"IMMORTALITY."

Sunday Discourse By the Rev. St. Clair Hester.

Delivers a Comforting Message to Those Who Are Waver'ng in the Belief in Regard to a Life Everlasting.

a Life Everiasing.
New Yonk Cirry, -In the Church of the Messiah, Brooklyn, Sunday morning, the Messiah, Belle State, Man's Right to It." The Leaster again." Mr. Hester said:
The irrepressible, ubiquitous question, world without the Men like Job were asking it centuries after Christ, It is injusted with perpetual youth and the world. The arting answers to it.
The article by the loss of his only on in the morning of a beautiful youth bear entitled. "Life Beyond beath." His dedication is a letter to his only where the event is the answer of one in the worlds: "God bleas you, my boy, till the eyes which I closed I see open you, would you, want to give any different is the answer? A wife bewalis the sudden dease of her husband. She finds great comparison of the subject of the subject deated by the subject of the subject deated by the subject of the subject

"Soul of my soul, we shall meet again, And with God be the rest."

Hers is the answer of one in loneliness

<text>

 And with God be the rest."

 Iters is the answer of one in loneliness usych a position could or would want to be any different answer?

 The thoughts of men on the subject reported, reiterated, reaffirmed through the term which it is the only answer that entirely at the term of the words and and the thouse we should be any the term of the subject reported, reaffirmed through and the term of the subject reported of the term of the term of the subject reported of the term of the subject reported of the subject reported of the subject of the subje

pledge to us of ours. He was the first fruit of them that sleep. First of all let me ask is it a fact that men desire to live again? Emerson tells the story of two members of the U.S. Sen-ate who were fond of discussing specula-tive questions. Whenever possible they would meet and find relaxation in convers-ing on subjects other than shop. Their fa-vorite topic was the immortality of the soul, but they could never find any satis-factory reason for believing it. They sep-strated and one retired to a distant State. After twenty-five years they met_at a

in giory I snail be immortal." The orige tion to this theory is that it makes immor anders, the Caesars, the Augustines, the Washingtons, the geniusce, are all happily provided for, but what of the many who have written no beautiful books, who have performed no heroic deeds, who have left hotted out, punished for not having what was never given them, for not having what have written no beautiful books, who have left hotted out, punished for not having what they could not possibly get? Is immor tality thus a reward only for the distin guished, the gifted Jew? No, it is a false the and flatter themselves in this fashion for and flatter themselves in this fashion for man's extinction. Fame is something it is part, is not by itself a sufficient and satisfying return for the labor its win ing entails; it certainy is not pay enough for man's extinction. Fame is something the desire for immortality is too apar for to be open to dispute. The savage and have no fame shift the stability is not pay enough for man's extinction. Fame is something the desire for immortality is too apar for the beind any way, and those of us who have no fame are like the drop of water the desire for immortality is too apar the to be open to dispute. The savage and hould as ever. Even when a man has lost all hope of living again he cannot rid how here is the sound and legitimat onchiston. A desire so universal and per istent is the planting of the creative power responsible for our existence. It is a man istent of desire for universal and per istent is the planting of the creative power responsible for our existence. It is a man istent of an organ implies the existence of field for its operation—this is an axion of division. The would be no tins it there were no water to the win, no wings if were no water to swind in on two wings if were no water to swind in on the if there were no are to the wing no wings if were no water to swind in a not wings if were no water to swind in a not wings if were no water to swind in a not no swind is anot no pl a heid for its operation—this is an axiom of science. There would be no fins if there were no water to swim in, no wings if there were no air to fly in, no feet if there were no earth to walk on. Now here is mother sound and legitimate conclusion— what God promises He performs. His char-acter is perfect. To hold any other idea of Him would be basphemous or pre-sumptuous. To implant this desire and provide no means for its gratification would be a cruel deception. To make this prom-ise and not carry it out would be a breach of trust as base as the squandering on sel-fish pleasure of the property the widow of the orphan confides to an attorney's man-agement. God has not dealt so in any other case. He is the rewarder of those who put their trust in Him. If a man die, shall he live again? As a Christian I answer yes. Do you ask why? Because he has a right to do so. Because God is just. Righteous art Thou in all Thy way, the psalmist sings. Some incline to the view that as regards God's dealing with man, the latter can have no right. that man is in the nosition of a because

