

SERMONS BY NEW PASTOR

DR. H. J. TALBOTT BEGINS MINISTRY AT TAYLOR-STREET CHURCH.

His Opening Discourse Will Be Preached This Morning—in Indiana He Was Popular.

The services of Taylor-street Methodist Episcopal Church will be of more than usual interest today. The newly appointed pastor, Dr. H. J. Talbott, will preach at 10:30 this morning and 7:30 in the evening. Dr. Talbott has just arrived in the city direct from the session of the Indiana conference of which body he has been a popular leader for years, having headed its general sessions since 1888. The Indiana conference is the largest body of ministers in the denomination, having over 300 active preachers. Dr. Talbott, who is a native of Indiana, has been in that conference, having served as pastor of its largest churches in Indianapolis and Evansville, and for two or three years as presiding elder in its heaviest districts. He was graduated in the same class with Dr. Alfred Kummer, who was pastor of this church from 1888 to 1892. Dr. Talbott has served during the past year as pastor of Trinity Church in Evansville, which is the largest church in that city. The Sunday School will render a "Bible Day" program at its session, which immediately follows the morning service, which will be of interest to the general public.

Trinity Episcopal.

At Trinity Church, Sixth and Oak streets, services will be held today as follows: Morning prayer and sermon, 11; evening prayer and sermon, 7:30; Sunday School, 1. The Rev. Bishop of Newcastle, England, Dr. Jacob, will preach in the morning, and the Rev. Dr. Judd at 7:30.

First Christian.

The First Christian Church will hold its regular Sunday services in the Auditorium, K. P. Hall, 238 Third street, until further notice. The Rev. J. F. Gormley will take for his text, "The Kingdom of God is at Hand." In the evening Mr. George S. Barson, a convert from Mohammedanism to Christianity, and a member of the Christian Church in Constantine, will for several years past speak on the condition of affairs in that country. In view of the capture of Miss Stone his address will be of great interest.

First Baptist.

At the First Baptist Church, corner of Taylor and Third streets, Rev. Alexander Blackburn, D. D., pastor, will conduct the following services: 10:30—Prayer for the day. 10:30—Sermon, subject, "Christ and the Children." 12—Sunday School, J. G. Malone, superintendent; Bible Day. 3—Savior-Sermon, C. A. Lewis, superintendent. 6—Young people's meeting, leader, Miss Kate Baird. 7:30—Sermon, subject, "Why Study the Bible?"

Unitarian.

Services of the Church of Our Father, Unitarian, will be conducted this morning by the Rev. Dr. Elliot, theme, "The Parable of the Laborers in the Vineyard." The young people's religious meeting will be held on Sunday, October 20, the field secretary for the Pacific Coast, the Rev. George W. Stone, is to supply the pulpit and to remain two or three weeks. Dr. Elliot will be absent from the city from October 18 to November 1 in Spokane.

Calvary Presbyterian.

At the Calvary Presbyterian Church, corner Eleventh and Clay streets, Rev. W. S. Gilbert, pastor, services at 11 and 7:30. The Rev. Hilt will preach both morning and evening, the pastor being absent at the Synod. There will be music by a chorus choir, Miss Margaret Lamberson director, and Miss Brown soprano.

St. Mark's Episcopal.

The Rev. John E. Simpson, rector of St. Mark's Church, having gone to San Francisco to attend the general convention, his place will be filled today by the Rev. W. A. M. Brock at the 7:30 celebration and by the Rev. P. K. Hammond, rector of St. Paul's Church, Oregon City, at the second celebration at 11.

First Congregational.

At the First Congregational Church, corner Park and Madison streets, there will be preaching at the morning service at 10:30 by the Rev. M. Freedland, topic, "The Lamp Stand of Jesus Christ." Sunday School meets at 12:15, H. G. Colton, superintendent. Y. P. S. C. E. meets at 6:30 P. M. At the evening service at 7:30 there will be preaching by the Rev. S. M. Freedland on the topic, "The Conditions of a Respected Youth."

Immanuel Baptist.

Services at the Immanuel Baptist, Second and Meade streets, will be held at 10:30 A. M. and 7:30 P. M. The address at the evening will be in the form of a scriptural study of the subjects, "Redemption and Salvation; Their Relation to Each Other, to God, to Humanity and to the Christian." Bible school meets at noon; Young People's Union at 6 P. M. The midweek prayer meeting will be held on account of the Baptist State Convention convening at the Second Church.

