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"There is nothing the matter with my skin, and I thought Cuticura Soap was only for skin troubles." True, it is for skin troubles, but its great mission is to prevent skin troubles. For more than a generation its delicate emollient and prophylactic properties have rendered it the standard for this purpose, while its extreme purity and refreshing fragrance give it to all the advantages of the best of toilet soaps. It is also invaluable in keeping the hands soft and white, the hair live and glossy, and the scalp free from dandruff and irritation. While its first cost is a few cents more than that of ordinary toilet soaps, it is prepared with such care and of such materials, that it wears to a wafer, often outlasting several cakes of other soap, and making its use, in practice, most economical. Cuticura Soap is sold by druggists and dealers everywhere, but the truth of these claims may be demonstrated without cost by sending to "Cuticura," Dept. 7M, Boston, U. S. A., for a liberal sample cake, together with a thirty-two page book on the skin and hair.

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Pots, pans, kettles, wood-work, floors, shelves, painted walls, windows, metals, cutlery, in the bath room, pantry, kitchen, in fact throughout the house.

Painted woodwork and walls require care in cleaning and Old Dutch Cleanser.

The New Way Sprinkle a very little Old Dutch Cleanser on cloth or sponge, rub evenly, then with clean wet cloth and wipe dry. No scrubbing or sand. Avoid them. (Not a soap powder)

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So strong, so rich, so flavorful—a little of Shirriff's True Vanilla

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Caution—A smaller quantity required than of any other extract.

Other delicious Shirriff's flavors are: Lemon, Almond, Rose, Pineapple, Strawberry, Raspberry, and ninety more.

The Mexican Vanilla 14 Bean Gatherer

THE INTERNATIONAL SUNDAY SCHOOL LESSON

WITH this issue begins the publication of a newspaper Bible Study Course, simple enough for young people, and important enough for philosophers; pre-eminently to intermediate and adult Bible classes.

These questions are running in over a thousand newspapers. They are enthusiastically endorsed by pastors, Sunday school superintendents, presidents of universities, bishops, presidents of the International Sunday School Association, the chairman of its lesson committee, and by thousands of pleased teachers of adult and intermediate classes.

Your Questions Answered. If you would like to have answered any particular question or any week from "The Suggestive Questions on the Sunday School Lesson," by Rev. Dr. Linscott, send in your request to this office, giving the date of the lesson and the number of the question you wish answered. Dr. Linscott will answer the question either in these columns or by mail through this office.

Sept. 3, 1911. [Copyright, 1910, by Rev. T. S. Linscott, D.D.]

Review. Golden Text—God is our refuge and our strength; he will help us in all our distress. Ps. xlii, 1.

The following review may be used as a complete lesson, or as a review of the nine preceding lessons. The date and title of each lesson, where found, Golden Text, and one question from each lesson follow.

July 2. Isaiah's Prophecy Concerning Sennacherib. Isa. xxxvii, 14-28. Golden Text—God is our refuge and our strength; he will help us in all our distress. Ps. xlii, 1.

(1.) Verse 14—Is it the privilege of every man to spread out all his letters, including those that give him trouble, before the Almighty God, and if so, what is the advantage of so doing?

July 3. The Suffering Servant of Jehovah. Isa. liii, 1-12. Golden Text—The Lord hath laid on him the iniquity of us all. Isa. liii, 6.

(2.) Verse 15—What proportion of the kings or the presidents of the nations look to and honor Jesus as the Saviour of the world?

July 4. Manasseh's Wickedness and Penitence. II Chron. xxxiii, 1-20. Golden Text—Cease to do evil; learn to do well. Isa. i, 16-17.

(3.) Verse 1-2—When the son of a good father becomes a bad man, how do you account for it?

July 5. Jeremiah's Devotion to God. Jer. xxi, 1-10. Golden Text—Remember now thy Creator in the days of thy youth. Eccl. xii, 1.

(4.) Verse 3—If a boy is not converted by the time he is 15 years of age, what are his chances of ever becoming a true Christian?

July 6. The Finding of the Book of the Law. II Chron. xxxiv, 1-33. Golden Text—Thy word have I hid in mine heart, that I might not sin against thee. Ps. cxix, 11.

(5.) Verse 1-2—Did Jesus abolish any of the laws of Moses, and if so, which? (See Matt. v, 38-44.)

Aug. 6. Jeremiah's Trial and Acquittal. Jer. xxi, 1-10. Golden Text—The Lord is my light and my salvation; whom shall I fear? Ps. xxxiv, 1.

(6.) Verse 1—May all persons today with the goodness and ability of Jeremiah, hear the voice of the Lord as plainly as he did?

Aug. 13. Jehoiakim Burns the Prophet's Book. Jer. xli, 1-23. Golden Text—The word of our God shall stand forever. Isa. xl, 8.

Aug. 27. Judah Carried Captive to Babylon. Jer. xxxix, 1-20. Golden Text—Be sure your sin will find you out. Num. xxxii, 23.

(9.) Verses 1-2—When a historian gives the day, the month, and the year an event took place, and associates his facts with some other well-known fact, how much weight does that give to the credibility of his story?

Lesson for Sunday, Sept. 10, 1911. Daniel and His Companions: A Temperance Lesson. Dan. i, 8-20. [Copyright, 1910, by Rev. T. S. Linscott, D.D.]

Temperance Lesson. Dan. i, 8-20. Golden Text—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. xiv, 21.

(1.) Verse 8—Who was Daniel, and how did he get to Babylon?

(2.) What did Daniel propose for his food?

(3.) What are the advantages and disadvantages (1) of a meat diet, (2) of a vegetable diet?

(4.) Is there any reason to believe that God originally meant man to be a meat eater?

(5.) If meat is necessary for strength, how do you account for the strength of the horse and the elephant, as both are vegetarians?

