

Calomel Loses You a Day's Work! Take Dodson's Liver Tone Instead

Read my guarantee! If bilious, constipated or head-achy you need not take nasty, sickening, dangerous calomel to get straightened up.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

to ask for your money back. Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, ick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.—Adv.

THE RIGHT WAY...

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On their tongue or in the feed put Spohn's Liquid Compound. Give the remedy to all of them. It acts on the blood and glands. It routs the disease by expelling the disease germs. It wards off the trouble no matter how they are "exposed." Absolutely free from anything injurious. A child can safely take it. Sold by druggists, harness dealers, or sent express paid by the manufacturer. Special Agents Wanted.



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It is as hard to impose on some men the second time as it was easy to impose on them the first time.

What is "Spring Fever"? It is simply low vitality, a lack of energy caused by impurities in the blood. GROVES' TASTELESS CHILL TONIC restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening invigorating effect. Price 50c.

The secret of success is consistency to purpose.

When you have decided to get rid of worms or Tapeworm, use "Dead Shot," Dr. Perry's Vermifuge. One dose will expel them. Adv.

There is no highway to honesty.

Between Dudes. "I say, old fellow, let's go shooting eh, what?" "Nothin' in it, old chap. We shouldn't bag anything but our trousers, y' know."

LADIES CAN WEAR SHOES

One size smaller and shoes last longer after using Allen's Foot-Ease, the anti-septic powder for the feet. Shaken into the shoes and sprinkled in the foot-bath, Allen's Foot-Ease makes tight or new shoes feel easy, gives instant relief to corns and bunions, prevents blisters, Callous and Spore Spots. Sold everywhere.—Ad.

Discontent is a spur, but discouragement is a halter.

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A small bottle of Danderine costs but a few cents at any store. It stops falling hair, itching scalp and ends dandruff, besides it doubles the beauty of your hair, making it appear twice as heavy, thick and abundant. Try it!

SUNDAY SCHOOL LESSON

By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago. (Copyright, 1916, by Western Newspaper Union.)

LESSON FOR JUNE 1.

FAITH, WHAT IT IS AND WHAT IT DOES.

LESSON TEXTS—Hebrews 11:1-40; 12:1, 2. GOLDEN TEXT—Ye believe in God, believe also in me.—John 14:1.

ADDITIONAL MATERIAL—Matt. 23:13; Mark 23:12; Rom. 1:16-17; 3:21-30; 5:1; 1 John 5:4.

PRIMARY TOPIC—Story of a Man Who Believed in Jesus (John 9:1-38).

JUNIOR TOPIC—Heroes of Faith. INTERMEDIATE TOPIC—The Victory of Faith. SENIOR AND ADULT TOPIC—The Place of Faith in Religious Life.

In Hebrews, chapters 1-10 the grounds of faith are clearly set forth. In this lesson its nature and glorious triumphs are displayed.

I. The Nature of Faith (11:1-3).

1. Faith is the eye of the soul, enabling it to see the invisible (v. 1). It is not merely intellectual assent to that which commends itself as being reasonable, but it is the soul's attitude toward God.

2. Faith seizes the things of the future and lives and walks in their presence in the present (v. 1).

3. It enabled the "solders" to obtain a good report (v. 2). It made God's promises so living and real to them that it became the dominant force in their lives.

4. Faith enables us to understand how the worlds were made (v. 3). No man was present when God made the worlds, so the foundation for our knowledge is the Word of God. The one who has faith wholly believes that Word.

II. The Triumphant Victories of Faith (11:4-38).

1. Faith of the antediluvian saints (vv. 4-7). As representative of this period three men are pointed out: (a) Abel (v. 4), who displayed his faith in his worship. He took his place before God as a singer and offered a bloody sacrifice, thereby showing that he looked forward to Christ's atonement, which is substitutionary—a life for a life. (b) Enoch, who displayed his faith in his walk in fellowship with God (v. 5). (c) Noah, who by faith stood loyal to God in a time of universal apostasy and wickedness (v. 7). Noah's task was a stupendous and difficult one. He executed it in the face of many a sneer and taunt, but his faith carried him through, securing salvation for himself and his family.

2. Faith of the Hebrew saints (vv. 8-38). (a) Abraham (vv. 8-10, 17-19). Abraham went out not knowing whither he went, but he knew that the Lord had spoken and that was enough. By faith he offered up Isaac, believing that God was able to raise him up from the dead and fulfill his promise that in Isaac the promised seed should obtain. (b) Sarah through faith received strength to conceive seed when she was old, counting him faithful who had promised (vv. 11, 12). (c) Jacob by faith pronounced a prophecy concerning Joseph's sons (v. 21). By faith he penetrated the unseen and pronounced destinies which should be experienced by them both. (d) Joseph by faith foresaw the entrance of his people into the promised land and made them swear to carry his bones there for burial, for even his body must not be left behind in the land of judgment and death (v. 22). (e) Moses (vv. 23-28). Faith in the hearts of his parents caused them to disregard the king's decree. Faith caused him to turn his back upon the honors of Egypt and identify himself with his enslaved brethren.

III. Faith's Grand Exemplar (12:1, 2).

Christ taking upon himself human nature and passing through the trials of life to a triumphant goal is the supreme example for us. Those who fix their eyes upon him will (1) lay aside every weight. To run with success all burdens must be cast off. Things which may not be sinful in themselves, if they impede our progress must be laid aside. (2) Lay aside the sin which doth so easily beset us. (3) Run with patience the race set before us. (4) Looking unto Jesus. Our eyes must be steadfastly fixed upon him. Having him as our example we will endure the cross. To follow Jesus means suffering and trials.