Because he has a right to do so. Because God is just. Righteous art Thou in all Thy way, the psalmist sings. Some incline to the view that as regards God's dealings with man, the latter can have no right, that man is in the position of a beggar, plad to receive anything, but without any legitimate claim. He must call upon God, not because do any virtue in His character, but because do is all powerful. He made us, we are His creatures; therefore, He may act toward us and do with us as He pleases. We are durt bound to obey Him. to be kindly disposed toward Him, but He is under no sort of obligation to deal gen-crously or justly toward us. All such the ories and interpretations are misrepresen-tations of the divine character, actual slanders upon God's goodness. God is a father, and no father is at liberty to neg-lect, ill treat, degrade a child simply be-rause he is his own. Indeed, this very fact is the strongest sort of reason that he will do just the reverse. We all recog-nize and respect the obligations of parent blood. To care for the child's hedy, to train its mind, to instill moral principle into its nature is incumbent upon every parent. Some deny themseives the high privilege for fear of an inheritance of weakness or disease, and thereby making the life of a loved one miseraple. It is the veriest sophistry, it is cruel misrepresenta-tion, to my mind it is unthinkable, that in schild than the perfect God toward His, that the finite is under compulsion to de-right, but the Infinite is not. On the con-trary, every rise in the scale of being de-mands a corresponding rise in the scale of obligation. The wiser, the greater, the better off the parent, the happing his child is expected to be. The greater his ability to do, the more h, ought to do. This is an immutable law of universal application. We are not mere objects—stones, sticks, shells—but animate, intelligent beings, into whom God breathes and builds something the identifies us with Him and His nature The difference between God and man is more

tution and course of nature reveal their explance of attribute and identity of life we are proven God's children. And will God ill His own children? kill us before we have fully realized what the life He has we have fully realized what the life He has the life of it here. We cherish an ideal of perfection and yet we est comparatively little of it here. We cherish an ideal of perfection and yet we have attain it on earth. We are but he mining to understand what a grand and noble thing life may be when we have to it does not be been we have the other than deal of perfection and yet we here we attain it on earth. We are but he mining to understand what a grand and noble thing life may be when we have to of events to this we have the other would. Now is God in all this and will the while deceiving us? When we desire the bread of events to Him, trusted in fine, lifted up our hearts to Him, trusted in this, lifted up our hearts to Him, trusted in this, lifted up our hearts to thim, trusted in the welcome us when at last we come to Him with annihilation? If so He is not good. If so there is not good. If so there is not good. If so the is not good. If so the is not good. If so the is not good. If so there is not good. If so the is not good. If so the is not good. If so the is not good. If is not possible hat the devil is supreme. It is not possible that the devil is supreme. It is not possible that the devil is supreme. It is not possible that the devil is supreme. It is not possible that the devil is does conscience has no reason this does—that He who immanted the sense of justice within us must himself be used. If bestow the index conscience has no reason this does—that He who immanted the sense of justice within us must himself be instead in the least to this the sort. Then the maddening maze of things and the sense of justice within us must himself be used. If the maddening maze of things is not the god that the devil is good. The so the work is god. If so the is not does is god. diers

CHRISTIAN ENDEAVOR TOPICS. THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MAY 3.

Subject: Paul Arrested, Acts xxt., 30-39 Golden Text, 1. Pet. iv., 16-Memory Verses, 30-32-Study Verses, 17-39-Commentary on the Day's Lesson.

