

HIGH CLASS DRUGGISTS AND - OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or official names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup"—and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

Shell Fired 42 Years Ago.

J. W. Huddleston, operating a saw-mill on the James River and Kanawha turnpike, about three miles east of Dry Creek, struck a piece of a shell, weighing about three or four pounds, which was in a large oak log and so smoothly grown over that it was not noticed. The saw cut into it about two and a half inches and sustained no damage, except requiring a new set of teeth. There were 33 growths of wood over it. It was the butt end of an eight-pounder, with a heavy band of copper around it. This shell was fired into the tree at the battle of Dry Creek, Aug. 25, 1862.—Monroe Watchman.

Religions Will Be Merged.

Count Tolstoy predicts that in five hundred years Confucianism, Brahminism, Buddhism, Judaism, Mohammedism and Christianity will be merged into the last-named religion.

TUMORS CONQUERED SERIOUS OPERATIONS AVOIDED

Unqualified Success of Lydia E. Pinkham's Vegetable Compound in the Case of Mrs. Fannie D. Fox.

One of the greatest triumphs of Lydia E. Pinkham's Vegetable Compound is the conquering of woman's dread enemy, Tumor. The growth of a tumor is so sly that frequently its presence is not suspected until it is far advanced.



So-called "wandering pains" may come from its early stages, or the presence of danger may be made manifest by profuse menstruation, accompanied by unusual pain, from the ovaries down the groin and thighs. If you have mysterious pains, if there are indications of inflammation or displacement, don't wait for time to confirm your fears and go through the horrors of a hospital operation; secure Lydia E. Pinkham's Vegetable Compound right away and begin its use. Mrs. Pinkham, of Lynn, Mass., will give you her advice free of all charge if you will write her about yourself. Your letter will be seen by women only.

I take the liberty to congratulate you on the success I have had with your wonderful medicine. Eighteen months ago my monthlies stopped. Shortly after I felt so badly that I submitted to a thorough examination by a physician and was told that I had a tumor on the uterus and would have to undergo an operation. "Soon after I read one of your advertisements and decided to give Lydia E. Pinkham's Vegetable Compound a trial. After trying five bottles as directed the tumor is entirely gone. I have been examined by a physician and he says I have no signs of a tumor now. It has also brought my monthlies around once more, and I am entirely well."—Fannie D. Fox, 7 Chestnut Street, Bradford, Pa.

P. N. U. 50, 1905.

Thompson's Eye Water

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY REV. DR. T. CALVIN McCLELLAND.

Subject: Jesus' Idea of God.

Brooklyn, N. Y.—In the Memorial Presbyterian Church, Sunday morning, the pastor, the Rev. Dr. T. Calvin McClelland, preached the fourth sermon in the series on "Jesus' Idea of God." The subject was: "Seriousness of Believing in Jesus' Idea of God." The text was Matthew 23:17 and 23:34. Dr. McClelland said:

There is no Christian doctrine for which you could get so many men to vote as the Fatherhood of God. Nothing can exhaust the name "Father." It is the gladdest, but the greatest, the dearest, but the deepest, the sweetest, but the solemnest, name men can frame to fit God. We cannot put too much into the word, but we can put too little into it. It is the risk of this—putting too little into the name "Father"—which gives us our theme. The theme is: "The Seriousness of Believing in the Fatherhood of God."

There are two kinds of men who put too little into the idea of God's Fatherhood. The first man is he who professes to think of God as Father. To call God Father, he thinks, is to enshrine indulgence. He views the doctrine with suspicion lest it rob God of authority, extract the fear of sin, and relieve the restraint of conscience. This man explores the universal note in the preaching of Jesus' idea of God. If he preached it he would make it an esoteric doctrine to be mentioned only to those who had been initiated by conversion into the secrets of grace.

The second man who puts too little into the name "Father" is he who sees nothing in Fatherhood but sentiment. He thinks of God as too soft-hearted to rule, a dotting grandfather too weak to punish. This man has the idea that love is too tender to blame a man for edging off when goodness hurts, costly for the unpardonable, and that the thought of God as a Father makes life a game, the world a playground and the infinite pity ground for infinite excuse.

To these two I bring this message of the seriousness of saying, "I believe in God the Father Almighty." The article of the creed is the most precious and the most perilous for us to repeat, and for these reasons.

