

to Be Learned From the on Right Unbellief and a Left Penitence and Con-Centre Everlasting Love, ant 1908.1

D. C. - The famous p) c. — The fathous intregalderies of Mu-suggested the topic of the Dr. Talmage sends availant town, but the cell the painters awak-preacher thoughts of the human race, which have of that serve of that scene The text is Luke crudified Him and on the right hand

alon is a swell o a crowd are ascend a execution. What Some for curiosity factors will say an act. The three per are already there are vile of linan some look up with re to keep their hand Some tear their ow grief. Some stand is at break out into un ig. Some clap their at the offenders are to at the oldienters are to t. The soldiers with back the mole which interrupted. Let the and at Jerusalem, or ang the line and force multitude, "Back with Unce you more before Have you never befor

a row-nu uprigh in a row—an upright answersh pieces, one at a the hands are mailed able, on which the vie-trees man planted, you case at the right hear-ie one at the right hear-the mailie, apples of an and properly orange or would not make so the corriging of Colthis oreance at

on the right. More awful than hi is scorn and hatrea ernss, This wretcher ad on the spikes (middle. If the sec d lowe, and he we the balance is a state of the balance is a state of the balance is a state of the balance is the mechanics of the balance is rocks hear him jees the the the the balance is the ba h, you poor wretch imposter! You pr nd yet you let the It was in some an a his death hour, I saw Christ in his be ellow and cried if What had arouse up this ei-ng. Ob, the enni-against Christ? 1 against Christ!) ental Christ or a p it a Christ who con roce their sins on a right hand cross to the unimiter of th Toek with thim from not let Him take a , let Him die for film Dere has always how There has always here right hand cross and and wherever there i 1, there the light goe that dying malefactor thirst dying malefactor thirstances of man had t tree which yields pa-buddied and bloss aned a world.

that disturbed counter forer and see what a s to reject Clarist Br is to repeat Const. He will face, in that paths understand denth bour, the mater's departure! What harkness! Standing high on the try of the hill, so rid may look at him, he o out or a miserable link d etermity!" One, two the const of the fall. to the crash of the fall, all to the crash of the fall, all lobbes, dving after he had in which to prepare for give it all to live one day. Francis Newport, hovering cried out; "Wretch that I all I fit from the head cried out; "Wreten this breast all I fly from this breast of me? Ob, that fire that never out and to be reconciled to bh. eternity; oh. eternity; wher the abyes of eternity; threse these words, 'For-Ob. hand cross-thousands have in worse agonies. Fo al pain compared to re last, that life has been (a) and that the has been only a flecting moment stands t soil and its everlasting over-field, let me die mywhere al the foot of that right hand hot one drop of that blood my cheek. Rend not my em y, I ser it now measure has rry. I see it now as never be athsomeness and horror of my Dat dying malefactor was not blame as I. Christianity wa blame as I. Christianity was shed, and perhaps not until all that man heard the Christ, Christ had stood almost 1903 king the wonders of His grace, thin, alt hand cross, with its long trhadows all the earth. It is the heart of the race. When we come when the spirit of God its ax, hew down that right that it shall fall at the foot of le cross and unbelief, the rail actor of the world, shall perish w hearts? Away from me, thou Away from me, the I hate thee! Wi bearta? Witl God I threat thee back and through! Down to hell! accuraced monster of the it to those thou hast already that to those thou hast already Talk to those thou hast already Talk no longer to these some of heres of beaven! a he the Son of God." Was "" shout it? Tell me, thou in robe of light did run to His birthplace. Tell me, thou did the he should over thy light hade these he still. Tell me, yo pot up to see itim die. Tell me, yo pot up to see itim die. Tell me, yo alwa over thy face the veil of Tell me, yo lepers who for Him dwa over thy face the veil of Tell me, yo lepers who were w dead who were raised, is He (God? Aye, ave! responds the The flowers breathe it; the etc. if he redeemed celebrate it; "the on their thrones to an-And yet on that miserable w all eternity! That little "if" tenom in its sting to cause the we soul N. troom in its sting to cause the law soul. No "if" about it. I Even Deus! I feel it thoroughly "mery muscle of the body and very faculty of my mind and "eny energy of my soul. Living, ach it; dying, I will pillow my a its consolations—Jesus the