Love as a Word.

Love, even as a word only, must stand alone. It is one of the great monosyllables of our great language—Love. It is the invisible gravitation of life. With its invisible cords, viewless but potent, it draws hearts together over eternal spaces, and holds them together in an indissoluble bond in Time and Eternity.

The Wonder of It!

"Lord, when I look on my own life it seems thou hast fed me so carefully, so tenderly, that thou canst have attended to no one else. But, when I see how wonderful thou hast led the world, and art leading it, I am amazed that thou hast had time to attend to such as I."—St. Augustine.

Why Man Falls.

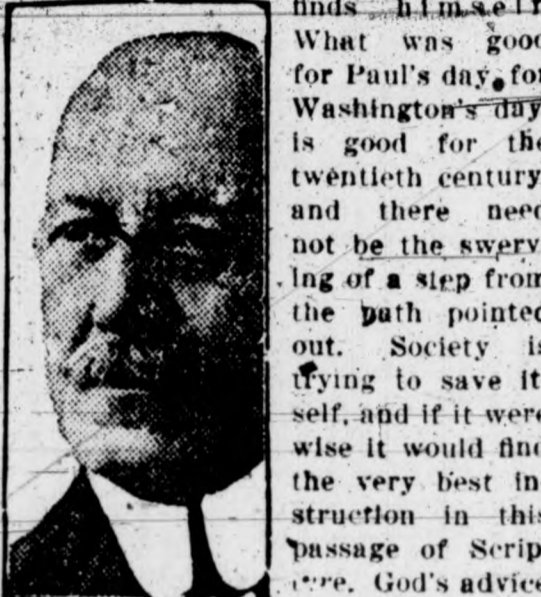
Man could not fall so low were he not so great. It is the abused God in a man that turns him into a devil.

Wise Living

By REV. J. H. PALSTON, D. D., Secretary of Correspondence Department, Moody Bible Institute, Chicago.

TEXT—For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus 2:11-12.

In this passage the saved man is told how to live in the age in which he finds himself.



What was good for Paul's day, for Washington's day, is good for the twentieth century, and there need not be the swerving of a step from the path pointed out. Society is trying to save itself, and if it were wise it would find the very best instruction in this passage of Scripture. God's advice as to how to act costs nothing. It is altogether of grace, or favor. If it were not for this grace, oftentimes greatly abused, human affairs would immediately collapse, but God's hand is stretched out still, and we are simply to take what he offers.

To every one who accepts his salvation, through faith in the atoning sacrifice of his Son, God imparts his own nature, by the Holy Spirit. When a man is thus possessed, he hates sin in himself and others because God hates it, and he denies—he will not practice or sanction—"ungodliness and worldly lusts," and he lives "soberly, righteously, and godly in this present world."

Under human government life for the individual, and for society, has two divisions—prohibition, or negation, and then positive obedience, or action. However men may object to prohibitions, they remain as facts in all laws. Man finds that there are many things that he must not do; he must deny ungodliness and desires that encroach on the rights of others. A man only needs to look about him to see ungodliness, practically of all kinds, and he must decline to enter into it. Probably this is not very difficult for those who read this sermon, but the most secure, in moral life, need to be careful, for Peter fell from the position of primacy among the apostles to the position of a common laughing stock and liar.

There is no "no man's land" between the prohibitions and positive injunctions. If a man ceases to do wrong, he must immediately begin to do right, he must study the practice of sobriety, he should live righteously. And that is what the president of the United States is seeking to have the nations of the earth do, and this side of the direct divine government on earth, this is the best guarantee of permanency of peace conditions.

But a man should go further, he should be godly, and this he cannot be in reality until he accepts God's salvation through Christ.

A godly, righteous man is the finest type of man. To be truly religious is not to be fanatical or superstitious, to go back to the sixteenth century. It is to be abreast of the age in which we live. The genuinely religious man is a forceful man and has power of influence beyond others.

To everything in life there must be motive, and here it is—the "blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ."

The child always looks forward to the time when he will be a grown-up; the young man looks to the time when he can take his father's business or profession, and the mature man, if he is not willing to be considered a worn-out horse, only fit to die, looks beyond this life.

Even those who have immortality in mind are quickened by that hope, but here the hope is defined—the hope of the glorious appearing of the great God and our Saviour.

Is that statement merely a rhetorical appeal to the imagination or figurative? As men and things are falling us all the time, and some of the wisest men are saying that the whole social world is about to go to pieces unless one little thing happens—the feeding of the starving peoples of Europe—is it not fine to have something that man does not manage?

Jesus, as God, with his infinite power, will gloriously appear on this earth, and the arch-enemy of the race, Satan, will be bound, and a reign of righteousness be inaugurated, and that reign will never cease.

There is not a hope that the world has today but is questioned, and those hopes are many; but when the hope of the world rests on the infallible Word of God, indeed on God himself, man can sneak and act with absolute confidence. If the coming of the great God was the same to all people, we might not urge the importance of this text, but to only those who deny ungodliness and worldly desires, and seek sobriety, righteousness and godliness, will the blessings from that coming be secured. Those not thus described will be visited by a destruction, with which the destruction of the peoples on earth in the war areas within the last five years was but as a child's play.

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