Health

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Ask Your Dealer For Allen's Foot-Ease, A powder. It rests the feet. Cures Corns, Bunions, Swollen, Sore, Hot, Callous, Aching. sweating Feet and Ingrowing Nails. Allen's Foot-Ease makes new or tight shoes easy. At all Druggists and Shoe stores, 25 cents. Accept no substitute. Sample mailed Free. Address Allen S. Olmsted, LeRoy, N. Y.

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The amount of blood in the human body is one-thirteenth of the body weight.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great NerveRestorer. \$2 trial bottle and treatise(ree Dr. R. H. KLINE, Ltd., 931 Arch St., Phila., Pa. Usually when a man starts on the downward road the brake refuses to work.

Piso's Cure for Consumption is an infallible medicine for coughs and colds.—N. W. SAMUEL, Ocean Grove, N. J., Feb. 17, 1900.

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Borem-How's that? Peppery-Be short in your accounts.

Home Women.



me duties, many of whom know what it is to draalong day after day suffering intensely. The symp toms are spinal weakness, dizziness, excitability, bear ing down, all-gone feeling, and sudden faintness. Th only safe and permanent cure for this is Vogeler' Curative Compound, which acts directly on the Store ach, Liver, Kidneys, and vital organs of the body. I semoves all impurities from the blood. It impart strength, vitality, and vigour in all cases from which home women" suffer.

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PAPER. B NUIS IT PAYS

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CURES WHERE ALL ELSE FAILS.

Beet Cough Syrup. Tastes Good. Use
in time. Sold by druggists.

THE DISCOURAGED MAN

Sunday Discourse by Dr. Chapman, the Noted Pastor-Evangelist.

Most People Dissatisfied Because They Lead Too Artificial a Life.

[The Rev. J. Wilbur Chapman, D. D., is now the most distinguished and best known evangelist in the country. He was second only to Dr. Talmage, but since the death of that famous preacher Dr. Chapman has the undisputed possession of the Pulpit as the preacher to influence the plain people. His services as an evangelist are in constant demand. His sermons have stirred the hearts of men and women to a degree unapproached by any latterday divine. J. Wilbur Chapman was born in Richmond, Ind., June 17, 1859. His mother died when he was but twelve years of age, and his father died seven years afterward. Consequently he was not only deprived of a mother's care at the formative age of boyhood, but he was thrown upon his own resources before he had reached early manbood. He was educated at Oberlin College and Lake Forest University, and graduated for the ministry from the Lanc Theological Seminary, Cincinnati, Ohio, in 1882. While there he manifested the character and the spirit which have followed him as an evangelist all over the country. They have made his ministry a continual success as pastor and all over the country. They have made his ministry a continual success as pastor and as a revivalist. His sermons are simple and direct, so that their influence is not to winning the hearts and convincing the minds of those who hear him. Dr. Chapman is now in charge of the Fourth Presbyterian Church, New York City.]

NEW YORK CITY .- The Rev. Dr. J Wilbur Chapman, America's most famous pas-tor-evangelist, who took charge of a mori-

tor-evangelist, who took charge of a moribund church in this city several years ago, and is now preaching to an overflowing congregation, has furnished the following eloquent sermon to the press. It was preached from the text: I Kings, 19: 4, "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree, and he requested for himself that he might die."

The history of Elijah begins with the seventeenth chapter of I Kings and starts with the word "and." The preceding chapter tells us of the idolatry of the people of the reign of lawlessness and the apparent triumph of iniquity. It seemed as if the end of all things had come, and I suppose everybody living in that time thought so, but if this was the impression, the fatal mistake had been made because God is left out of all consideration. It is the fatal mistake had been made because God is left out of all consideration. It is vell for us to remember that He is never at a loss. The land ray be overrun with iniquity, His witness may be silenced, but all the time He is preparing a man in some quiet village as He prepared Elijah, and at the right time He will send him forth with no uncertain testimony! There is really no place for pessimism in the kingdom of God. He has never made a failure in the past, He never will in the future. "If God be for us, who can be against us." It is literally true that when the enemy comes in like a flood this spirit of the Lord shall lift up a standard against him.