Verses, 30-32-Study Verses, 17-39-Commentary on the Day's Lesson.
I. Paul confers with the church at Jeru when (vs. 17-23). The day after their ar inval at Jerusalem the elders and leaders of our Lord, was chief, met together, and Paul gave them a report of his work. The settlement by vote, eight years before, of the question as to the necessity of tkeeping the Jewish law, had not changed the opin ion of all the Jewish Christians. Their friendship at this time was very doubtful. Paul was endeavoring by every possible means to heal the breach between them.
The Paul purified in the temple (vs. 26 20). Four mer had come to Jerusalem to complete a Nazarite vow. Paul reluctanth agreed to pay their necessary expenses and for a week to live with them in the temple (and then to stand with them while they hends were shaved and while they took their hair to burn it 'nuller the sarif the same time ran the risk of almost cert in the pretext if this had not come to the means the breact to ubbe grew out of it does not brand his actions as unvise or when the breact to tube grew out of it does not brand his actions as a wise or wrow, for the Jew would have found some other pretext if this had not come to them. Their charges in verse 28 show in it asked. Did Paul do right in thus when it they are ready to do in a survise or wrow, for the Jews would have found some other pretext if this had not come to them. Their charges in verse 28 show in it asked. Did Paul do right in thus when it they ready the is not in a survise or wrow, for the Jews would have found some other pretext if this had not come to the in task was remeditated. The ques-tion is asked. Did Paul do right in thus when it they churd be rescue to gain favor which the church, or for any selfish purpose is how in the court of the is made in favor which the church, or for any selfish purpose is be purpose was to gain access to the hearts of these Christians and lead theor when a deeper Christian tife. Read 1 Cor-weard.

hearts of these Christians and lead them into a deeper Christian life. Read 1 Cor 9: 19-23. III. The mob and the rescue (vs. 39-39). Paul was in the court of the women in the temple, in or near the room set apart for the coremonies of a Nazarite's vow. Cer-tain Jews who had been Paul's opponents at Epheseus were watching him. They had seen Tronhimus, an Ephesian, in the eity with Paul, and when they saw Paul in the court of the women with strangers they supposed he had taken Trophimus into the temple. They stirred up a mob-agenetic the the saw dragged down the steps through the Gate Beautiful into the court of the Gentiles. He would have heen killed but for the arrival of the Bo-man guards from the tower of Antonia. 20. "Was moved." That a Gentile was entering the sacred precinents of the temple. 30. "Was moved." That a Gentile was entering the sacred precinets of the temple. 30. Was moved." That a Gentile was handled roughly. "Out of the temple." Out of the women's court of the Gentiles. They wished to murder him, and yet not polisite the temple. They s raised at gents and swallowed camels. "Doors." The folds of the Gate Beautiful, when were of solid Corinthian beass, and opened from the women's court to the court of the Gentiles. "Were shut." Prob-ably by the Levites, who had the care of the temple. They may have feared that therhone arise. 31. "Socking to kill him." There was

the cowd would return, or some new dis-turbance arise. 31. "Socking to kill him." There was murder in their hearts, and they were beat ing him with the expectation of causing his death. But the on-et was sudden, and they were not furnished with proper weapons, and there agreens to have been a little de-lay. It was this short delay that gave tho Roman officer time to rescue him. "Tid-ings came." When a servent of Jesus is in great distress God sends him aid at the proper time without waiting for his pray-ers. "Chief centain." The chief military officer of the Romans in Jerusalem was stationed in the tower of Antonia, which was situated at the northwest corner of the temple area. He was nearly convalent to our colonel, and commanded 1000 men. His name was Claudius Lysias, as we learn from chap. 21: 26.

His name was Claudius Lydias, as we learn from chap. 21: 26. 32, 33. "Soldiers and centurions." A centurion commanded 100 men. The chief captain ordered out a force sufficiently large to overcome all opposition and re-store order. "Enn down." The tower was above the temple on the hill Acra. This quick movement on the part of the Ro-man soldiers was what saved Paul's life. "When they saw," etc. The Jewish mob-was intimidated at sight of the Roman troops and at once crased their nurderous attack. "Took him." The verb implies a formal arrest. The chief captain did not come to relieve Paul, but to protect him and give him a hearing. "Two chains." He was probably bound between two sol-diers.

MAY THIRD. "What Docs the Parable of the Prod-Igal Son Teach Us?" Luke

xv. 11-32.