St. James' English Lutheran.

St. James' English Lutheran Church, corner West Park and Jefferson streets, services will be conducted by the pastor, the Rev. J. A. Lena, at 10:30 A. M. and 8:30 P. M. Sunday School meets at 12:30 P. M. Class for catechetical instruction meets every Saturday afternoon at 2 o'clock. All young people desiring Biblical instruction are invited to the class.

Stereo-View Service at Y. M. C. A.

A service of special interest will be held at the Y. M. C. A. Building at 4 o'clock Sunday afternoon, October 13. The life of Christ will be depicted by stereoscopic views from the world's greatest paintings, interpreted with songs and special music. These views form the best series of the kind on the Pacific Coast. The service will be held at the association Building, Fourth and Yamhill streets, and is free to all members of the class.

Y. W. C. A. Meeting.

At the Sunday afternoon service at 4 o'clock in the Young Women's Christian Association rooms, the Rev. Alexander Blackburn, D. D., will address the meeting. All women are cordially invited to be present.

Berea Mission.

At the Berea Mission, corner of Second and Jefferson streets, services will be held today at 10:30 A. M. and 7:30 P. M. by the pastor, Rev. J. H. Allen, who returned from his visit to the Eastern States. The morning subject will be "The Willing and Obedient," and the evening subject, "What is the Matter?" The seats are free and you are cordially invited to these services.

Swedish Lutheran.

At the Swedish Lutheran Immanuel Church, 425 Burnside street, the Rev. John W. Stearns, pastor, will conduct services at 10:30 A. M. and 8:30 P. M. Sunday School meets at 12 M.

Swedish Mission.

At the Swedish Mission Church, corner Seventeenth and Glisan streets, services will be held at 11 A. M. and 8 P. M., conducted by the pastor, J. W. Carlson. Sunday School meets at 10 A. M. Prayer meeting is held Wednesday evening at 8 o'clock; Young People's meeting, Friday evening at 8 o'clock. All Scandinavians are welcome.

Norwegian Lutheran.

Services will be conducted at the Norwegian Lutheran Church, 42 North Fourth street, today, at 11 A. M. and 8 P. M. Sunday School meets at 9:45 A. M.

Christian Science.

At First Church of Christ, Scientist, on Twenty-third street, near Irving, services will be held at 11 A. M. and 3 P. M. The

subject of the sermon is, "Doctrine of Atonement." Children's Sunday School meets at 12:30 P. M. Wednesday evening meeting will be held at 8 o'clock. The church reading-rooms in the Hamilton Building, 121 Third street, are open daily, 10 A. M. to 5 P. M., and 7:30 to 9 P. M. The public is welcome at the services and at the reading-rooms. At Second Church of Christ (Scientist), Auditorium, Third street, between Taylor and Salmon, services will be held at 11 A. M. and 8 P. M. The subject of the sermon will be "Doctrine of Atonement." Sunday School meets at 12:15 P. M. The regular Wednesday evening testimonial meeting is at 8 o'clock. The free reading-rooms in front part of same building are open daily from 9 A. M. to 5 P. M.

The New-Church Society.

The New-Church Society meets regularly each Sunday in the A. O. U. W. Building, fourth floor, north hall. Sunday School meets at 10 A. M. Services are held at 11 M.

Mormons.

The Church of Jesus Christ of Latter-day Saints hold services every Sunday at 2 and 7:30 P. M. in Alsley Building, Hall #90, corner Third and Morrison.

Spiritualists.

The First Spiritualist Society will hold convocations at 11 A. M. at the Elks' Hall, Abington Building, Third street, between Washington and Stark. At 7:30 services will be held by J. H. Lucas and Mrs. Cornelius.

Home of Truth.

At the Home of Truth, 133 Thirteenth street, services will be held today at 11 A. M. A demonstration meeting is held on Tuesdays at 8 P. M.

EAST SIDE CHURCHES.

Rev. W. B. Hollingshead, New Pastor, Will Preach in Centenary Today.

At the Centenary Methodist Church, East Ninth and East Pine streets, Rev. W. B. Hollingshead, the new pastor, will preach today, morning and evening. At 10:30 A. M. the theme of the discourse will be, "Our Possessions," and the 7:30 P. M. theme will be, "The Love of God." The pastor's residence is at 52 East Twelfth street, north.