The story of Elijah is most interesting, and we trace him from his sudden appearance here flashing like a meteor upon the scene of action, down to Cherith, where scene of action, down to Cherith, where he is fed by the ravens, over to Zarephath, where he relieves the distress of the woman who meets him, but the most remarkable scene in his life is on Mt. Carmel, where, facing the prophets of Baal, after their inability to call down fire from heaven he produces the fire from the very hand of God, which consumed the sacrifice, licks up the water in the trenches and gives him victory of a most remarkahand of God, which consumed the sacrifice, licks up the water in the trenches and gives him victory of a most remarkable kind. The prophets of Baal are distanced. He had been laboring under the light of the Christian shines taxed. He had been laboring under the

there was more of real contrast; now he is master in prayer and the pendulum which there was more of real contrast; now he is master in prayer and the pendulum which swings one way toward glory swings in Lis life in the other direction toward despair, and the prayer for victory becomes might die they break commands touching the body as when they commit sins touching the soul. Elijah needed rest, and instead of taking it he prayed that he might die swings one way toward glory swings in his life in the other direction toward despair, and the prayer for victory becomes a wail of distress; now he is locking up the heavena and holding the key and apparently at his ourn will the rain tarties or falls, and now utterly dismayed he is rushing to the wilderness and wishing that he might die, but Elijah is not alone in this desire. The most of men have at one time or another wished that they might end all. Moses did, "And if Thou deal thus with me, kill me, I pray Thee, out of hand, if have found favor in Thy sight, and let me not see my wretchedness." Numbers 11: 15. So also did Jonah, "Therefore now, O Lord, take, I beseech Thee, my life from me; for it is better for me to die than to live." Jonah 4: 3. And even the great Apostle Paul said, "I am in a strait betwixt two, having a desire to depart and to be with Christ," but the trouble with the most of us is we want to die our own way. Elijah was not willing to die at the hand of Jezebel, but he was quite ready to sleep himself away into insensibility under the juniper tree in the desert. Elijah made a great mistake in running away. If he had stood his ground he might have saved his country, prevented the captivity of the people, for I doubt not the 7000 that had not bowed the knee to Baal would have rushed forward conquering and to conquer, but Elijah is a picture of ourselves, and we all like him have been times without number under the juniper tree. The object of this like him have been times without number under the juniper tree. The object of this sermon is to ask the question, "Why we are thus discouraged," and then to determine if possible what the difficulty was with Elijah.

Why are we? There are thousands of Why are we? There are thousands of people to-day who are utterly dissatisfied with life because they are living too artificial an experience. We have very many things that our ancestors did not possess. The possession of these things ought to bring to us great blessings in every way, but as a matter of fact it is true that neither happiness, nor brotherly love, nor power nor good have been increased in the least. We have indeed gone in the opposite direction, and many of us are of all men most miserable. We are discontented because we are trying to be somewhen some anxious care perplexes,
all men most miserable. We are discontented because we are trying to be some
thing that we are not. The business man
thinks he must keep pace with his competitor whatever the cost to himself, and in a
hittle time he finds himself out of his latitude. In society thousands of people are
aping the customs and manners of those
who are in an entirely different set frort
themselves, by whose side they can never
stand, and if they did they would be only
the more unhappy, and there are thousands
of homes where instead of living a simple
life the members of the household are living at a pace that is terrific, and all this
is killing the business man, the society
woman, the parents and the children, and
instead of possessing joy and peace we, are
under the juniper tree. The thirst for
pleasure in these days is so great that we
have become absolutely unscrupulous in our
attempts to gain the objects of our desires. We ought to be satisfied with just
what we are and in the most natural way.
We have come into the world with different gifts, some one with gold, others with
silver, still others with marble and many
with only clay, and our task is to fashion
these things into the strongest manhood
and the truest womanhood, and to do it
in the most simple and unaffected man-

spair.

Contentment is one of the greatest blessings in the world. It is not a question of the possession of either poverty or riches. He who knows how to be content possesses the secret, not because he is either poor or rich, but simply because he knows how to be content. The mere fact that we are Christians does not amount to much in many cases; if our religion increases our confidence, our hope, our love, it is good, but if it gives us the spirit that we are better than other people, make them fashion their lives according to our own plan, if we are good simply that we may escape punishment, such a profession of religion is almost worthless. The difficulty is not in our surroundings, but in ourselves. "Joy is not in things, it is in us."

I met a young wornen this winter in the

in ourselves. "Joy is not in things, it is in us."

I met a young woman this winter in the South who told me that she was the possessor of a \$10,000 violin, and with a shining face she said, "You should hear the munic of that instrument," and yet in the hands of very many people it would have been just a producer of unharmonious sounds, while in the hands of this gifted young woman it was truly marvelous, and In ourselves. Joy is not in things, it is in us."