Daily Readings. April 27. The far country. Rom. 1 21-25. April 28. A sensible decision. Lam HJ, 39-41. April 29. A penitent prayer. Luke

xvili, 13-14. Our Father's remem April 30. brance. Isa. xlix. 14-16. May 1. His promise to receive. Jas

Iv. 7-10. May 2. Rejoicing over the found Luke xv. 4-7. May 3. What does the parable of the

Prodigal Son teach us? Luke xv. 11-32. Scripture Verses-Job xL, 13-14;

Isalah i., 16-18; Psa. xix., 7; John vi. 44; Psa. li., 11-13; Matt. iii., 1, 2; iv., 17; Acts 11., 38; Jas. iv., 8-10; Psa. 1xxx., 7.

Lesson Thoughts.

As soon as we lose our trust and confidence in God, and feel independ ent of his care and protection, we be-come prodigals in a far country and will soon be in sad want. Our worthiness to be God's children

depends upon our willingness to be his servants.

What an encouraging truth is this, that we need not plead with God for forgiveness, for He is even more willing to forgive than sinners are to be forgiven; he waits and watches eagerly for their return and receives them to himself at the first expression of true repentance.

Selections.

Repentance without amendment has been compared to continual pumping in a ship without stopping the leaks. When a Russian soldier, heavily in debt, wrote out a list of his many obligations and exhibited it in a public place, adding in large letters the oucs tion, "Who will pay these debts?" Czar happened to see the whimsical notice, and quietly wrote his name after the question: "Nicholas." The soldier knew that he was free from his creditors. As simple as this, ab solutely as simple, is the soul's way to get rid of its sins.

There is one heart that is filled with generous kindness toward every man who wants to repent. The voice of God is calling you. The sound of your Father's voice is in your heart. Trust God. . . Remember that he is on your slile, . . . and does not desire that any man should die, but rather that all should turn and

Many persons who appear to repent are like sailors who throw their goods overboard in a storm and wish for them again in a calm.

Suggested Hymns. Turn thee, O lost one, care-worn and

weary. O word of words the sweetest.

Jesus is tenderly calling thee home. O happy day, that fixed my choice. Return! O wanderer, now re-Return

turn. We are coming home to Jesus



MAY THIRD.

Confidence in God-(1 Cor. 3. 21:23; 1 - Tim. 6. 17; 2 Tim. 1. 12.)

"All things are yours" (1 Cor. 3. 21):



want to spend any more money on n cines unless I could assure her relief. ore money on medi

could assure her relief. "I put her on Pe-runa and told her to come back in two weeks. The er-fects were wonder-ful. The cast-down look she had when I first saw her had left her and a smile adorned her face. She toid me she felt a different woman, her hearing was improved and her eyes did not trouble her any more. -Arand, M. J

their patients. Perma occupies a unique position in medical science. It is the only internal systemic catarth remedy known to the medical profession to-day. Catarth, as everyone will admit, is the cause of one-half the diseases which afflict mankind. Catarth and catarthal diseases afflict one-half of the people of United States. F. H. Brand, M. D., of Mokena, Ill., uses Feruma in his practice. The following case is an example of the success he has through the use of Peruna for catarth. Dr. Brand says: "Mrs. 'C.' age 28. had F. H. Brand, M. D. ······ more This is only one case of the many

The use of Peruna for catarrn, Dr. Brand says: "Mrs. "C.,' age 28, had been a sufferer from catarrh for the past seven years; could not hear plain and had watery eyes. She came to me almost a physical wreck. She had tried the Cope-land cures and various other so-called specialists, and had derived no benefit from them. She told me she did not have treated with your valuable medi-cine."-F. H. Brand, M. D. Catarrh may invade any organ of the body; may destroy any function of the body. It most commonly attacks the head, nose and throat, but thousands upon thousands of cases of catarrh of the lungs.

The bald-headed man realizes that there is plenty of room at the top.

"The Klenn, Kool Kit then Kind" of stover make no smoke, smell, soot, ashes or excessive heat. Always look for trade mark.

You can't blow your own horn unless you are able to raise the wind.