Second Baptist Church.

The Rev. A. G. Miller, acting pastor of the Second Baptist Church, East Seventh and East Ankeny streets, will preach this morning on "Christian Witness," and in the evening on, "Mistakes of Life." In the morning sermon Mr. Miller will discuss free speech and anarchism. He is filling the pulpit for the month. Next week the Baptist anniversary, including the State Baptist convention, will be held in this church. It will be a notable gathering of delegates from all the Baptist churches throughout the state. Questions of importance will be discussed and reports will be received. The Second Church will entertain the delegates, with the assistance of the other city churches. The delegates will be entertained at the homes of the members, where they will breakfast and lodge. Lunch and dinner will be served for the delegates at the various organizations in the basement of the Second Church, so they can remain at the church during the entire day with no loss of time. Committees of the Second Church have been organized for the necessary preparations for the coming affairs.

Woodlawn and Patton Churches.

The Rev. Andrew Monroe has entered on his joint pastorate of the Woodlawn and Patton M. E. churches. The Woodlawn church, Monday, October 7, gave him the honor of his installation. The services in behalf of the church were delivered by D. B. Arthur and Rev. Mr. Campbell. H. H. Taylor spoke in behalf of the Sunday school. A musical and literary programme was given, and which light refreshments were served.

Patton M. E. Church showed its pleasure on the return of Mr. Monroe as pastor of that church, by a public reception given last Wednesday evening. Mr. Redman gave the address of welcome. A. F. Flegel spoke for the Sunday School. The Farmer for the Home Department of the Sunday school, and Miss Fay Killingsworth spoke for the Cradle Roll. A short programme was given and refreshments were served. In all, a hearty welcome was given Mr. Monroe.

During the year he will preach at 11 A. M. in the Patton Church, and in the evening in the Woodlawn Church. At the Patton Church today at 12:30 the rally of the Sunday school will take place.

First Cumberland Presbyterian.

The usual services today at the First Cumberland Presbyterian Church, corner East Twelfth and Taylor streets, 10:30-12:30 P. M. by the pastor, the Rev. J. J. Dalton. The subject for the morning sermon is, "Influence of Relationship," and the evening subject, "Blessedness of Purity." Sunday school, noon, and Christian Endeavor at 6:30 P. M.

First United Brethren.

The pastor, the Rev. F. W. Jones, will preach in the United Brethren Church, corner East Fifth and Commercial streets, this morning and evening. Gospel themes will be discussed. A rally of the young people is very much desired some time in the day. All members of the church and by congregation are urged to be present. Announcements that will be of interest to all will be made at the morning service.

St. David's Church.

A special memorial service will be held this morning in honor of the late James R. Sellwood. The music will be in keeping with the event. The Rev. George B. Van Waters, D. D., will deliver an address on "The Life and Services of J. R. M. Sellwood."

Calvary Baptist.

Rev. M. M. Bledso, of Arlington, has accepted a call to the Calvary Baptist Church, East Eighth and East Grant streets. He has already entered on his work at this church, and has received a hearty welcome from the members.

First United Evangelical.

At the First United Evangelical Church the Rev. H. L. Pratt, the pastor, will preach this morning at 11 o'clock, on "The Good Soldier and His Equipments." The evening topic will be, "The Broadness of the Gospel."

Sellwood Methodist.

Through the year there will be preaching morning and evening in the Sellwood Methodist Church by the pastor, the Rev. W. J. Waltz.

Trinity Methodist.

Dr. Alfred Thompson, pastor of Trinity Methodist Church, East Grant and East Tenth streets, will occupy the pulpit today, morning and evening.

First Universalist.

At the First Universalist Church, corner East Couch and Eighth streets, the morning service at 11 o'clock will be followed by communion service. An appropriate sermon will be preached by the pastor, the Rev. Hervey H. Hoyt. Sunday school follows the morning services.

Sunnyside Methodist.

At the Sunnyside M. E. Church the services will be of exceptional interest today. The presiding elder of the Portland district, the Rev. L. E. Rockwell, D. D., will preach both morning and evening.

Rodney-Avenue Christian.

