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Logan & Myers Tobacco Co.



THE SHAVE THAT SAVES 75 cts. A German sausage exhibition was held in Berne a few years ago, and 1,785 varieties were exhibited. The center of the production is in Westphalia, where 400 varieties are produced.

PATENTS Watson E. Coleman, Patent Lawyer, Washington, D.C. Advice and books free. Suits reasonable. Highest references. Best service.

Varieties of Sausage. A German sausage exhibition was held in Berne a few years ago, and 1,785 varieties were exhibited. The center of the production is in Westphalia, where 400 varieties are produced.

Getting Up. When you find an unwillingness to rise in the morning, make this short speech to yourself: "I am getting up now to do the business of a man; and am I out of humor for going about that which I was made for?"

OUR OWN DRUGGIST WILL TELL YOU. My wife was crippled with Rheumatism. She could hardly walk. After trying every thing else without getting any relief I was persuaded to try Yager's Liniment.

Most men who say they do the best they can don't.



CRIPPLED WITH RHEUMATISM CURED BY YAGER'S LINIMENT

SOME TESTIMONY. My wife was crippled with Rheumatism. She could hardly walk. After trying every thing else without getting any relief I was persuaded to try Yager's Liniment.

YAGER'S LINIMENT IS THE GREAT PAIN ALLEVIATOR. Only comes in Large 25c. Bottles at all dealers. Prepared by GILBERT BROS. & CO., INC. BALTIMORE, MD.

GRANDFATHER USED IT 50 YEARS AGO. CUTS A COLD SHORT. CHECKS A COUGH AT ONCE. DR. BULL'S Cough Syrup. PURE-QUICK-SURE.

TRIAL BOTTLE FREE. Write for it and mention this paper. Address: A. C. MEYER & CO., BALTIMORE, MD.

Tut's Pills. Alleviate the torpid liver, strengthen the digestive organs, regulate the bowels. A remedy for sick headache. Unexcelled as an ANTI-BILIOUS MEDICINE.

50c LILLY PILE REMEDY 50c. W. N. U., BALTIMORE, NO. 48-1914.

Thanksgiving Day One Hundred Years Ago



THANKSGIVING TODAY

CENTURY ago, the celebration of Thanksgiving day was confined to New England. Even had it been the national holiday it is today, the struggling young republic of the United States in the year of grace 1814 would have feasted on turkey and trimmings without enthusiastic thanks, for the nation was in the gloomy midst of the second war with Great Britain and it had mighty little to be thankful for.

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Only in New England in 1814 was Thanksgiving day observed, and even in the ancient birthplace of the holiday it is safe to say that the celebration was far from being the joyous feast of the past.

And there was the same poverty in Thanksgiving fruit. The list practically started and ended with apples—of a kind that most farmers now feed only to their hogs or leave to rot on the ground.

But the difference does not end with a comparison of the estates of the feast a century ago and today. It is even more startling when we compare the task of preparation now and then. The good housewife of 1814, if called upon to get up a Thanksgiving feast with the utensils and under the

ragged conditions of 1814, would throw up her hands in despair, and if the task was put up to the average servant of today would jump her job in an instant. The hardworking housewife of a century ago, had neither range nor cook stove. Her turkey and her pies were baked in the great fireplace, and her fuel was wood, for coal was not yet used.

If relatives were to be invited to Thanksgiving homegatherings in those old days, the invitations would have to be dispatched weeks and perhaps months in advance of the event, for it required the best part of a week for a letter to travel from Boston to New York, as long a time, in fact, as it now takes to cross the continent.

And the son or daughter in the city who wished to return to the old homestead for Thanksgiving in 1814 faced an ordeal before which most of us today would quail. For traveling a century ago was a hazard and a peril. The railroad was at that time undreamed of, and all inland travel was by river or road.

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A Thanksgiving Sermon

By REV. JAMES M. GRAY, D. D. Dean of Moody Bible Institute Chicago

TEXT—We know that all things work together for good to them that love God.—Romans 8:28.



This is one of the texts of Scripture that always comes into the mind around Thanksgiving time. It has preached many a soul-inspiring sermon to the Lord's meek and poor afflicted ones during these long nineteen hundred years. In many an hour of trouble it has been their consolation and in many a happy moment their chief joy.

(1) There is a kind of certainty about this text that gives it a peculiar value. "We know that all things work together for good." It is not a surmise but a conviction; not a conclusion based merely upon the testimony of others, but a possession of our own experience. We know it from the word of God, and we would rather trust that than our own understanding.

(2) There is a universality in the range of the text which gives it a peculiar value. "We know all things work together for good." What a measureless compass there is in that declaration! In the mind of the inspired writer, the "all things" as indicated by the context, are very especially "the sufferings of this present time"; but there is no reason why we may not employ the language in the broadest and most comprehensive sense.