First, one who claims God as Father must be ready to answer the question, "What kind of a son are you?" Fatherhood is something that we never think of when we talk about animals. The parent of a boy we call a father. Here is a difference. The idea "father" suggests care, affection and forethought. The idea "son" conveys only the thought of procreation. We do not expect the colt's sire to care for him, exhibit affection or take thought for his future. But if a man treated his son as a horse treats his young we would not call him a father. He had done all that the animal did for his offspring, but he had left undone those things which make fatherhood. And those things involve character, they imply faith, hope and love, they are not physical, but spiritual, activities.

By the same sign you never call a young horse a "son," he is a "foal." The idea "son" suggests gratitude, loyalty and obedience. The idea of "foal" conveys only the thought of animal strength. The young horse will exhibit gratitude to his sire, to abide in the same stable or to evidence obedience to him. But if a youth treated his father as a young horse treats his parent we would say that that youth, he is inhuman. He might do all that the animal does for his parent, but he would have left undone those things which make human sonship. And those things involve character, they imply trust, affection and filial submission, and these things are not physical but spiritual activities.

The event to be celebrated is of especial interest to America, marking the beginning of the movement for South American freedom. Previous to 1905 Brazil had been a colony of Portugal and its ports were closed to any but Portuguese vessels and trades.

A BRAIN WORKER Must Have the Kind of Food That Nourishes Brain.

"I am a literary man whose nervous energy is a great part of my stock in trade, and ordinarily I have little patience with breakfast foods and the extravagant claims made of them. But I cannot withhold my acknowledgment of the debt that I owe to Grape-Nuts food.

"I discovered long ago that the very bulkiness of the ordinary diet was not calculated to give one a clear head, the power of sustained, accurate thinking. I always felt heavy and sluggish in mind as well as body after eating the ordinary meal, which diverted the blood from the brain to the digestive apparatus.

"I tried foods easy of digestion, but found them usually deficient in nutriment. I experimented with many breakfast foods and they, too, proved unsatisfactory, till I reached Grape-Nuts. And then the problem was solved.

"Grape-Nuts agreed with me perfectly from the beginning, satisfying my hunger and supplying the nutriment that so many other prepared foods lack.

"I had not been using it very long before I found that I was turning out an unusual quantity and quality of work. Continued use has demonstrated to my entire satisfaction that Grape-Nuts food contains all the elements needed by the brain and nervous system of the hard working public writer." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

cause it commits a man to living his life in absolute usefulness. Given a father, and what follows? What an alchemist is a new-born babe. The touch of those tiny fingers transmits the base metal of thought of self into the pure gold of thought of the selfless. From the moment when his first babe's first cry summons the instinct of fatherhood in a man's bosom the man must deny himself, he must henceforth lose himself in another. Love once a mere passion of possession is re-born a passion for self-sacrifice. This father has a family, and it is the family, the home, the health of the whole which becomes his chief concern.

Given a son, and what follows? What must be the true son's concern? Surely it is the same as the father's. The father no more than the son, the son no less than the father, exists for that home. It is this mutual instinct of being supported and supporting which makes us slug. "There is no place like home."

So here, again, the axiom of the earthly relationship we call home is but the celestial relationship we call religion. This is the extension of the old Fifth Commandment in religion—"Love your enemies and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

Like God the Father, the Son must have a love that is boundless, ungrudging and gratuitous. The family, not one favorite here and another there, but all the members must receive without bias, be blessed without prejudice, be cared for without favoritism. The son must live so that no man can be poorer, no woman sadder, no child more wretched for aught he has done or left undone. He must live so that through his words and deeds men may see truth, reverence, purity, and possess the means of happiness, and he must so live not for profit, prudence or popularity; he must so live, though it means a curse, a crown of thorns and a cross.

And if we seek to know what that means, what sonship involves, we go to Him who taught us to say "Our Father." His life is just spent in going about doing good; He does so much for the imperfect, the defective, the degenerate, that He gets the nickname of "friend of publicans and sinners." He never bears a grudge, He never remembers an insult, He never seems to see anything in the men about Him but their need of the good things He has to give away. And He gives, gives until when He comes to die He has nothing worth gambling for but His cloak—the one that was pure white, woven without seam. That day, the day He died, the men He had lived for led Him away like a lamb to the slaughter, and while they were making the wounds for Him to hang by, they knew not what they do.