(6.) Is there any reason to think that the craving or desire for meat is an artificial appetite?

(7.) What evidence is there that a purely vegetable diet would increase the health and the longevity of the people?

(8.) Verse 9—Did God in some supernatural way cause the prince of the eunuchs to love Daniel, or in any other way than through Daniel's lovable manner?

(9.) Does God turn the hearts of people to love or favor good Christians wholly apart from their actual attractions?

(10.) Verse 10—Which people are the healthier, those who have abundance of rich food and who eat all they can, or those who have plain food and eat only enough to give them sufficient strength for their work?

(11.) Verses 11-13—What should be our rule as to the kind and quantity of food we eat?

(12.) Which class in the community is generally the healthier, the rich, or those respectable people who have to struggle "to make ends meet?"

(13.) Take the hundred persons who drink nothing but water, and another hundred persons who drink intoxicating liquor, and compare their probable condition as to (a) health, (b) wealth, (c) happiness.

(14.) Who were Hananiah, Mishael and Azariah?

(15.) Verses 14-15—What was the result of the test made upon these three Hebrew young men, in eating a strictly vegetable diet, and drinking nothing stronger than water?

(16.) Should this test from experience bind our conscience, and cause us to eat and drink as they did? Why, or why not?

(17.) Verse 16—What in our day are the chief evils of gluttony, and what are the chief evils of drunkenness?

(18.) To what extent would the world be better if the use of intoxicating liquor as a beverage could be stopped? (This is one of the questions that may be answered in writing by members of the club.)

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The London Woman at Her Club

All Types of Femininity Among the Members of the Clubs, Which Are Increasing in Numbers.

IT HAS been said that every generation of men gets the kind of women it deserves. The Englishman of the early 20th century is a confirmed clubman, and he has drawn as his portion the clubwoman, of whom it has been written: "In an age so destructive rather than constructive, the club habit in women may reasonably be accounted not the least among the enemies of the Empire. It is one of the greatest misfortunes of our day."

Notwithstanding this and sundry other statements from men critics, the club habit grows upon English women, and this year there are more women's clubs in existence than ever before, and most of them are established on a sound financial basis.

"The dependence on club comforts is destroying the home instinct in womanhood," says John Bull from the depths of an easy chair in his pet empire. "It is ruining entertaining as a fine art."

To a certain extent what he says is true. The housekeeper no longer goes in daily pain to get up a fine dinner or luncheon at home, because she can easily telephone to her club and have it all done for her with no trouble and scarcely any more expense. When she arrives to greet her guests she finds everything as she ordered, even to the cold and her devotion, while she can sit through the meal with no anxiety as to affairs in the kitchen.

Though it must be admitted that the Englishwoman is somewhat less interested in her home than she was twenty years ago, she herself has developed in the period, and her development is largely due to the club habit. She has acquired a poise and self-confidence which was rare except in the cosmopolitan circles of the continent. Now the suburban wife and mother has something of the same confidence.

Then, too, the club has broken down the barriers of conservatism and convention with which womanhood in Great Britain was hedged about. Rubbing up against the working woman of the twentieth century has done for the home woman good, even if it has made her neglect certain interests in which she was supposed to find her world.

There are clubs of purpose now in the London woman's club world, and clubs delightfully purposeless. There are clubs where the cuisine is famous and others where it is atrocious. There are clubs where the atmosphere is card room, and others where soulful conversations draw their members.

Still others boast of ultra exclusiveness, and others of entire and absolute democracy. Sometimes one woman belongs to as many as five clubs. She has joined the Pioneer because she wants to be in with the writers and artists who belong to it, the Barclay because she likes a good game of bridge, the Ladies' Athenaeum because she must have a place where delicious little suppers and dinners for her guests can be ordered, the Lyceum because all her intimate friends are members there, and the Ladies' Park because it is very smart, and perhaps she has a sixth because she is interested in woman suffrage.

Of course club subscriptions are very moderate in London. Therefore, joining a number of clubs is quite practicable. The average club subscription fee is \$10, the annual dues \$20. Then meals are reasonable in proportion. Tea with a generous pot of tea and plenty of bread and butter and cake cost 12 cents, dinner 50 or 60 cents, and lunches 25 or 30 cents.

Though the man critic fears for the future of the club woman there are many husbands, brothers and fathers who take a kindly interest in the clubs of their women folk, though some of them may say that the habit is being carried to extremes. There are men who are to be seen in the smoking rooms of women's clubs or dining there, or at a banquet is in progress, with a most bashful and roaring amiably as guests of honor.

Perhaps too of fair play is the most marked characteristic which club life has given the Englishwoman. To be sure, Ralph Nevill in his recent book on "London Clubs" tells an incident of blackbailing at a women's club where one candidate received three more black balls than there were members present, a case of somewhat excessive zeal, it must be confessed, but Mr. Nevill's example is the only one on record. In all cases fair play in voting in of members is the watchword.

The most curious phase of London club life is the type of women who meet and form friendships which are really of mutual benefit. In all probability they would never have met except at their club, and yet, though their interests are widely separated, over a cup of tea and a cigarette each finds in the other something to interest her.

First and foremost there is the smart woman who looks like an animated fashion plate. She has joined the club for bridge, but she likes meeting her fellow-women and forgets her smartness once in the portals of her club home.

Then there is the strong-minded woman, who is on the increase in London. She disdains feminine fripperies and prefers well-cut coats and simple, little round hats with a meagre bit of ribbon for trimming. She generally teaches and lectures or is in Fleet street, but she must have a cigarette at tea time, so she drops in at her club and there chats with the dithyrambic woman, the smart woman, the suffragette, the anti-suffragist, the old lady who is in every club, and mothers all the members, or any of the other familiar characters found within club premises.