(3) There is a sense of divine activity in the text. "All things work together for good." God does not allow things to come to pass by chance, but has an arrangement in everything, a plan, a purpose bringing forth effects. He is continually subverting and conserving, scattering and bringing together, in order that he may find stones to polish for a temple into which he may enter and permanently abide.

(4) Then think of the harmony expressed—"all things work together for good." There is no discord or opposition in the heavenly counsels, though we may not always perceive this with our eyes of flesh. Like Hannah More's dialogue of the two weavers, we may sometimes think that—

The good are troubled and oppressed, And all the wicked are the blessed. But when we reach that world of light, And view these works of God aright, Then shall we see the whole design, And own the work is all divine.

And finally, it is the particularity of this text that we need most to dwell upon. It is to "Them That Love God," and to them only, that all things work together for good. But men in their natural state do not love God, nor can they love him. There must be created within them the clean heart and renewed within them the right spirit before they can love God.

Volcanoes in United States. In Washington Mount Rainier is a volcano believed to show evidence of internal heat, and Mount St. Helena is reported to have been in eruption in 1843, while Mount Baker, the most northerly in the United States, was in eruption in 1843.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director Sunday School Course, Moody Bible Institute, Chicago.)

LESSON FOR NOVEMBER 29 CHRIST CRUCIFIED.

LESSON TEXT—Mark 15:22-28. (Luke 23:26-43). GOLDEN TEXT—Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.—Isa. 53:4.

Last Sunday we saw Jesus on trial before Gentile power. Today's lesson brings us to the central event of his saving mission to men. We must read all four accounts of this event attentively, reverently, humbly, for it cannot be treated even as other events in the life of our Lord.

I. The Procession to Calvary, v. 21. 'Twas a physically exhausted Christ that left the judgment hall. A night of vigil, mocking, buffeting and without food since the previous evening left him too weak to bear the cross. Then it was that a son of Africa, Simon of Cyrene, was "impressed" to bear the burden. The Romans demanded that the victim bear his own cross. He accepted the human help, but refused the aid of the drug, Matt. 27:34. Luke gives us at this point the incident of the weeping woman, Mark 15:23 seems to indicate that Jesus had to be assisted to the place of the cross.

II. The Place, Calvary, vv. 22-27. Here we see him, the brightness of God's glory and the express image of his person, the incarnation of truth, in whom dwelt the fullness of the God-head bodily—"crucified." Sin has done its worst. The Scriptures are fulfilled, Ps. 22:16, Zech. 12:10. It was necessary for our salvation that he should die exactly as he did, Gal. 3:10, 13; John 8:14; Deut. 21:23. Even the parting of his garments was prophesied, Ps. 22:18. The presence of two malefactors had also been foretold, Isa. 53:9, 12.

III. The Passers-by at Calvary, vv. 28-32. The people and the priests joined in heaping scorn upon him. Even those that were crucified with him "reproached him." Yet he loved them all. There seem to have been no gibes for the two thieves, John 15:19, II Tim. 3:12. The cry of the mob now is "save yourself" (v. 30). "Twas spoken in mockery, but they spoke a truth, nevertheless: It was necessary for the good shepherd to give his life for the sheep, John 10:11, and by no means to use his power in saving himself. They did not believe on him after the resurrection of Lazarus; is it to be believed that they would have accepted him had he "saved himself?" To have saved himself would have been for him to take himself out of the hands of God—an act of disobedience.

IV. The Person on Calvary, vv. 33-40. In the midst of this awful scene, in the confusion of the mingled cry of the mob, there is sounded one note of triumph. As Jesus was thus "lifted up from the earth" (John 12:32), one of those, his companions, ceased to revile him, and cried out, "Art thou the Christ?" and, to be literal, "if so, save us." The other seems to have had his vision cleared, for he rebukes his fellow criminal by saying that their condemnation was a just reward for their deeds. Turning to Jesus he exclaims, "Remember me . . . in thy kingdom." The answer was immediate and significant, "Today shalt thou be with me in paradise." This is a graphic illustration of the whole meaning and symbolism of the cross. In his undying hour the Savior of men loosed this sinner from his sins and granted him the right to fellowship with him in the life beyond.

Jesus hung upon the cross three hours. Bearing shame and scoffing rude, In my place condemned he stood Sealed my pardon with his blood. Hallelujah! what a savior. His Faith Triumphant. Then God drew the curtain, for even he could not look upon that scene (II Cor. 5:21; Heb. 1:13). We do not believe the ecclisic theory, but rather that God caused the darkness, another illustration of the closeness of man and nature, Rom. 8:20, 21. R. V. The dying cry, "My God, my God, why hast thou forsaken me," was uttered when Jesus sensed the full and complete realization of being separated from the Father. Death is not annihilation, but separation, and Jesus was separated from God the Father because of our sins, Isa. 53:6. Yet in that terrible moment his faith does not waver, for he cries, "My God." Conscious of his personal innocence, but suffering for the sins of others, his faith is triumphant.