<text>

the universe, for we have reduced God robbed Ham of our knew robbed Ham -our talent, robbed Him of our services. Suppose you and a most of a an age of your firm and every month you po him his subry, and at the end of inn year you find out that he has been serving a other firm, but taking your salary, wear you not at once condensu him as disho reat? God serm as into this would to serv thin. If he has given as comes all the time ext? God acra as into this would have be Him. He has given as wagna all the time. Yet how many of us have been surving mother master! When a mon is com-victed of transon he is brough out, a regiment surrounds him and the command is given: "Attention, company? Take aim! Fire!" And the men falls with a hundred bullets through his heart. There comes a time in a man's history when the Lord calls up the irrough distributions, and at God's command how pour into him a concentrated voltry of cortare. To this module cross had, that your

him a concentrated colley of torture. To this middle cross look, that your scalis may live. I showed you the right hand cross in order that you might see what an awall thing it is to be unlikible-ing. I showed you the left hand cross that you might see what is is to repeat. Now I show you the unlikible cross that you may see what is is to repeat. Now I show you the unlikible cross that you may see what is us to repeat. Now I show you the unlikible cross that you may see what is us to repeat. Subjects have attempted to common or-ate it in markle investigate the common or-ate it in markle investigate the common set in the fire and Christians drive quictly in their body have formed thin body against it.

This cour may all our scale cubrace it This cour may all our scale cubrace it with an existing of affection. Lay hold of that cross, Everything else will fail you. Without a strong give on that you press Put your hand on that and you are safe. though a world swing from beneath your teet.

though a world swing from beneath rown test.
Oh, that I might engrave on your scale ineffaceably the three crosses, so that it is your waking moments you will not heed, then in your dreams at might you may see on the hill hack at domaslem the three spectacles — the right hand cross showing ambelief, dring without Christ; the left hand showing what it is to be pardoned, while the central cross pours and says: "By all these wounds I plead for the heart. I have loved three with an everlasting love. Rivers email quench it. Floods cannot drown it."
But, no; we will not wast for stell a dream in the intervent of the out of that middle cross sin, sorrow, the death—everything. We are slaves: Christ give delyyerance to the captive. We are thirsty: Christ is the heart of a salvet on the birst. I am the bread of life." We are condemned to die, Christ says, "Save that ma from gown to the pit. I am the bread of life." We are condemned to die, Christ says, "Save that ma from gown to the pit. I am the bread of life." We are condemned to die, Christ says, "Save that ma from poing down to the pit. I and the ranket, "We are sized on the sea of trouble; Jesus counts over H, saying. "It is I he not afraid." We are size, deaus is the "halm of Gilead."
We are dead; hear the shrouds rend star." We are sick: Jeaus is the "bahn of Gilead." We are deal; hear the shrouds rend and the grave hillocks heave, as He crass. "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live. We want justifi-cation: "Being justified by faith, we have peace with dod through our Lord Jesus Christ. We want to exercise faith, "Believe in the Lord Jesus Christ and thou shalt he saved." I want to get from under condenanation to them who are in Christ Jesus." The cross-He ear-ried it. The fames of hell-He suffered them. The shame-He endured it. The crown-He won it. Heights of heaven sing it and worlds of light to worlds of light all round the heavens cry, 'Glory, glory!" Let us go forth and gather the trophies for Jesus. From Golconda mines we gather the domoads, from Ceylon shores we gather the pearls; from all lands and kingdoms we gather precious stones, and we bring the glittering bur-dens and put them down at the feet of Jesus and say: 'All these are Thine. Thou art worthy." We go forth again for more trophies and into one sheaf we gather all the scepters of the Cares and the Sultans and of all royalties and dominions, and then we hring the sheat of scepters in the Alexanders and the Care and the Sultans and of all royalties and dominions, and then we hring the sheat of scepters in put it down at the new for forth again to gather more trophies, and we but the redoemed of ages, the sous of Gilead. Thou hast conquered." And then we go forth again to gather more trophies, and we bid the redeemed of ages, the sous-and daughters of the Lord Almighty, to come. And the hosts of heaven bring crown and palm and scepter, and here by these bleeding feet and this riven side and by this wounded licart cry, "Blessing aid honor and glory and power unto the Lamb, for ever and ever."