Some men are naturally absent-minded,

Piso's Cure cannot be too highly speken of as a cough cure. ...J. W. O'Buiss, 322 Third Avenue, N., Minneapolis, Minn., Jan. 6, 1999

DONT

If you do not derive prompt and satis-factory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, Ohio,



MADE FAMOUS BY A DEPUTATION

SEATENDING OVED MORE THAN

tomach, kidneys, bladder and other pelvie irgans have been cured by Peruna. Peruna is able to cure catarth wherever r may be located by its direct action upon he mucous membranes. Catarth means offlamed mucous membranes. Catarth means it once to cleanse and invigorate the ca-arthal condition of the mucous membrane to matter where it may occur in the body. Its action is the same on the mucous lining of the howels. It cures the atarthal inflammation wherever it may occur. Dr. R. Robbins, Muskogee, I. T., writes: "Peruna is the best medicine I know of for cough and to strengthen a weak stomach and to give appetite. Beside pre-scribing it for catarrh, I have ordered it for weak and debilitated people, and have not had a patient but said it helped him. It is an excellent medicine and it fits so many cases.

"I have a large practice, and have chance to prescribe your Peruna. I hope you may live long to do good to the sick and suffering."

We say Peruna cures catarrh. The peo-ple say Peruna cures catarrh. Prominent men and women all over the United States from Maine to California do not hesitate to come out in public print to say that Peruna is what it is recommended to be, are interest, experiment of the say that internal, systemic catarrh remedy that cures catarrh wherever it may be located.

Dr. M. C. Gee's Experience.

Dr. M. C. Gee is one of the physicians who endorse Peruna. In a letter written rom 513 Jones street, San Francisco, Cal., 10 \$33'81

"There is a general objection on the part of the practicing physician to advocate patent medicines. But when any one medicine cures hundreds of people, it demonstrales its own value and does not need the endorsement of the profession.

"Peruna has performed so many wonderful curves in §an Francisco that I am convinced that it is a valu-able remedy. I have frequently advised its use for women, as I find it insures regular and painless menstruction, cures leucorrhoea and varian troubles, and builds up the entire system. I a'so consider it one of the finest ca'arrh remedies 1 know of. I heartily endorse your medicine."-M. C. Gee, M. D.

medicine, "-M. C. Gee, M. D. Women are especially liable to pelvic ratarch, female weakness as it is commonly called. Especially in the first few woeks of warm weather do the disagreeable symptoms of female weakness make them selves apparent. In crisp, coid weather chronic sufferers with pelvic catarch do not feel so persistently the debilitating effects of the drain upon the system, but at the upproach of sammer with its lassitude and tred feelings, the sufferer with pelvic ca-tarch feels the need of a strengthening tome.

tonic. Peruna is not only the best spring tonic for such cases, but it persisted in will effect a complete cure. Write for a copy of "Health and Beauty." written especially for women by Dr. Hartman. If you want fo read of some cures, also, write for a copy of "Facts and Faces." That will sure-ly convince you that our claims are valid. It is the source of a some value of the source of a some value of the source of the sourc

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Therefore. He will never leave or for-sake us, either in this life or the world to come. Let us hold fast to this truth-God is good and when the end cometh all will be well with the soul.

When stress is applied internally to eggs they give way at a pressure of thirty two to aixty-five bounds per square inch.

Gave Him Too Much Energy. A man in an apparently moribund condition was recently taken into p hospital in Melbourne, Australia, and in order to revive him an electric shock was administered. The result? were startling and unexpected. femoniae energy was instaneously in fused. He sent the doctor sprawling on the floor and flung a couple of as sistants out of the window. Then he proceeded to wreck the ward, while aurses ran away shricking and barriended themselves. He had done \$500 worth of damage before the police

A Few Word Don'ts.

arrived.

a rival editor in the same town, com plaining that the first-named knight Here is a list of words and phrases of the guill was using the seeds to in common use that boys and girlt should avoid. They may be easily re membered. Don't say: Guess, for sup boom the circulation of his paper, by offering packages of seeds to those who subscribed with him .-- Washing pose or think; fix for arrange or preton Post. pare; ride, when you mean drive; real good, for really good; not as I know for not that I know; try an experi

would do good.

