'Now Dont 'Get the Blues."



When a cheerful, brave and light-hearted woman is suddenly plunged into that perfection of misery, the blues, it is a sad picture.

It is usually this way:

She has been feeling out of sorts for some time, experiencing severe headache and backache; sleeps very poorly and is exceedingly nervous.

Sometimes she is nearly overcome by faintness, dizziness, and palpitation of the heart; then that bearing-down feeling is dreadfully wearing.

Her husband says, "Now, don't get the blues! You will be all right after you have taken the doctor's medicine."

But she does not get ail right. She grows worse day by day, until all at once she realizes that a distressing female complaint is established.

Her doctor has made a mistake.

She loses faith; hope vanishes; then comes the morbid, melancholy, everlasting blues. She should have been told just what the trouble was, but probably she withheld some information from the doctor, who, therefore, is unable to accurately locate her particular illness.

Mrs. Pinkham has relieved thousands of women from just this kind of trouble, and now retains their grateful letters in her library as proof of the great assistance she has This same assistance awaits every sick rendered them.



Mrs. Winifred Allender's Letter.

"Dear Mrs. Pinkham:—I feel it my duty to write and tell you of the benefit I have received from your wonderful remedies. Before taking Lydia E. Pinkham's Vegetable Compound, I was a misery to myself and every one around me. I suffered terrible pain in my back, head, and right side, was very nervous, would cry for hours. Menses would appear sometimes in two weeks, then again not for three or four months. I was so tired and weak, could not sleep nights, sharp pains would dart through my heart that would almost cause me to fall.

"My mother coaxed me to try Lydia E. Pinkham's Vegetable Compound. I had no faith in it, but to please her I did so. The first bottle helped me so much that I continued its use. I am now well and weigh more than I ever did in my life."—MRS. WINIFRED ALLENDER, Farmington, Ill.

Owing to the fact that some skeptical people have from time to time questioned the genuineness of the testimonial letters deposited with the National City Bank, of Lynn, Mass. \$5,000, which will be paid to any person who can show that the above testimonial is not genuine, or was published before obtaining the writer's special permission.—Lydda E. Pirkham Maddicing the



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Ask Your Dealer for Allen's Foot-Ease, A powder to shake into your shoes; rests the feet. Cures Corns, Bunions, Swollen, Sore, Hot, Callous, Aching, Sweating Feet and In-growing Nails. Allen's Foot-Ease makes new or tight shoes easy. At all druggists and shoe stores, 25 cts. Sample mailed FREE. Address Allen 8. Olmsted, LeRoy, N. Y.

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THE NATURAL WORLD.

Dr. Talmage Says God Regulates the Aut Hill as Well as the Human Habitation.

The Most of Selomon's Writ'nes Have Gone Out of Existence.

Washington, D. C.—In this discourse Dr. Talmage draws his illustrations from a realm seldom utilized for moral and religious purposes; text, Proverbe vi, 6-8; "Go to the ant, thou sluggard. Consider her ways and be wise, which, having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest."

The most of Solomon's writings have perished. They have gone out of existence as thoroughly as the twenty books of Pliny and most of the books of Aeschylus and Euripides and Varro and Quintilian. Solomon's Song and Ecclesiastes and Proverbe, preserved by inspiration, are a small part of his voluminous productions. He was a great scientist. One verse in the Bible suggests that he was a botanist, a zoologist, an ornithlologist, an inthvologist and linew all about reptilis. I Kings iv, 35, "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowl and of creeping things and of fishes." Besides all these scientific works he composed 3000 proverbs and 1005 songs.

Although Solomon lived long before the microscope was constructed he was also an insectologist, and watched and describes the spider build its suspension bridge of silk from tree to tree, calling it the spider's web, and he notices its skifful foothold in climbing the smooth wall of the throneroom in Jerusalem, saying. "The spider taketh hold with her hands and is in kings' palaces." But he is especially interested in the ant, and recommends its habits as worthy of study and imitation, saying, "Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest."

But it was not until about 330 years ago, when Jan Swammerdam, the son of an apothecary at Amsterdam, Holland, began the study of the ant under powerful lens, that the full force of Solomon's injunction was understood. The great Dutch scientist in his examination of the in

ernment with the consent of the governed, its natural fidelities, the habit of these creatures of gathering now and then under the dome of the ant hillock seemingly in consultation and then departing to execute their different missions.

But Solomon would not commend all the habits of the ant, for some of them are as bad as some of the habits of the human race. Some of these small creatures are desperadoes and murderers. Now and then they marshal themselves into hosts and march in straight line and come upon an encampment of their own race and destroy its occupants, except the young, whom they carry into captivity, and if the army come back without any such captives they are not permitted to enter, but are sent forth to make more successful conquest. Solomon gives no commendation to such sanguinary behavior among men.