THE SABBATH SCHOOL. CONDUCTOR HAD NO SENTIMENT.

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 16.

Subject: The Rich Fool, Luke xii., 13-23 - Golden Text: Mark vill., 36 -Memory Verses, 19-21 - Commentary on the Day's Lesson.

on the Day's Lesson. 13. "One of the company." Probably a tranger in the crowd, who had been lis-ening to the address Jesus had been de-lisering to His disciples. "Speak to my orther." This was evidently a family ispute about the property that was to be hvided. We are not told any of the par-iculars, hat Jesus proceeds immediately, y a parable, to thow the result of gratify-ng a brieton's april. H. "Man." Apparently in reproof. "A defe or a divider." In matters of that

by a particle, to chow the result of grachy-ing a covertoils spirit, — Id. "Man." Apparently in repreself. "A padge or a divider." In matters of this nature Christ would not assume either a legislative power to alter the settled rule of inheritance, or a judicial power to de-termine controversies. This shows that Christ's kingdom is spiritual and not of this world. It does not interfere with eivil lower, a chooring our expectations of

this world. It does not interfere with evel powers, or encourage our expectations of worldly advantages. 15. "Take bred." Covetonsness is a sin which we have need constantly to watch gainst, and therefore frequently to be warned against. "Of covetonsness." All mordinate desires. Such a disposition of mind is never satisfied; for as soon as one object is gained, the heart goes out after another. "Man's life consistent not, etc." Our happiness and confort do not depend upon our having a great deal of this world. 1. The life of the soul doth not depend upon it, and the soul is the man. 2. The life and happiness of the body doth not depend upon the abundance of earthly things.

The and harpiness of the heady doth not depend upon the abundance of earthly things.
The "A patable" To teach. 1. How shout and transitory life is. 2. That riches are of no avail for prolonging it. 3. That the great duty of all, both rich and poor, is to be rich toward God. The parable consists of two parts, of which the first shows the folly and the second the sin and danger of earing for what is beyond our present need, which is the characteristic of covertuness. "Brought forth rich milly." He did not acquire his would be found and the second the sin and danger of earing for what is beyond our present need, which is the characteristic of covertuness. "Brought forth rich milly." He did not acquire his would be the did not acquire here would be had a course. The would response to the second the math are often misseable. They have 1. Discontent, 2. Auctaties and caves, 3. False hopes, 4. The terror of losing their postesions. "What shall i do." That his increased prosperity offers him opportainity to do sumething is mean the country, who did not have we have the more anxious. The more mean have the more perplexity they have with a distant the next meal, could not have been more anxious they are to obtain more. The more film with a share with a distant the next meal, could not have been more anxious they have with a distant the more anxious they are to obtain more perplexity they have with a distant more anxious they are to obtain more perplexity they have with a distant more anxious they are to obtain the next meal, could not have been more anxious they have with a distant more anxious they are to obtain the next meal, could not have been more anxious they have with a distant more anxious they have the nore anxious they have the distant have been more anxious they have with a distant the more thun what be can get publy, as solerly, distribute charting and any of the more anxious they are to a many the second more and the proves and any have been more anxions. The more for any any have been more anxious