Russian Education for Koreans. ment, for make an experiment; she don't read well, for she doesn't read well; party, for person; posted, for in formed; depot, for station; stopping for staying; like I do, for as I do. Ten young Koreans are being sent by the Emperor of Korea to finish their education in Russia, the first of regular parties whose expenses the Emperor will pay.

package of seeds. He desired a good

ly number of packages, which were

forthwith sent to him, as it was sup

posed, for free distribution among the

farmers of his vicinity. The Senator

had been in the habit of sending cut

big packages of the seeds furnished

by the Agricultural Department, to

prominent men in different localities,

who disposed of them where they

Thus the Senator acquired knowl

edge of a new use for the generous

gratuity of the government. It wasn't

long thereafter that a letter came from

diers. 34, 35. "Could not know." It was diffi-cult for the mob to make out a charge against the prisoner which would be intelli-gible to the Roman officer. If a Greek had entered into the holy place he was liable to death, but Paul was known to be a Jew, nor was there any Greek to be found on the spot. "The castle." The literal meaning is encampment or barracks. This was not the castle or tower of Antonia, but only that part of the tower which was used as permanent guarters for the soldiers. giveth us richly all things to enjoy (1 Tim. 6, 17). It is the giver who can be trusted. This is why the hearts of men turn to the benefactors and philanthropists, to those who give not alone money, but themselves. So God is the great Giver. "Every good gift and every perfect gift is from above, coming down from the Father of lights" (James 1, 17). "The free gift of God is eternal life" (Rom. 6, 23). was not the castle or tower of Antonia, but only that part of the tower which was used as permanent quarters for the soldiers. "The stairs." Which led from the court of the Gentiles up into the tower. "Was bornes" The crowd pressed on Paul so as to awaken the fear of some outrage of treachery, and to fully protect their pris-oner the soldiers carried him, either un their arms or on their shoulders. 36, 37. "Away with him." The apostle is rejected in the same terms used nearly thirty years before, when Christ was hur-ried to the cross (Luke 23: 18; John 19; 15): "yet in the midst of this wild storm of human passions a divine result is being worked out." "May I speak." Paul, and the storm, is the self-powersed master of his position. He avails himself with undis-turbed skill of every advantage within reach, first to assuage the chief captain, and then the people, in order to attain both safety for himself and triumph for the truth. "Speak Greek." It is probable that Greek was the native tongue of the chief cantain, and when he knew that Paul And God has given himself in giving his "only begotten Son." "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

(Rom. 8. 32). God delights to share whatever he possesses. Because all things are his "in Christ" they are ours; and they are ours "richly to en-Surely we can have confidence 107. In such a God.

"I know him whom I have believed" (2 Tim. 1, 12). Confidence in God brings us into intimate acquaintance with God. It is said that when a saint ly man was dying a young minister quoted to him this verse, but used the phrase, "in whom I have believed, when the one to be comforted made the correction, "whom I have believed." and stated that they could not allow

around for the simplest thing. even a preposition to come between him and his Savior,

both safety for himself and triumph for the truth. "Speak Greek." It is probable that Greek was the native tongue of the chief captain, and when he knew that Paul understood that language the conversation that follows took place. "33, 39. "That Eryptian." The Exyptian to whom allusion is made is described by Josephus as one of the many impostors of that time, who announced that he was a prophet and gathered an army with which he undertock to overthrow the Roman Government. A large number were killed and others taken prisoners, but the leader escaned and the whole city was searching for him. Lysias hoped that he was now caught in the person of Paul. "A Jew," He was also a Romau (chap. 22: 27, 28) "No mean city." Tatsus was the metropo-lis of clicica, and a city remarkable for its culture and philosophie studies. Confidence in God is the central ele ment in what may be called saving faith. Many appear to find it very difficult to understand the nature of faith, because its inner core of power is associated with other factors, as a mental belief in the being of God and in the Bible as from him, or that Christ is divine and in his work on earth atoned for sin. All this may be held without exerting any saving influence in our lives, as James 2, 19 The Thrifty Editor. Not long ago an Eastern Senator says that "the demons also believe, and shudder." But confidence in God received a request from a country edl means that we actually take him at tor in a mountainous section for a big