But what are the habits which Solomon would enjoin when he says, "consider her ways and be wise?" First of all, providence, forethought, anticipation of coming necessities. I am sorry to say these qualities are not characteristic of all the ants. These creatures of God are divided into granivorous and carnivorous. The latter are not frugal, but the former are frugal. While the air is warm and moving about is not hindered by ice or snowhank, they import their cargoes of food. They bring in their cargoes of food. They bring in their cargoes of food. They bring in their caravan of provision; they had! in their long train of wheat or corn or oats.

The farmers are not more busy in July and August in reaping their harvest. They

their long train of wheat or corn or oats.

The farmers are not more busy in July and August in reaping their harvest. They stack them away, they pile them up. They question when they have enough. They aggregate a sufficient amount to last them until the next warm season. When winter opens they are ready.

Blow ye wintry biasts! Hang your icicles from the tree branches! Imbed all the highways under snowdrifts! Enough for all the denizens of the hills. Hunger shut out, and plenty sits within. God, who feedeth every living thing, has blessed the ant hill.

In contrast with that insectile behavior

out, and plenty sits within. God, who feedeth every living thing, has blessed the ant hill.

In contrast with that insectile behavior what do you think of that large number of prosperious men and women who live up to every doilar that they make, raising their families in luxurious habits and at death expecting some kind friend to give their daughters employment as music teachers or typewriters or Government employes? Such parents have no right to children. Every neighborhood has specimens of such improvidence. The two words that most strike me in the text are "summer" and "winter." Some people have no summer in their lives. From the racking cradle to the still grave it is relentless January. Invalid infancy followed by some crippling accident or dimness of eyesight or duliness of hearing or privation or disaster or unfortunateenvironment makes life a perpetual winter. But in most lives there is a period of summer, although it may be a short summer, and that is the time to provide for the future.

One of the best ways of insuring the future is to put aside all you can for charitable provision. You put a crumbling stone in the foundation of your fortune if you do not in your plans regard the sufferings that you may alleviate. You will have the pledge of the high heavens for your temporal welfare when you help the helpless, for the promise is "Blessed is he that considered the poor; the Lord will deliver him in time of trouble."

Then there is another way of providing for the future. If you have \$1000 a year, save \$500; or \$3000, save \$1000. Do you say such economy is meanness? I say it is a vuster meanness for you to make no provision for the future and compel your firiends or the world to take cate of you or yours in case of bereavement or calamity.

There are women who at the first increase of their husband's resources week

or yours in case of bereavement or calamity.

There are women who at the first increase of their husband's resources wreck all on an extravagant wardrobe. There are men who at the prospect of larger prosperity build houses they will never be able to pay for. There are people with \$4000 a year income who have not one dollar laid up for a rainy day. It is a ghastly dishonesty practiced on the next generation. Such men deserve bankruptey and impoverishment. In almost every man's life there comes a winter of cold misfortune. Prepare for it while you may. Whose thermometer has not sometimes stood below zero? What ship has never been caught in a storm? What regiment at the front never got into a battle? Have at least as much foresight as the insectile world.

Examine the pantries of the ant hills in

forever fast in their own money vaults. Accumulation of bonds, mortgages and Government securities and town lots and big farms just for the pleasure of accumulation is despicable, but the putting aside of a surplus for your self defense when your brain has halted, or your right hand has forgotten its cunning, or your old age needs a manservant, or for the support of others when you can no more be a breadwinner for your household—that is right, that is beautiful, that is Christian, that is divinely approved. That shows that you have taken Solomom's ant bill for an object lesson. Going out of this world without leaving a dollar for those who remain behind, if you have done your best, you have a right to put your head in calm confidence on the pillow which Jeremiah shook up in the forty-ninth chapter of his prophecy. "Leave the fatherless children."

shook up in the forty-ninth chapter of his prophecy. "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me."

But if, having the means, through mort-gages or houses or life insurance for providing for helpless widowhood and or-phanage, you make no provision for post mortem need, how dare you go up and take a palace in heaven and let your wife and children go to the poorhouse or into a struggle for bread that makes life a horror and sometimes ends in suicide?