The subjects of the Rev. Albyn Esson at the Rodney-Avenue Christian Church today are as follows: Morning, "Help of Hindrance," and the evening, "Respectable Religion." Subject of afternoon discourse at Woodlawn: "Definiteness of the Gospel."

Sunnyside Congregational.

Services at the Sunnyside Congregational Church today will be held as follows: Sunday school, under the superintendence of Mr. S. C. Pier, opens at 10 A. M., and will have for the lesson of the hour, "Joseph in Prison." At 11

His Burlington Speech

LAST ADDRESS DELIVERED BY ROOSEVELT AS VICE-PRESIDENT.

His Words to the Veterans of the Civil War, Assembled at Burlington, Vermont.

For the following extract from the speech delivered by Vice-President Roosevelt before the Vermont Official Reunion

NEW PASTOR OF CENTENARY METHODIST CHURCH.



REV. W. B. HOLLINGSHEAD.

The Rev. W. B. Hollingshead, the new pastor of Centenary Methodist Church, East Side, will enter on his duties today. He will occupy the pulpit both morning and evening. Mr. Hollingshead is the son of Rev. J. H. Hollingshead, D. D., of Cleveland, and received his education at Selig College (Ohio), Emerson College (Boston, Mass.), and the Boston School of Theology. From the two former he was graduated, respectively, in 1886 and 1890. For five years he was a member of the East Ohio Conference, and was three years pastor of the West Roxbury M. E. Church, Boston. His Western work began at Appleton, Minn., and his more recent appointments were at Vincent Church, Spokane, Wash., Astoria and Eugene. In all these charges Mr. Hollingshead's work was very successful in evangelistic services in the East, and in the Northwest in raising of church debts and in the improvement of church property. Centenary members have already given Mr. and Mrs. Hollingshead a hearty welcome, which will be emphasized in a public reception in a short time. The pastor and wife will occupy the parsonage at 52 East Twelfth street north, which has been prepared by the official board for their use.

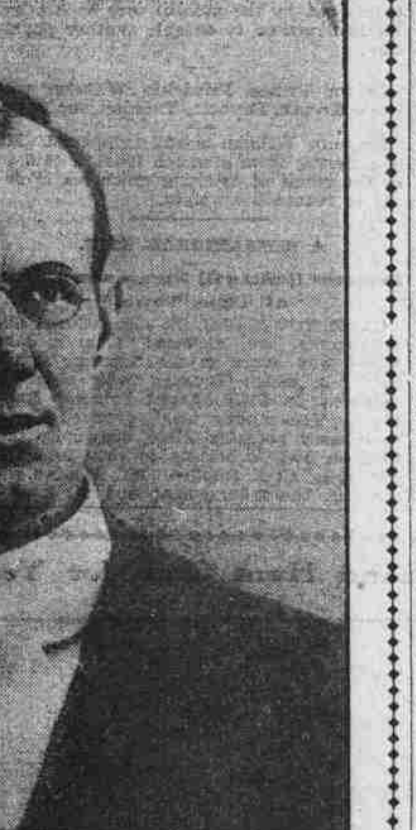
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ing the freest and heartiest recognition to the sincerity and self-devotion of those Americans, our fellow-countrymen, who have followed the stars in their courses. Now there is none left, North or South, who does not take joy and pride in the Union, and when, three years ago, we once more had to face a foreign enemy, the heart of every true American thrilled with pride to see veterans who had fought in the Confederate uniform once more appear under Uncle Sam's colors, side by side, with their former foes, and leading victors under the famous old flag to victory under the famous old flag. The sons of both those who had worn the blue and of those who had worn the gray. But there are other ways in which you have taught the lesson of brotherhood. In our highly complex, highly specialized industrial life of today there are many tendencies for good, and there are many tendencies for evil. Chief among the latter is the way in which, in great industrial centers, the segregation of interests invites a segregation of sympathies. In our old American life, and in the country districts where today the old conditions still largely obtain, there was and is no such sharp and rigid demarcation between different groups of citizens. In most country districts the people do not only have the people many feelings in common, but, what is quite as important, they are perfectly aware that they have the feelings in common. In the cities the divergence of real interests is nothing like as great as is commonly supposed; but it does exist, and above all, there is a tendency to forget or ignore the community of interests. There are comparatively little neighborliness, and life is so busy and the population so crowded that it is impossible for the average man to get into touch with any of his fellow-men. In consequence, there tends to grow up a feeling of estrangement between different groups, of forgetfulness of the great primal needs and primal passions that are common to us all. It is, therefore, of the utmost benefit to have men thrown together under circumstances which force them to realize their community of interest, and where the community of interest arises from community of devotion to a lofty ideal. The great Civil War rendered precisely this service. It drew into the field a very large proportion of the adult male population, and it lasted so long that its lessons were thoroughly driven home. In our other wars the same lessons, or nearly the same lessons, have been taught, but upon so much smaller a scale that the effect is in no shape or way comparable. In the Civil War, merchant and clerk, manufacturer and mechanic, farmer and hired man, capitalist and wage-worker, city man and country man, Easterner and Westerner, went into the Army together, and they were all in the same ranks, and they all risked and shared side by side, died with the same heroism, and felt the same disinterested thrill of triumph when the victory came. In our modern life there are only a few occupations which force them to realize their community of interest, and so there are many occupations where no exhausting labor has to be faced, and so there are plenty of us who can be benefited by a little actual experience with the rough side of things. It was a good thing, a very good thing, to have a great mass of our people learn what it was to face death and endure toil, together, and all on an exact level. You, whom I am now addressing, remember well, do you not, the weary, foot-sore marches under the burning sun when the blankets seemed too heavy to carry, and then the shivering sleep in the trenches when the mud froze after dark and the blankets seemed altogether too light instead of too heavy? You remember the scanty fare, and you remember above all how you got to estimate each of your fellows by what there was in him and not by anything adventitious in his surroundings. It was of vital