be can get justiv, use soberty, distribute of the greed which has taken passession of so many.
B. "This will 1 do." Man proposes 1.
How boostin!! He speaks of many years as a certainty. It Mow software is a low any years as a certainty. It Mow software is a low any trust, my barns, my goods and my work 2. How shortsaftired? He speaks of many years as a certainty. It Mow software is a low one; in doint ease, esting, drinking and merry miking. "Build greater." This was the desired more room to his cartily goods. He can plann the case, esting, drinking and merry miking. "Build greater." This was the desired more room to his cartily goods. He can plann the case, esting, drinking and merry miking. "Build greater." This was the desired more room to his cartily goods. He can plann the for other all the desired more room to his cartily goods. He can plann the for other and desires which these things will in no way satisfy. "Take this case, etc." This was easily the reced of the arbitra table for other as in the other at the start specific desire is to gratify the flesh. "What a wretched portion for an importal spirit? and yet these who know not Go have no other and many of them not even his. "Eat, drink, and be merry." The ambition of many worldling screw the god of this world. Their chief desire is to gratify the flesh. "What allal we cat? or, what shall we drink? or, wherewith shall we be clothed?" is their principal cred. Paul shows the outcome of such as an simulation. It has content at the is maximum in the forgets God. 2. He appropriates all be receives to himself. The sould and indexes, and our worldly plans will be interfered with. "Thou fool." His folly is fourfold. 1. He forgets God. 2. He to world. It he north an any short of the above the world in a screwing of the is most of the soul. (c) This world have no to the at the there and the necessities of the soul. (e) This world have no to be a tool. He shows his folly (a) ha his total misspechenision of the atthes and the meres of th and are destitute of the salvation of God, shall soomer or later be surprised in the same way. "For himself." For himself only. A covetous man gains riches to please and gratify himself. The not hought of the good he ought to do with his wealth. "Is not rich toward God." Does not lay up treasure in beaven. We can be rich to ward God by turning what we possess over to God. Prov. 19: 17. How thanking we ought to be that God has granted us the privilege of entering with Him in the work of saving men from sin. "Be not axious for your life." (R. V.) Do not allow the things of this life to cause undue anxiety and unrest. Prudent cause undue anxiety and unrest. Prudent we same yet trust God for all things. "Be not aver than meat." The God who has given the greater things-the ise and the body, will surely give the smaller-food and raiment. The God who provides for the raivens, the lifes and the ised will certainly feed his children. "O yet little faith," your Father know-eth that ye have need of these things."

Never Saw Incidents of Human Interest on His Car.

"P.r.r.r.ump," went the car, as, slipping foot by foot, it came to a grudging stop,

The young man waited until the stop was absolute. Then when, with delicate, feeling footstep, he had put himself upon the rear platform of the Broadway cable car, it started with a jerk of sulky defiance.

Up his sleeve a pencil was held like a dagger of intelligence. In the palm of his other hand a bit of paper folded to an inch surface deftly hid itself. The hour was late and few passengers HW IT

Solemnly and long he looked at the conductor. Then, while pencil itched paim, he spoke;

"Conductor?" "Well."

"I suppose you see a great many in-

teresting things on your car?" "Hadn't noticed it.

The pencil, which had slipped furlively in to the palm, jumped back repulsed. Its owner went on:

"In the early morning hour don't some pathetic scenes occur?" "Nope."

"Aren't there interesting characters Women that take your car at a certain corner every night?"

"Naw."

"I suppose there are some strange character contrasts on board the early morning cars, rich and poor?" "Eb?

"I menu a rich man sits opposite a poor man? The good with the bad?" 'Aln'i seen it."

"Corrordh" cause from up the young man's sleeve. The heart of the pencil was broken.

"Then there's really nothing intererting over takes place on a Broadway CREY.

"Now?"

The dusty become following in the wake of the our swept the unresisting bit of paper into its vortex. The questioner stepped off into the street, half way across which the car, with a chuckle of grip, wheels, and brake, flang hlin.

A fut pussencer spoker

"One of those blame human interest fiends."

"Yep," said the conductor. "Per-r-r-ump-r-r-um" went the cur.

-New York Times.

WORDS OF WISDOM.

When you have faults do not fear to abundon them.

It is a beautiful necessity of our nature to love something.

Benevolence is to love all menknewledge is to know all men.

Learning without thought is labor lost; thought without learning is peril-41128.

If a man take no thought about what is distant he will find sorrow h store.

He who speaks without modesty will find it difficult to make his words good.