I met a young woman this winter in the South who told me that she was the possessor of a \$10,000 violin, and with a shining face she said, "You should hear the mucic of that instrument," and yet in the hands of very many people it would have been just a producer of unharmonious sounds, while in the hands of this gifted young woman it was truly marvelous, and all because the music was in her, and the violin was the best movement of the expression of that music.

When Ole Bull, the great violinist, played in Princeton, or confidence in the charm who once taught a Sunday-school class is now doing nothing and fast slipping away from Christ. The remembers of the remainder of the sunday-school class is now doing nothing and fast slipping away from Christ.

denly turned by the thought that his sovereign might one day descend upon his home. Up to this time he had lived in the house of his fathers, a son respectful of the slightest family traditions. But when once the all-absorbing idea of receiving the Emperor had taken possession of his brain he became another man. In this new light what had before seemed sufficient for his needs, even enjoyable, all this simplicity that his ancestors had loved, appeared poor, ugly, ridiculous. Out of the question to ask an Emperor to climb this wooden staircase, sit in these old armchairs, walk over such superanuated carwooden staircase, sit in these old arm chairs, walk over such superanuated carpets. So the mayor called architect and masons, pickaxes attacked walls and demolished partitions, and a drawing-room was made out of all proportion to the rest of the house in size and splendor. He and his family retired into close quarters, where people and furniture incommoded each other generally. Then, having emptied his purse and upset his household by this stroke of genius, he awaited the royal guest. Alas, he soon saw the end of the empire arrive, but the Emperor never. The folly of this poor man is not so rare. As sottish as he are all those who sacrifice their home life to the demands of the world."

Spear Points.

The world must read the Gospel in living epistles.

Resignation is putting God between one's self and one's grief.

The most momentous truth of religion is that Christ is in the Christian. The time to show your Christian manhood is when it is put to the sore test.

You cannot dream yourself into a charged the control of the sore test.

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ble kind. The prophets of Baal are distressed, and the news concerning their defeat is carried to Jezebel. She is intensely angry, and declares that Elijah shall be as her prophets are at a certain hour of the day. Instead of looking up to Cod and triumphing over this wicked woman Elijah does quite the opposite, and thus it is that the text is written to describe his sad fall.

How are the mighty fallen? It would be difficult to imagine a man in whose life there was more of real contrast; now he is

"When the way seems dark and dreary.
Think of Him.
Lest thy heart grow faint and weary,
Think of Him.
For He knoweth all the way,
And His strength will be thy stay;
He can cheer the darkest day,
Think of Him.

When some sorrow sorely presses,
Think of Him.
For through trials oft He blesses,
Think of Him.
He alone can understand,
Leave it all in His dear hand;
In His love for thee He planned,
Think of Him.

"When some anxious care perplexes,
Think of Him.
Lest thy inmost soul it vexes,
Think of Him.
Bring thy care and thou shalt see,
He will bear it all for thee;
He would have thee peaceful be,
Think of Him."

ner. We are too selfish in our living, we long to satisfy our appetites, our passions and our desires. This longing has become uppermost in our living, and the man who makes it so makes his appetite stronger than himself, and his need is dreadful, for he who lives simply to eat, to drink, to sleep and to dress, whether he be pauper or prince, is on the downward grade to despair. Without question the passage is true, and Mr. McNeill suggests three cures.

First—Why didn't David say it aloud

passage is true, and structure cures, three cures, First—Why didn't David say it aloud to his servant and let his servant argue him out of his position, for there are many things we think we would never dare to say to our dearest friends.

Second—Why didn't David pray it. He was a master in prayer, and if he had but

all because the music was in her, and the violin was the best movement of the expression of that music.

When Ole Bull, the great violinist, played in Princeton, one of the professors asked him if the secret of his success was in the violin or in the bow or in himself, and he said, "The violin and the bow amount to but little. I never play until I feel that there is music in me that must be expressed, and then any instrument I touch becomes remarkable." Many of us are unfitted for life because we have become too artificial, have had wrong ideals and have tried to be what we never can be.