importance to you that the man on your left and your right should do their duty; that they should come forward when the order came to advance, that they should keep the lines with ceaseless vigilance and fortitude if on the defensive. You neither knew nor cared what had been their occupations, or whether they were in worldly ways well off or the reverse. What you desired to know about them was to be sure that they would "stay put" when the crisis came. Was not this so? You know it was.

"Moreover, all these qualities of fine heroism and stubborn endurance were displayed in a spirit of devotion to a lofty ideal and not for material gain. The average man who fought in our armies during the Civil War could have gained much more money if he had stayed in civil life. When the end came his sole reward was to feel that the Union had been saved and the flag which had been rent in sunder, was once more made whole. Nothing was more noteworthy than the marvelous way in which once the war was ended, the great armies which had fought to a triumphant conclusion disbanded and were instantly lost in the current of our civil life. The soldier turned at once to the task of earning his own livelihood. But the curb held within him memories of inestimable benefit to himself, and he bequeathed to us that come after him the priceless heritage of his example. From the Massachusetts to the Nevada, the ranks of each came back to civil life with the proud consciousness of duty well done, and all with a feeling of community of interest which they could have gained in no other way. Each knew what work was, what danger was. Each came back with his own power for labor and endurance strengthened, and yet with his sympathy for the man who had fought that day to this the men who fought in the great war have inevitably had in them a spirit to which appeal for any civic cause could be made with the confidence that the man who had fought in the immediate and eager response. In the breasts of the men who saw Antietam there was no room for the growth of the jealous, greedy, selfish envy which makes anarchy. They had gone down to the root of things and knew how to judge and value, each man his neighbor, whether that neighbor was rich or poor, neither envying him because of his wealth, nor despising him because of his poverty.

Your history, rightly studied, will teach us the time-worn truth that in war as in peace we need chiefly the everyday commonplace virtues, and above all, an unflinching sense of duty. Yet in dwelling upon the lessons for our ordinary conduct, which we can learn from your experience, we must never forget that it also shows us what should be our model in times that are not ordinary. In the times that try men's souls, we need to have within us the splendid heroic virtues which alone avail in these mighty crises, the terrible catastrophes, whereby a nation is either purified as by fire or else consumed forever in the flames. When you of the Civil War sprang forward at Abraham Lincoln's call to put all the life holds dear, and life itself in the scale with the Nation's honor, you were able to do what you did because you had it in you, not only the qualities that make good citizens, but in addition the high and intense traits, the deep passion and enthusiasm, which go to make up those heroes who are fit to deal with iron times. We can never as a Nation afford to forget that back of our reason, our understanding and our common sense, there must lie in full strength the great fundamental passions which are not often needed, but which every truly great race must have as a well-spring of motive in time of need."