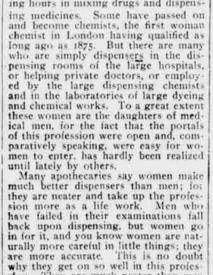
his word and intrust ourselves to him. as a man intrusts himself to a ship when he goes on board for a voyage When this confidence becomes saving it is then ready to become active as a new spring of force and persist ence in all planning and enterprise for the kingdom of God. It becomes "the victory that hath overcome the world. even our faith" (1 John 5 .4). It cre ates the life that finds record in the eleventh chapter of Hebrews. All the latter line of martyrs and reformers

were strong because they had confidence in God. It likewise inspires the workers and the missionaries.

Disc Puzzie. Who can arrange these twelve discs in six straight lines so that the numbers on the discs in each of the six

123930 000000

lines will add up to just 26? Where the six lines cross each other the disc at the point of crossing is, of course, nted as being in both lines.



Women as Dispensers of Medicine

Although the outside world knows

but little about it, there are some hun-

dreds of women who spend their work-

ing hours in mixing drugs and dispens

their patients.

HALF A CENTURY. and others forget judiciously. TOWER'S garments and hats are made of the best materials in black or yellow for all kinds of wet work. SATISFACTION IS GUAPARTEED IF YOU STICE TO PUTNAM FADELESS DYES do not stain the hands or spot the keitle, except green and purple. There is more fun in the world than most of us have any idea of. THE SIGN OF THE FISH There isn't a world of difference between borrowing money and borrowing trouble ston. They are much neater than men son. They are much heater than men are; you go into a man's dispensary after a busy morning, perhaps after a rush, and you wouldn't be able to find a thing—he wouldn't himself—not a thing; but if it is a woman who does the dispensing you will soon see the dispensing you will soon see the The Standard Rheumatic Remedy. **STANDARD** because able physicians declare that it is the only absolute cure for rheumatism in its various forms. A prominent physician recently said : "I have never been able to write a prescription that will cure rheumatism, owing to the fact that the usual reme-dies do incalculable harm to the digestive organs. RHEUMACIDE com-pletely overcomes this difficulty—bencfits rather than injures the organs of digestion—hence it can be taken for an indefinite period, or as long as need be, to effect a permanent cure." the dispensing you will soll be in its difference. Every bottle will be in its place, everything neat, spick and span, place, everything neat, spick and span, No and ready for use in a moment. No time is wasted there in a glorious hunt be, to effect a permanent cure." The Doctor quoted covers the case exactly, " Elieumacide" is absolutely harmless. All Druggists, \$1.00, or expressage prepaid. Bobbitt Chemical Co., Baltimore fid., U. S. A. . THE REPORT OF THE REPORT OF THE REPORT OF THE REPORT OF THE PARTY OF ANTIN A ALLONG Feed Your Land U.M.C. with fertilizers rich in Potash cartridges and shot shells are made in the largest and best equipped ammunition and your crop will crowd your barn. factory in the world. Sow potash and reap dollars. Our five books are a complete treatice on ertilizers, written by men who know. Write AMMUNITION GERMAN KALI WORKS. of U. M. C. make is now 93 Nassau Street. New York. accepted by shooters as "the worlds standard" for it shoots well in any gun. Your dealer sells it. The Union Metallic Cartridge Co. Bridgeport, - - Conn. ADVERTISE IN THIS PAPER IT PAYS PATENTS, TRADE-MARKS AND PENSIONS. Are You Interested? After the Eviction Millions of dollars have been reade out of Patents and Trade-Marks. Millions of dollars are appropri-sive to pay pensions. So years precise. For Internation and literature. FREE, write to THE W. H. WILL& CONFANY, Wurs binding, Bi Ind. Ave., Washington, D. O. Eve-You'll never forsake me, will u. Adam? Adam-O, I don't know! I have other ribs. Best Cough Syrup. Thates Good. Dee in time. Bold by druggists. DROPSY HEW DISCOVE The old actor who plays juvenile parts has to "make up" for lost time.