A friend recently sent me that wonderful little book, "The Simple Life," by Charles Wagner, which every one would do well to read. To the author of this book I am indebted for some of the expressions used above, but in one of the chapters he tells us in speaking of the home life, "In the time of the Second Empire, in one of our pleasantest sub-prefectures of the provinces, a little way from some baths frequented by the Emperor, there was a mayor, a very worthy man, and intelligent, too, whose head was suddenly turned by the thought that his sovereign might one day descend upon his home. Up to this time he had lived in the wook and the care of the way. He calls Adam in tendermess when He says, "Where art thou?" home. Up to this time he had lived in the wook David back again to virtue in had been down. The man who was once to the church who used to be faithful at the prayer meeting is now absent and fast slipping away from Christ. The member of the church who used to be faithful at the prayer meeting is now absent and sitting down in his home he is of all men most miserable. That man who was once in the church and loved the church has sat down in his home he is of all men most miserable. That man who was once in the church and loved the church has sat down in his home he is of all men most miserable. That man who was once in the church and loved the church has sat down in his home he is of the church and loved the church has sat that God has refused to me have been my greatest blessings. Then let us remember that "no" is just as much of an answer as "ves." and your experience in your home has been that no for your children usually is the better answer. But how gracious God is in His dealings with those who are out of the way. He calls Adam in tenderness when He says, "Where art thou?" He woos David back again to virtue in the story of the ewe lamb, and gives us a

The world must read the Gospel in inving epistles.

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The most momentous truth of religion is that Christ is in the Christian.

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You cannot dream yourself into a character, you must hammer and force your

acter; you must hammer and forge yourest for Christ, when he is least conscious that it is shining. Not all God's messengers are angels

Any hand that knocks at the door may bring a call from the King.

It is better to build a life than to make a fortune. Character is a greater accomplishment than the same of the same of

He who manifests humility, love and gratitude when told of his faults has made large attainments in the Christian Spiritual sustenance cannot be effective

in an abstract form, as pure Truth; it must come to us through the energy of a spiritual life.

We need a faith that will "grasp Christ with the heart" in order to "endure to the end." Heart communion alone will give us this grasp Ram's

ne will give us this grasp.-Ram's Horn. Things That the World Needs.

Things That the World Needs.

There are many things that the world needs, and there is much work to be done in many directions; but most of all does the world need God, most of all does it need righteousness, faith, hope and love! The world needs better conditions for its poor and wretched, better tenements in which to house them; but it needs also better lives for the tenements when built. It needs better opportunities for its teeming multitudes; but it needs also clearer vision to see the optunities for its teeming multitudes; but it needs also clearer vision to see the opportunities and stronger wills to grasp them. The world needs scientific knowledge, but it needs religious emotion as well. It needs its thunderous industries, but it needs the sense of kinship to God. It needs its practical ideals; but it needs supremely the vision of the Highest. "As the heart panteth after the water brooks, so panteth my soul after Thee, O God! My soul thirsteth for God, for the Living God!" From Him we came, and we are disquieted until we rest in His bosom—until we feel the ocean of His love flowing about our imperfections swallowed up in His perfection, and our restlessness melting into His everlasting peace.—Rev. Mr. ing into His everlasting peace.—Rev. Mr. Shutter.

A Child Messenger of God.

A Child Messenger of God.

The still form of a little boy lay in a coffin surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. "You wonder that I care so much," he said, as the tears rolled down his cheeks, "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof and found your little boy close behind me when I reached the ground. He looked up into my face with a childish wonder and asked frankly, "Weren't you afraid of falling when you were up so high?" and, before I had time to answer, he said: 'Ah! I know why you were not afraid—you had said your prayers this morning before you went to work.' I had not prayed, but I never forgot to pray from that day to this, and by God's blessing I never will."

The Reward of Prayer.

The Reward of Prayer.

True prayer never fails to bring its reward. Prayer consists of supplication and thanksgiving. Petition is but an incident of prayer, and it may well be doubted whether that which consists of petition alone is true prayer. Prayer is communion with God. Spending a large portion of time in company with God, we become more and more like God. Intimate relations are established between our Heavenly Father and the man of prayer.

Three Gifts to Man.

God has given three gifts to man, faith, hope, love. Without faith there could be no trust in anyone; without hope, life would be darkness, and without love it would be a living death. The three are in daily exercise toward men. Their highest exercise is godward.

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ambition, and had no appetite whatever, with a very languid feeling at all times, On going to supper one evening my boarding mistress recommended my taking Ripans Tabules. She told me her experience with them, as well as that of others to whom she had spoken about the Tabules, I decided to make a trial, and since I have been taking them I feel like a new-made man, and have none of my former complaints, taking a more decided interest in my work and in life in general.

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