Park M. E. Church today at 11 A. M. and 7:30 P. M. Morning subject, "Christ's Test in the Desert." Evening subject, "What Sin Cost Jesus Christ." Services at 9:45 A. M.; Epworth League, at 8:30 P. M.

Swedish Lutheran.

At the Swedish Lutheran Church, corner Broadway and Stanton streets, Alton, there will be services at 3 o'clock P. M.

WORSE THAN SLAVERY.

Episcopal Rector Arraigns Educational System of United States.

Catholic Sentinel. New York.—Preaching yesterday at memorial services held in honor of the late President at St. Paul's Chapel, Rev. W. Montague Geer, vicar of St. Paul's, arraigned what he called the "Godless Educational System of the United States." "This dreadful calamity," said he, "looks very much like a visitation upon us of the wrath of the most high. The Nation must realize that it is alone with an angry God. We must get back to the foundations, back to the guiding principles of our forefathers, and out where in we have offended him. God expects much from us. He probably expects more than from any other nation on the globe. "Our Godless system of education is a far worse crime than slavery or intemperance. I believe that the United States are suffering from the wrath of God today because our people have consented to the education of their children from the daily lives of our children. If today Christ were on earth and should enter almost any public schoolhouse in the country, he would be met by instructions, would show him the door. If, on the other hand, he were to enter any of our private schools, he would be worshipped by the scholars and bend his knee. To see the awfulness of this comparison and its significance we have only to realize that the private schools of the land are the schools where the sons of the rich and well-to-do are educated, and the public schools the nurseries of the poor. Do the children of the rich need religious instruction more than the children of the poor? Why does Christian education come so high that it is beyond the reach of the children of the poor? Here is the sin—here is the fault. And close upon the heels of the sin is the appalling decline of religious life in the home. "The question now is to what extent can we remodel and remodel our educational system? To solve this problem we must put forth our best energies. Almost any system is better than the present one. It were infinitely better to divide up the money received from the school tax among the various Christian denominations and the Hebrews than to continue the present irreligious system."

Most Is Harmless.

New York Tribune. Most is at large again. But he has been thoroughly frightened, and it is practically certain that for a long time he will keep a low profile on his anarchist tongue. If his courage were equal to his malice he might be the cause of serious mischief, but he is so contemptible a poltroon that there is no probability of his working great harm. When he was arrested by the police some years ago he was found hiding under a bed. He has already served a term on Blackwell's Island, and the chief purpose of his sordid soul is to avoid all risk of being sent there again.

Hard-Worked Angels.

Louisville Courier-Journal. To join the wisdom of the serpent with the cooling of the dove—to keep the head cool and the hand doing—to be wide awake and busy sober at all times of the day and the night—these are the adjectives which the angels should heed, their light over the cradle of Democracy now send down to us from mansions in the skies.

Society, at Burlington, September 5, we are indebted to the Burlington Daily Free



I bequeath to my children Scrofula, a legacy of disease, physical deformity and life-long suffering.

However painful and distracting may be the thought of transmitting so loathsome an inheritance to the innocent and dependent child, however strong the desire to shield it from the consequences of this blighting debilitating disease, there is no possible way to avoid it.

The laws of heredity are unalterable, and the parent in whose veins flows scrofula-tainted blood, and whose system is impregnated with tubercular matter must leave to posterity and their own loved ones an inheritance that robs them of health and ambition, and eventually reduces them to a state of chronic invalidism.

Scrofula is the twin brother of Consumption. There is a strong resemblance between these diseases, and while the symptoms in Scrofula are more numerous and varied, there is often-times the same gradual decline of strength and wasting away and destruction of the body that we witness in Consumption. Scrofula manifests itself in many ways, often producing gangrene of the bones and White Swelling. The glands about the neck enlarge and burst, leaving deep discharging ulcers and scars. A pallid complexion, brittle, chalky bones, soft and flabby muscles, weak eyes, chronic catarrh of the nose, violent headaches and weak digestion are common symptoms of this terrible disease. Stunted growth, inclination to mope and lack of interest in childish sports denote the presence of this destructive poison in the blood of the little sufferer. Again there may be no prominent or marked symptoms, the disease hiding itself, and lying in wait for a favorable time to spring out and destroy its unsuspecting victim, and childhood may be passed and middle life reached before the disease develops.