In the last place, it is a serious thing to believe in the Fatherhood of God, because it means that God's perfect love consists in His impartial love, and love is the most awful thing in the world. It has been said, "Be afraid of the love that loves you; it is either your heaven or your hell. The lives of men are never the same after they have been loved; if they are not better they are worse. For this is the mystery of love, its paradox: while it is the greatest thing in the world it is the most helpless." For the love of her child, without thought of the cost, a paternal parent will be checked in exchange; and yet she must stand at his death bed with helpless hands when the heart spring unawares and the little life runs away. A father would give his fortune, his blood to keep his son's heart clean and white, but all his paternal passion cannot check the son's mad pace, if the boy's lust take the bit between his teeth and drag him along the edge of the moral precipice. A son may leave home; a despot might compel his subject to come back, a father can only love and watch and keep open the door.

We shrink to apply all we know of the weakness of human love to the divine. Yet it was through a man the Father made His love plain to us. He came, the Christ, to die for us, and they loved Him not. He loved His own, loved them to the end, and yet at the end they deserted Him, betrayed Him, hung Him on a cross.

You remember the Tuesday before the Friday when they nailed Him between two thieves. He was standing in the temple at Jerusalem. Did He love that fair, rebellious city? You may never know how great that love. Could He save that imperiled city? Jerusalem had bound love's hands with indifference so that He could not reach out to rescue her; she had tethered His feet with hate so that He could only stand still and watch her sinking into the gulf that Titus was to dig. Stand close to the Christ as He speaks—you see He is draining love's bitterest cup; you see the wall of a heart wounded because its love has been despised; and it cannot avert the doom which impends over those it loves.

"Oh, Jerusalem, Jerusalem! how often would I have gathered thy children as a hen gathers her chickens, and ye would not. Behold, your house is left unto you desolate."

To sum up, it is a serious thing to believe in the Fatherhood of God, because this belief involves sonship, and sonship involves brotherhood, and brotherhood involves living for the spirit behind things, for the higher life, the eternal kind, on which death lays no hand, on which the grave has no claim.

For this higher life, in the Father's name I claim you. You have a perfect pattern in Jesus; you have a perfect helper in God's Spirit, which is yours for the asking. You begin to live the life by doing something for the man next you just because God is his Father and yours.

Peace of the Heart.

If quiet and peace could only be had by withdrawing from the duties and occupations of active life, then quiet and peace for most of us could never be. It is not in our power to fly to some far and still retreat, in whose quiet we may escape the evils and troubles here. And the corner will never be found in this world where care and evil shall be unknown by human beings. But the peace which the Savior gives His own is peace of heart and mind amid daily duties. It is that "central peace," which may subsist at the heart of restless agitation.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS. FOR DECEMBER 17.

Subject: Preparation for the Messiah, Mat. 11:1-12-Golden Text, Mat. 11:1-1-Memory Verses, 8:10-Commentary on the Day's Lesson.

I. The coming of the Messiah (v. 1). 1. "That is, God." "My messenger." The New Testament clearly shows that the messenger referred to here was John the Baptist. Our Lord bore witness to John (Luke 7:27). See also Matt. 11:10; Mark 1:2, 3; Luke 1:76. "Prepare the way before Me." That is, before the Messiah. Messengers sent before the Eastern kings prepared the way for the chariots and armies of their monarchs. A king's highway had to be carried through the open land of the wilderness, valleys filled up and hills leveled, winding by paths straightened, for the march of the great army. Interpreted in its spiritual application, the wilderness was the world lying in evil. John prepared the way for Christ in a moral wilderness by preaching repentance and showing the need of a Saviour. "The Lord, whom ye seek." The Messiah whom you are expecting. "To His temple." Shall soon be presented before the Lord in this temple. He shall cleanse it from its defilement and fill it with His glory. "Messenger of the covenant." He that comes to fulfill the great design in reference to the covenant made with Abraham, that in his seed all the families of the earth should be blessed. Christ was the mediator of the new covenant" (Heb. 9:15)—the "better covenant," established upon "better promises" (Heb. 8:13; 10:16). "Ye delight in." They looked forward to His coming with pleasure.