Remember this - that there is a proper dignity and propartion to be observed in the performance of every act of life.

Practice complete relaxation of brain, nerves and body. Use one-half the will force in this as in other things and you will succeed.

Room 21, Marine Bank Building, The moral courage that will face obloquy in a good cause is much a rarer gift than the bodily valor that will confront death in a bad one.

Education does not mean teaching people to know what they do not know. I) means teaching them to behave as they do not behave. It is pain-

FREE BLOOD AND SKIN CURE.

Cancers, pleers, old sores, scrofula, bumps and risings on the skin, pimples, bolin, catarrh, offensive eruptions, aches and pains, eating sores, blood poison, eczema, scabs or scales, and all blood troubles cured forever by taking 1 to 8 bottles of the famous B. B. B. Thoroughly tested for 30 years. H. H. H. heals every sore, stops every ache and makes the blood pure and rich. B. B. B. cures obstinate cases after all eine falls. Cures guaranteed. Druggists, \$1. Trial treatment sent free by writing Blood Bulm Co., 25 Mitchell street, Atlanta, Ga. Describe trouble, and medical advice free.

Sid Paber Abdul Krimm Tami, the new Pacha of Tangler, is a fine-loo ing man, and has made a very favorable impression on the diplomatic corrs.

Know

periods.

medicine.

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lect !

ham has cured.

you are stole.

FINE and OAK PILING, R. R. TIES,

TELEGRAPH POLES, POPLAR WOOD,

33 S. GAY ST., BALTIMORE, MD.

af addicted with | Thompson's Eye Water

wamen.

fails to relieve painful

Sweat and fruit acids will not discolor goods dyed with FUTNAM FARELESS DYAS, Bold by all druggists.

and Forer is a bottle of GROTE'S TANTELER Diff Texts. It is simply from and quality in a matchess form. No cure-sto part. Price Soc. A Luzerne paper says that, a showman at Aaran was fixed fifteen france for exhibit-ing an artificially colored sablit. Boycotters displayed a Kansas City tailor's name on big posters, with the result that several men saw the name and nothing class and same in and ordered.

Piso's Cure for Consumption is an infallible medicine for coughs and colds.-N. V SANUEL, O.can Grove, N. J., Feb. 17, 1995.

The Best Prescription for Chills.

Public offices in Bangeon are to be pre-vided with motors for punkaffi-publing and also with ele tric lights.

Mrs. Winslow's Soothing Fyrup for shild ren techning softens the guins, reducing infinitum flon, alwys pain, cures wind colle 126 a bottle.

The Arable letters in the Khedive's recen peem to Victoria have a numerical value of 1900 when counted up,

Have you ever experienced the joyful sen-stion of a good appoint? You will If you how Adam's Pepsin Tu'ti Frutti. That ordinary treatment

The so-called ship-wern, which bores toles in the wood of ships, is in reality a form of shellish.

To Cure a Caid in One Day. Take Laxarity Bhoun quemian Tameya All dinggit codont he in my II in bulk is dury. E. W. Chove's signadure is on each out. 25c. They know Lydia E. Pinkham's Vegetable Compound will and does and The London County Council will soon 10 shod to introduce seas, a tickets on its train has, more than any other

1475 periodisatily curved, Norflasor regions, rescaller first on, a month Dr. Kline's drive Nerve Redeters Arrian's efficient free diseases has h. H. KYLNS, D.G. U.Arvin St. (1994). Every weman knews about Wres Pinkham's

More doctors, it is entired, are hept iney in An-trails than in any other country.

