonah story by the International Lesson Committee, there is put squarely up to the millions of members of the Sunday school the realization that there are modern preachers and teachers who are Jonahs in two senses, in that they encumber the gospel ship and run away from their divine mission and message. Purposely or not, there are a host of Christians who are modern Jonahs in the first two phases of that prophet's experiences. Thank God, there are also men who represent Jonah in the third and victorious stage of his work.

The thing that is most wrong with our day is that our prophets haven't given us their most important message. They have declined to declare the whole counsel of God. They have put human comfort before divine commands. They have sought their own ease rather than served their divine mission. Let us admit it frankly, that many of us have shrunk from the hard places in kingdom service. There are a score of applications for the pulpit of every prosperous church with a good salary which becomes vacant, but the difficult fields go unmanured. What is this but the case of Jonah over again?

Perhaps our present universal shake-up will be the big fish experience for our modern Jonahs. Out of the travail of the world's woe we may hope to see new prophets emerge. All great spirits are suffering heaviness of heart because this "collapse of civilization" has come to pass while the church idled complacently along about petty concerns.

To-day in Old Ninevah

Nobody has yet attempted to explain why the currents of world war and of universal human interest are once again setting in toward Bible lands. Palestine is anew, as in the days of Scripture, the center of the whole earth. Military movements and diplomatic struggles converge on the scenes of the Bible story. Perhaps the great God has designed some new revelation of Himself in the ancient land of Abraham. Does this convergence of events upon sacred soil portend a new crisis for humanity? Certainly there is a new dramatic relation between the daily newspapers and the inspired Scripture.

A novelist could scarcely imagine a more melodramatic situation than that now beheld in the exile of the Armenian survivors to the city of Mosul; for Mosul is directly across the river from the ruins of Ninevah, and connected therewith by a bridge of boats. Women of Mosul do their laundering on the eastern banks of the Tigris and spread their clothes to dry beneath the ruined walls of the ancient capital of Assyria, the city of Jonah. This city, to which the Children of Israel were later driven, is now the destination of hunted and harried Armenian survivors.

As these persecuted Christians in 1915 look upon the vast ruins of the once great city, even as I myself have stood upon the remains of Sennacherib's palace and viewed them, still they recall the ancient prophecies, and remember that while God's justice may seem slow, it never fails to run. Ninevah crumbled to dust is God's testimony that His word is sure, and that His people will be preserved.

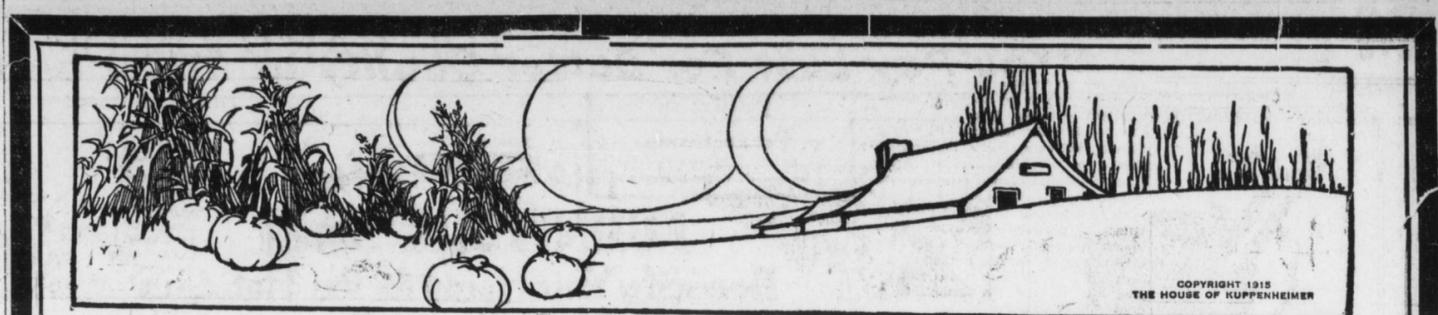
Where Jonah's Name Lives

I found at Ninevah a startling thing. The great city—and its greatness may still be seen in the ruined walls traceable from the heights of the palace ruins—is now levelled to earth and unoccupied. It is in it that is one little village, and this is called "Nebay Yunis," which is the Arabic for "Prophet Jonah." The village is built about a sacred mosque over the ruins of an ancient church which contains the reputed site of Jonah's tomb. The sheik of the mosque escorted me down to see Jonah's grave. It is poetic justice that after twenty-eight centuries the name of Jonah should still persist on the site of his preaching; while that of Ninevah's kings is lost.