Scrofula is a constitutional disease and hereditary in almost every instance. It descends from father to son, from mother to child, and on down through generations, and nothing can stop its progress until the deteriorated blood has been restored to its normal state and all tubercular matter expelled from the circulation. S. S. S. because of its absolute vegetable purity, its freedom from all poisonous drugs, can be given with perfect safety in all stages and conditions of this disease. Its wonderful purifying and tonic properties make it pre-eminently the remedy in scrofulous affections, as it searches out and destroys the poisons that have been so long and so firmly embedded in the blood and system, and sends a supply of rich nutritious blood to every part of the body; and when the weak and colorless blood is again filled with healthy red corpuscles and regains its natural strength and hue, all symptoms disappear and a radical and permanent cure is the result. S. S. S. is a most invigorating tonic, improving the appetite and assisting in the digestion and assimilation of food. S. S. S. claims the distinction of being the only strictly vegetable blood purifier known, and no medicine ever placed upon the market has met with such unbounded success. No remedy has proven so efficacious, so reliable and safe in all blood and skin troubles.

S. S. S. has been for nearly fifty years, and is to-day, the most popular blood remedy. Its friends are legion, because of the thousands of cures it has effected, and it can be truthfully said of S. S. S. that it is as near infallible as any human remedy can be made.

Parents who suspect any taint of Scrofula, blood poison or other diseases that could affect their own blood should begin at once a course of S. S. S. and stamp out every vestige of the poison, thus insuring pure blood, health and happiness to their offspring. Write us about your case, and our physicians will cheerfully advise and help you in every possible way to regain your health, for which service no charge whatever will be made. Book containing interesting information about Scrofula and other blood diseases will be mailed free to all who desire it.



THE SWIFT SPECIFIC CO., Atlanta, Ga.

SCROFULA

The disease of heredity. An unwelcome legacy handed down from sire to son.

A burden instead of a blessing.



Scrofula is the twin brother of Consumption. There is a strong resemblance between these diseases, and while the symptoms in Scrofula are more numerous and varied, there is often-times the same gradual decline of strength and wasting away and destruction of the body that we witness in Consumption. Scrofula manifests itself in many ways, often producing gangrene of the bones and White Swelling. The glands about the neck enlarge and burst, leaving deep discharging ulcers and scars. A pallid complexion, brittle, chalky bones, soft and flabby muscles, weak eyes, chronic catarrh of the nose, violent headaches and weak digestion are common symptoms of this terrible disease. Stunted growth, inclination to mope and lack of interest in childish sports denote the presence of this destructive poison in the blood of the little sufferer. Again there may be no prominent or marked symptoms, the disease hiding itself, and lying in wait for a favorable time to spring out and destroy its unsuspecting victim, and childhood may be passed and middle life reached before the disease develops.

Scrofula is a constitutional disease and hereditary in almost every instance. It descends from father to son, from mother to child, and on down through generations, and nothing can stop its progress until the deteriorated blood has been restored to its normal state and all tubercular matter expelled from the circulation. S. S. S. because of its absolute vegetable purity, its freedom from all poisonous drugs, can be given with perfect safety in all stages and conditions of this disease. Its wonderful purifying and tonic properties make it pre-eminently the remedy in scrofulous affections, as it searches out and destroys the poisons that have been so long and so firmly embedded in the blood and system, and sends a supply of rich nutritious blood to every part of the body; and when the weak and colorless blood is again filled with healthy red corpuscles and regains its natural strength and hue, all symptoms disappear and a radical and permanent cure is the result. S. S. S. is a most invigorating tonic, improving the appetite and assisting in the digestion and assimilation of food. S. S. S. claims the distinction of being the only strictly vegetable blood purifier known, and no medicine ever placed upon the market has met with such unbounded success. No remedy has proven so efficacious, so reliable and safe in all blood and skin troubles.

S. S. S. has been for nearly fifty years, and is to-day, the most popular blood remedy. Its friends are legion, because of the thousands of cures it has effected, and it can be truthfully said of S. S. S. that it is as near infallible as any human remedy can be made.

Parents who suspect any taint of Scrofula, blood poison or other diseases that could affect their own blood should begin at once a course of S. S. S. and stamp out every vestige of the poison,