II. The mission and work of the Messiah (vs. 2-6). 2. "Who may abide." Who will be able to endure the testing of character His coming will produce? They did not understand the meaning of what they desired; just as many desire and hope for heaven without realizing what they must do to gain heaven. "Like a refiner's fire." John the Baptist said, "His fan is in His hand; He shall baptize you with fire." In the refiner's fire is placed the ore, a mixture of good metal with rock and other materials, and the fire (1) separates the metal from the dross, and (2) thus purifies the metal, but does not destroy it; but (3) it consumes the dross, or so separates it that it is cast one side as refuse. "Like fuller's soap." (R. 7.) Soap such as we have was not known to the Hebrews till long after Jeremiah's time, but they used ash lye. 3. "Shall sit," etc. There is an allusion here to the refiner sitting before his fire with his eye on the metal. He kept it in the furnace until he knew the dross to be completely removed by testing it in the fire. The refiner's fire is the fire of God's perfect love, and love is the most awful thing in the world. It has been said, "Be afraid of the love that loves you; it is either your heaven or your hell. The lives of men are never the same after they have been loved; if they are not better they are worse. For this is the mystery of love, its paradox: while it is the greatest thing in the world it is the most helpless." For the love of her child, without thought of the cost, a paternal parent will be checked in exchange; and yet she must stand at his death bed with helpless hands when the heart spring unawares and the little life runs away. A father would give his fortune, his blood to keep his son's heart clean and white, but all his paternal passion cannot check the son's mad pace, if the boy's lust take the bit between his teeth and drag him along the edge of the moral precipice. A son may leave home; a despot might compel his subject to come back, a father can only love and watch and keep open the door.

III. Admonitions and promised blessings (vs. 7-12). 7. "From the days," etc. All through their history they had been given to backsliding. "Return unto Me." There was still a chance to repent. "Wherewith." They did not know how far from God they were. 8. "Will a man rob God?" He sacrifice is the highest of crimes. And the most guilty are those claiming to be God's people. "Ye have." This evil is not only the guilt of priests, but of the whole nation. "Tithes." See Deut. 18:4. "Offerings." The first fruits—not less than one-sixtieth part of the corn, wine and oil.

9. "Ye are cursed." With famine and scarcity, God had thus punished them for neglecting to build the temple (Hag. 1:10, 11); now, for not maintaining the temple service. 10. "Bring tithes." Make good your solemn engagement with Nehemiah (Neh. 10:29). "Into the storehouse." The chambers which surrounded the temple on three sides. "May be meat." That there may be provision for the daily sacrifice, and for the maintenance of the priests and Levites. "Prove." Me. Take God at His word. "Windows of heaven." A poetical proverbial expression, signifying a great downpour (Gen. 7:11; 2 Kings 7:2). "Pour you out." "Empty out," as if God meant that He would empty forth His vast reservoir of blessings.

11. "With snakes." Prevent from coming. "The devourer." The locusts, the canker-worms, the caterpillars and all other destructive insects. "For your sakes." Because of My love for you, and for the sake of your prosperity. The devourer had been sent because of their sins, but should be stayed as a reward for their return to duty. 12. "All nations," etc. So great will be your prosperity and happiness that the fame thereof will extend to all nations, as in Solomon's time, God's people do in truth live in a delightful land, a land of green pastures and still waters, of dear companionships and delightful skies. Blessed are that people who render lovingly to God the things that are His own. "Delight-some land." Your country will again be known as the pleasant land, as it was formerly called.

13. "The drinker and smoker of Canada." The drinkers and smokers of Canada last year contributed to the Dominion exchequer in customs and excise duties a sum which amounts to \$3.09 for every man, woman and child in the Dominion.

A Power.

Do you think that God wants any saints in heaven who will vote for saloons on the street corners of Paradise in the interest of party success?—New Voice.

Canada's Pay the Piper.

The drinkers and smokers of Canada last year contributed to the Dominion exchequer in customs and excise duties a sum which amounts to \$3.09 for every man, woman and child in the Dominion.

A Power.

Do you think that God wants any saints in heaven who will vote for saloons on the street corners of Paradise in the interest of party success?—New Voice.