This is not the place to go into the question of the historicity of the book of Jonah. Whether it be a literal record or an allegorical homily, as modern critics contend, its message is one and the same. No point of fact named in the story is impossible.

That Whale

Mountains of good paper have been spoiled by absurd dissertations on the point that a whale's mouth is not large enough to admit the body of a man, and that, therefore, Jonah could not have been swallowed by the whale. Well, who says he was? Certainly not the Book of Jonah. The translators of the King James' version did fall into the error, in the one New Testament allusion to Jonah, of translating the Greek word "great sea monster" into the biggest thing of which they had personal knowledge, which was a whale; but the original books in both the Old and New Testaments use the word "great sea monster." It is a matter of scientific demonstration that there are, or have



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been, such great fishes. For that matter, the Book says that God "prepared" a great fish, which phrase in itself eliminates all difficulties for devout souls who do not balk at miracles. It seems like a device of the evil one that the real message of the Jonah story should be obscured by the figure of a whale, which has no business in the picture.

Jonah, who was a mature man, a sort of court chaplain in the palace of Jeroboam, king of Israel, was called to a foreign mission, to preach repentance to Ninevah. He ran away from his duty and took ship for the West. When a storm arose, and the sailors began to consider who was responsible for the wrath of the gods, Johan's manhood reasserted itself, and he offered himself as a sacrifice to the waves. When the storm did not abate, he was thrown overboard and found refuge for three days, or parts of three days, in a cavity—the word does not necessarily mean stomach—of a great sea monster. He was cast up on the shore that he had left. I have visited the shrine near Sidon which the Moslems maintain to mark the very spot where they say Jonah came ashore.

This experience of stress taught Jonah his lesson. He went back to Israel, and thence overland to the Tigris and down the river—probably on a kelek, or goatskin raft, which is still the present fashion—until he reached Ninevah, the then capital of the world. He had been disobedient to his first call, but so great is the patience of God, that He often gives men a second chance to do their duty. When Jonah gave up his pride for obedience, he won a success in Ninevah that makes a modern "Billy" Sunday revival seem small.

What Ails Our Cities?

Like many a pastor of a downtown church, whose prosperous members are leaving, Jonah wanted to run away from a hard job. There is scarcely any other test of faith like that of a great city. It represents in our time the convergence of all moral and political and religious problems. The heart-breaking difficulty of Christian work which envisages a whole city, is known only to those who are in the thick of the fight. Yet it is in the greatest cities that the greatest victories must be won for God.

All profound students of the city problem perceive that religion is its one hope of final solution. The modern city preacher's task is not so easy as Jonah's; his work is manifold, and ever tends to dissipate him from his primary task of preaching repentance. He has to think in large units, for parochialism is a primary peril of city churches. Not all Christians have learned to weep over the city as their Master did. The more prevalent fashion is to move to the suburbs when conditions grow uncomfortable. Still the need abides, and those who dare to remain for the task are confronted with the demand for new methods of presenting the old message.

Going to the Hard Places

The Lesson Committee designates this as a foreign mission lesson.

Ninevah is to represent the need and call of the world outside Christendom. Jonah has been termed the first foreign missionary. Dean Stanley calls him "the first apostle to the Gentiles." What he was reluctant to do, our own time has attempted more courageously, as notable meetings this winter of the Laymen's Missionary Movement illustrate. We have dared to go up against heathendom with a victorious message of God's love. "Woe is me if I preach not the Gospel," has come to many men, mature as well as young. Only recently the rector of one of the most fashionable churches in Philadelphia offered himself to his mission boards for service in the Philippine Islands.

As even Ninevah repented under Jonah's preaching, so also both the modern city and heathen lands are succumbing to the gospel message. The story of "Billy" Sunday's work in America, and George Sherwood Ed- d's work in Asia, are worth studying in connection with the Jonah narrative. Great mass movements toward Christianity are under way in India, especially, but also in China and in Africa.

"I may not stay to see the day
When the great Saviour shall bear
sway,
And earth shall glitter in the ray
That cometh from above;
"But come it fast, or come it slow,
"Twill come at last, I surely know,
And heaven and earth shall feel the glow,
And men shall call it Love."

Bears the Signature of *Chas. H. Kuppenheimer*

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