Every woman knows some women Mes. Plan-The second s YATIONAL M ADIO. BUSINESS COLLEGE, COLLEGE, VA. But also women out of ten put all gotting this reliable remedy until their health is nearly wrecked by experiments or neg-MORE CALLS FOR GRADUATES Then they write to Mirs. THAN IT CAN SUPPLY. Pinkham and she oures Send for Catalogue. them, but of course it Enter Sept. 4. takes longer to do se-CHAS, E. ECREREE, President. Don't delay gotting help if THE CONTRACTOR OF STREET She has belocd a million WILLS PILLS---- SIGSEST OFFER EVER MADE. In days' treatment H. L. GRUBE. cy right at your house. Address all o does to Fra-R. B. While Medicine company. 23 allian-beth St., (ingersisson, Md. Branch Minese 129 Indiana Ave., Washington, D. J. J. S. HOSSINS LUMB RICO OF BALTIMURE DROPSY NEW DISCOVER' Common state and car when the state of institute state and car when the state of the sta And LUMBER of all Kinds. That Liftle Book For Ladies, Winnik ALICE MASON, ROCHESTER, N. Y. IT PAYS TO ADVERTISE IN THIS PAPER, U.F. Hardwoods

BURE VIER ALL LISS FAILS. Durts VIER ALL LISS FAILS. Dest Couch Syron, Thetes Good, Une

In time. Sold by dringering.



"Well, I say that the very best of men don't know the difference between their souls and their stomachs, and they fancy that they are a-wrestling with their doubts when really it is their dinners they're awrestling with.

"Take my old man. A kinder husband never drew breath; yet so sure as he touches a bit of pork he begins to worry hisself about the doctrine of Election, till I say, "I'd be ashamed to go troubling the minister with my doubts when an Aver's Pill would set things straight again."

J. C. AYER COMPANY, Lowell, Mass. Fractical Chemists,

Ayer's Hair Vigor Ayer's Cherry Pectoral Ayer's Comatons Ayer's Sumprilla Ayer's Fills Aver's Ague Cure



then, from this right hand cross. berries of the forest are apt to some, and around this tree of car-bay the red, poisonous berries of any have tasted and died. I can the for the solution of the solution of the solution the for the solution of the solution of the solution.

say have tasted and died. I can a for the right hand cross, except as a lever with which to upturn and of the world. "In the right hand cross I go to hand cross. Pass clear to the s. That victim also twists him-a the nais to look at the centre that cooff. It is to worship. Would like to get his hand loose, mite, but to deliver the sufferer to the other side: "Silence!" as innocence in agony. We show the suffered! The on the other side: "Silence: in our crimes. Silence!" Gather the our crimes. Silence!" Gather is a faid. Bitter herbs are some-tions for the brain, and the bitter that grow on this tree shall give an addite to thy soul. This left mass a repending cross. s is a repenting cross.

Round the World an Wheels.

Surrounded by a sweltering crowd in City Hall park, New York, the other day, Mr. and Mrs. Alexander E. Spiro of New York and Claude A. Bigelow and his bride of Flushing, L. I., started on their wheels for a trip around the world. The Bigelows rode a tandem. They estimate it will take thirty months to accomplish the journey. The expedition is the outcome of a supposed \$5,000 wager. All four riders, Bigelow stated, are members of the Century Road club. No official of that club appeared to start the tourists. Bigelow is a printer by trade. Spiro is a medical student. The bride said they had no money and would earn their living en route by newspaper work and photography.

Mr. Smuts, Dr. Leyd's successor as State Secretary of the Transvaal, is only 21 years old. He was educated at Cape Town University and at Cambridge. He is a lawyer and a newspaper man.

The pure attracts purity-the low find their level in dust and dirt.

Sharks Are Cowardly Fish.

Many tales have been told of how human beings have been devoured by the fish that is known as the mancater. Although many of these have been greatly exaggerated they are to a certain extent true. It is also true that sharks have been known to follow a ship for days, picking up and eating that which had been thrown overboard as waste.

Notwithstanding all of this, the cowardliness of sharks is well known among men who have been much at sea in southern waters. The fiercest shark will get out of the way of a swimmer, if the latter sets up a noisy splash. A shark fears anything that splashes in the water. Among the south sea islands the natives never go bathing alone, but always in parties

of half a dozen or so, in order that they may make a great hubbub in the water and thus frighten away the sharks. Once in a while a too yenturesome swimmer among these natives foolishly detaches himself from his party and forgets to keep up his splashing. Then there is a swish and the monster comes up from under him like a flash and he is gone .- New York Harald.

ful, continual and difficult work, to be done by kindness, by watching, by warning, by precept, and by praise, but above all, by example.