But my subject reaches higher than temporalities—foresight for the soul, provision for eternal experiences, preparation for the far beyond. Ant hills, speak out and teach us a larger and mightier lesson of preparing food for the more important part of us! Do you realize that a man may be a millionaire or a multi-millionaire for time and a bankrupt for eternity, a prince for a few years and a pauper forever? The ant would not be satisfied with gathering enough food for half a winter or quarter of a winter. But how many of us seem content, though not having prepared for the ten-millionth part of what will be our existence?

the ten-millionth part of what will be our existence!
Furthermore, go to the ant and consider that it does not decline work because it is insignificant. The fragment of seed it hauls into its habitation may be so small that the unailed eye cannot see it, but the insectile work goes on—the carpenter ant at work under ground. Some of these creatures mix the leaves of the fir and the catkins of the pine for the roof or wall of their tiny abode, and others go out as hunters looking for food, while others in domestic duties stay at home. Twenty specks of the food they are moving toward their granary, put upon a balance, would hardly make the scales quiver. All of the work is on a small scale. There is no use in our refusing a mission because it is insignificant. Anything that God in His providence puts before us to do is important.

in our refusing a mission because it is insignificant. Anything that God in Hisprovidence puts before us to do is important.

The needle has its office as certainly as the telescope and the spade as a parliamentarian scroll. You know what became of the man in the parable of the talents, who buried the one talent instead of putting it to practical and accumulative use. His apology was of no avail.

When during the plague in London, at the risk of his life and under the protest of his friends, Rev. Thomas Vincent spent his time preaching the gospel to the sufferers and 68,508 people perished, seven fatalities in the house where he lived, did it just happen so that he came turough unhurt? In Fulton street prayer meeting, New York, a young man rose and said: "I have been an infiel fourteen years. I had the prayers of a pious mother, but I spurned them. I have not seen her for lifteen years. I suppose she has given me up as lost. I don't know where to find her, but I would like to tell her what the Lord has done for me in answer to her earnest prayers." Did it just happen so that his mother was present and cried out, "h, my son, my son?" You know of the glorious Christian work in Japan, but do you know how it began? A New Testament was dropped from an English ship in the harbor of Tokyo. The little hook came into the hands of a prominent Japanese, who read it and was brought to God, and immediately began to commend Christ to the people. Did all that merely happen so? Tell that to those who do not believe there is a God, but do not tell it to at least a hundred of us who have had in our own lives providential rescues as easily proved as that we have ever lived at all.

But we live in times where there are so many clashings. There seems almost uni-

easily proved as that we have ever lived at all.

But we live in times where there are so many clashings. There seems almost universal unrest. Large fortunes swallow up small fortunes. Civilized nations trying to gobble up harbaric nations. Uphoaval of creeds, and people who once believed everything now believing nothing. The old book that Moses began and St. John ended bombarded from scientific observatories and college class-rooms. Amid all this disturbance and uncertainty that which many good people need is not a stimulus, but a sedative, and in my text I find it—divine observation and guidance of minutest affairs. And nothing is to God large or small, planet or ant hill, the God who easily waste the veriles amples.

stimulus, but a sedative, and in my text I find it—divine observation and guidance of minutest affairs. And nothing is to God large or small, planet or ant hill, the God who easily made the worlds employing His infinity in the worlds employing His infinity in the worlds employing His infinity in the worldous construction of a spider's foot.

Before we leave this subject let us thank God for those who were willing to endure the fatigues and self sacrifices necessary to make revelation of the natural world, so re-enforcing the Scriptures. If the microscope could speak, what a story it could tell of hardship and poverty and suffering and perseverance on the part of those who employed it for important discovery. It would tell of the blinded eyes of M. Strauss, of the Hubers and of scores of those who, after inspecting the minute objects of God's creation, staggered out from their cabinets with vision destroyed. This hour in many a professor's study the work of putting eyesight on the altar of science is going on. And what greater loss can one suffer than the loss of eyesight unless it be loss of reason? While the telescope is reaching further up and the microscope is reaching further down, both are exclaiming: "There is a God, and He is infinitely wise and infinitely good! Worship Him forever!"

And now I bethink myself of the fact that we are close to a season of the year which will allow us to be more out of doors and to confront the lessons of the natural world, and there are voices that seem to say, "Go to the ant; go to the bird; go to the flowers; go to the fields; go to the waters." Listen to the cantatas that drop from the gallery of the tree tops. Notice in the path where you walk the lessons of industry and divine guidance. Make natural religion a commentary on revealed religion. Put the glow of sunrisc and sunset into your spiritual experiences. Let every star speak of the morning star of the Redeemer and every morning suggest the "day spring from on high, which giveth light to those who are in darkness,

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more time to study and state business. and then again takes an hour of exercise, returning for tea. Dinner, which is more ceremonious than the noon repast, usually passes en familie, and the evening which follows, as in many ordinary home circles, is spent is conversation, music and amuse-

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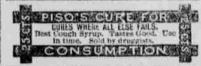
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