This lesson suggests that all who study it yield themselves to a searching self-examination. Such a manifestation of divine love should call forth our utmost confidence and our unquestioned trust in our divine redeemer. The revelation of the enormity of man's sin as seen on Calvary ought to fill us with an uncompromising hatred of sin. The story of the Savior's sufferings ought to impel us to a constant conflict with sin. Those who witnessed the event of that day saw him "stricken, smitten," but God was in him reconciling the world to himself.

Did You Know That—Frogs' legs are useful to men for eating purposes, but more useful to the frog for jumping purposes? Fountain Pens Long in Use. Fountain pens were invented shortly before the beginning of the nineteenth century. Dangerous. A little trigger is a dangerous thing.—Life.

HAVE YOU A CHILD?

Many women long for children, but because of some curable physical derangement are deprived of this greatest of all blessings.

Advertisement for Lydia E. Pinkham's Vegetable Compound, featuring several small portraits of women and testimonials.

WANTED TO SEE THEM GRO

Three-Year-Old Miss Gave Potatoes Fair Warning as to Doings in Her Absence. Harry Greeff has a granddaughter in the three-year-old class. She has ideas all her own about things of doors.

Verse and Verse. Two at least of the British weekly papers, in reporting one of Asquith's recruiting speeches, treat the well known quotation, "I crowded hour of glorious life, as it were the speaker's own." The delightful thing of the kind that ever done stands to the credit of Birmingham reporter, who "down" a peroration somewhat as follows: "The gallant major concludes his speech by remarking that in opinion kind hearts were superior coronets and simple faith infinitely preferred to Norman blood."

Gentlemen Only. "Will the gentlemen please move forward a little," called out the conductor of the trolley car. "I won't," growled Mr. Groch, hung to a strap near the door. "Oh, I didn't ask you," said the ductor.

The Cown Fits. Alice—"Does Maud's new gown her figure?" Marie—"It suits what warts people to think is her figure." A trickster is merely a man gets the best of a trade with you.

Let Them Speak For Themselves. You needn't take anybody's word for the superiority of Post Toasties—Get a package from your Grocer, pour some of the crisp, sweet flakes into a dish, add cream or milk, and sprinkle of sugar if you wish. Then be the judge of Post Toasties.

Post Toasties. The Superior Corn Flakes—made from the hearts of the finest Indian Corn, skinned, cooked, seasoned, rolled and toasted. Toasties are not ordinary "corn flakes," so remember when you want Superior Corn Flakes to ask your grocer for Post Toasties.

Bell Threatened Destruction

An alarming occurrence took place when the congregation at St. William's church, Rochdale road, Manchester (Eng.) were assembling recently for service. During the ringing of the bell, which is said to weigh about fifteen hundredweight, a dull, heavy thud was heard in the vicinity of the belfry. An examination showed that the bell, the tone of which had been suddenly hushed, had broken away from its bearings, and was resting upon a wooden beam, which prevented it crashing through the roof into the church. The church was quickly cleared, and the fire brigade was summoned, with a view of restoring the bell to its fastenings, and so remove the threatening danger. With the aid of the fire escape they reached the belfry, but were unable to render the services sought, notwithstanding

that the men spent considerable time on the task scaling the steep roof and adopting other methods of reaching the bell.

Inspiration. Half the difficulty of fighting any severe battle or accomplishing any hard task vanishes when a man feels that he has comrades at his side fighting in the same cause, or that the eyes of those he loves are upon him, and their hearts praying for his victory.—C. J. Perry.

Accounted For. "It takes like to produce like." "Perhaps that is the reason Jim is so sharp since he has been living in a flat."

No Such Thing as Untalented. In the Woman's Home Companion Anne Bryan McCall, writing a Tower Room talk entitled "The Talented Girl," said that "strictly speaking there are no untalented people." She continues in part as follows: "When we envy the gifts of others we do but forget our own. You may tell me what you please about your life being ungifted. No life is ungifted. There is no personality which has not its own peculiar and rich talents. If our lives seem to us untalented,

ungifted, let us be sure it is only because we have allowed our natural gifts to be uncultivated. 'We are nobly born,' says Stevenson, with his characteristic pride and insight; and then, with his characteristic thoughtfulness, he adds, 'Fortunate those who know; blessed those who remember.' Took the Hint. "Phlander," said the pretty girl to her bashful beau. "I wish you'd tie this ribbon at my throat. I can't see to do it without a glass." "Of course;