Where vindictiveness is shown we may be sure that there is a lack of moral sense. It is somewhat curious to observe also that the vindictive have seldom any real wrong to revenge. They very often imagine the injury they seek to return in kind or distort the circumstances which gave rise to the injury, real or supposed.

How Caviar is Made.

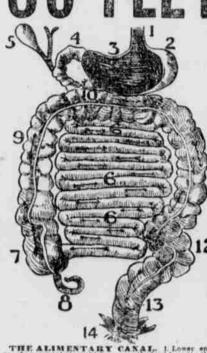
The making of cavlar is a simple process. It can be prepared in any household convenient to a sturgeon fishery. In fact, under these conditions only is it had in absolute perfection, for the longer it is kept either sealed in glass or tin the more rapid its deterioration. It is for this reason that the caviar eaten in Russia. where it is served from the original packages, is so far superior to that procurable elsewhere. In the cavier of commerce the roe as soon as it is taken from the fish is placed in tanks. when it is carefully washed. Then it, is rubbed through screens until the eggs are separated. The last process, or rather next to the last is the pack ing in salt in kegs, and the keeping of it cool in lee or cold storage until it reaches the canners, who seal it in tins or in botiles for export. This is all the manipulation that it undergoes. When prepared for household use the cleansing, separation of the eggs and packing in fine sait are all that is necessary. There is but one way of serving it and that is on toast or brown bread and butter or as canapes with lemon juice and a little olive oil. It] is the only aliment that admits of but a single method of cullnary treatment.

A New Terror of Couriship.

An Indiana brunette for some days had been suffering from a supposed attack of pleurisy, but when Dr. S. F. Bordman was called in he found that one of the young lady's ribs was fractured. After much questioning the girl blushingly admitted that her best beau had inflicted the injury while giving her his usual tender embrace before parting on his last visit. The occurrence of the accident was marked by a sharp pain in the side, "a catch in her breath," and a sudden relaxation of her hold.-Chicago Medical Record.

The Fagot Party.

A popular summer house amuse ment is called a fagot party. Every guest is required to contribute to the evening's entertainment. A song, a recitation, an anecdote or a story may be the part chosen, and at the close a vote is taken on the best and a prize awarded.



THE ALIMENTARY CANAL. 1 Lover and

are packed away in your insides and must be kept clean, in order and doing business.

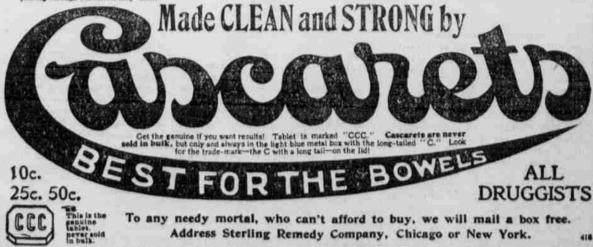
It's a long way, with many turns and pitfalls to catch the refuse and clog the channel if not most carefully cleaned out every day.

When this long canal is blockaded, look out for trouble-furred tongue, bad breath, belching of gases, yellow spots, pimples and boils, headaches, spitting up of food after eating-an all-around disgusting nuisance.

> Violent pill poisons or griping salis are dangerous to use for cleaning out the bowels. They force out the obstruction by causing wielent spasms of the bowels, but they leave the intestines weak and even less able to keep up regular movements than before, and make a larger dose necessary next time.

Then you have the pill habit, which kills more people than the morphine and whiskey habits combined.

The only safe, gentle but certain bowel cleansers are sweet, fragrant CASCARETS, because they don't force out the foecal matter with violence, but act as a tonic on the whole 30 feet of bowel wall, strengthen the muscles and restore healthy, natural action. Buy and try them! (Look out for imitations and substitutes or you can't get results. Cascarets are never sold in bulk. Look for the trade-mark, the long-tailed "C" on the box.) You will find that in an entirely natural way your bowels will be promptly and permanently



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