

## Not By Bread Alone.

At a ministers' meeting the other day Rev. Dr. Rainsford was telling of the futility of trying to comfort persons in distress with Bible texts. "I had an experience in my early career," he said, "which made such an impression on me that it has saved me from many mistakes. Whenever I tried to persuade an Irish member of my flock to pay more attention to his church duties he would make an excuse that it took him all his time to earn a living, and would touch my heart by his explanation of the difficulty of making money."

"But," I exclaimed, "A man does not live by bread alone."

"No, your Reverence," replied Patrick, "sure he needs a bit of meat and vegetables as well."

"Since that time," said the doctor, "I have resisted the temptation to ladle out tant in place of human sympathy and concrete aid."

## Cane Ya Beer.

"Why do you call him Cain?" inquired Adam.

"Because the little darling can't be beat," replied Eve, with feminine logic.

Thus was the sugar controversy started in Paradise; the young man's subsequent career leaving it an open question.

## Merrill's Foot Powder.

An absolute cure for all foot troubles. Guaranteed to stop all odor and excessive perspiration. Brings red, burning, smarting, itchy and tender feet to a perfectly normal condition. A superior toilet article for ladies. This powder does away with the use of dress shields. Druggists, or sent direct in hand-some sprinkle top tin package for 25c. EDWIN F. MERRILL, Maker, Woodstock, Vt.

A ship's cable is usually 720 feet long, but in charts a cable equals 607.56 feet, or the tenth of a sea mile.

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.

The German Army was uniform with heneeforth be grey. That color has been decided on by the Kaiser.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. R. H. KLINE, Ltd., 931 Arch St., Phila., Pa.

Males preponderate in the population of Sheffield, England, to the extent of 1007 to every 1000 females.

H. H. GREEN'S SONS, of Atlanta, Ga., are the only successful Dropsy Specialists in the world. See their liberal offer in advertisement in another column of this paper.

The first complete edition of Poe's works in a German version was printed a few weeks ago.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

The monkey wrench gets its name from its inventor, Thomas Monkey, of Borden-town, N. J.

Albert, Duran, West, Toledo, Ohio, says: "Hall's Catarrh Cure saved my life." Write him for particulars. Sold by Druggists, 75c.

The foundation of the Bank of England strong-room is sixty-six feet below street level.

Piso's Cure for Consumption is an infallible medicine for coughs and colds.—N. W. SAMUEL, Ocean Grove, N. J., Feb. 17, 1902.

Some men never break themselves of bad habits until they find themselves broke.

## My Hair

"I had a very severe sickness that took off all my hair. I purchased a bottle of Ayer's Hair Vigor and it brought all my hair back again."

W. D. Quinn, Marietta, Ill.

One thing is certain, — Ayer's Hair Vigor makes the hair grow. This is because it is a hair food. It feeds the hair and the hair grows, that's all there is to it. It stops falling of the hair, too, and always restores color to gray hair.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

## Liver Pills

That's what you need; something to cure your biliousness. You need Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use

Buckingham's Dye

50 Cts. of druggists or R. P. Hall & Co. Nashua, N. H.

## RIPANS

For years I had been a sufferer with chronic stomach trouble, pressure of gas and distress of my bowels. I contracted what the doctor pronounced a low type of malaria. I could not take solid food at all, and only a very little of the lightest diet would create fever and vomiting. The druggist sent me a box of Ripans Tablets, saying he sold more Ripans than anything else for stomach trouble. I not only found relief, but believe I have been permanently cured.

At druggists.

The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Illustrated with weak eyes, use Thompson's Eye Water

## "RABBONI."

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

The Death of Christ a Help to All, For By It He Takes Away From Us All the Sin and From the Grave Its Victory.

NEW YORK CITY.—The following impressive sermon has been prepared for the press by the popular pastor-evangelist, the Rev. Dr. J. Wilbur Chapman. The subject of the discourse is "Rabboni." It was preached from the text, "Jesus saith unto her, Mary! She turned herself, and saith unto him, Rabboni! which is to say, Master!" John 20: 16.

The burial of Christ lies between His humiliation and His exaltation; it is one of the resting points in His history, and the grave to Him as to all was the gate of life. He passed through it into His glorious resurrection. If the crucifixion be represented as one mountain and the ascension as another then the burial of Christ is like a valley, and since it is true that in every valley mentioned in the Scriptures there is a well of water or a spring, so strange as it may seem in this valley which seems to be filled only with shadows one stoops to drink at the well of comfort for the dead of Christ, the very greatest possible comfort and help to us, for in His death He takes away from us all the sting and from the grave its victory, for the tomb of the Christian in all the years this side of the burial of Christ has been tenanted with angels, but we have not so much to do with His burial as with His resurrection. John gives no narrative of the resurrection itself, but he does give an account of the manner in which he himself was convinced that the resurrection had taken place. It is not so much an argument, although on the basis of it the strongest arguments have been presented, it is rather a beautiful testimony and a thrilling story. When Mary brought the startling intelligence that the tomb was empty Peter and John made for the spot at the top of their speed. John outruns Peter, but when they find the tomb empty Peter, who is the stronger, looks in, however, to convince himself that the body has not been removed by the enemies of Christ, for the linen clothes in which he had been wrapped were carefully taken off and left behind. When Peter comes up they enter the tomb together, and their inferences are reached after they have carefully studied the surroundings. This simple narrative will be to many minds more convincing than a great argument. It is told clearly by an eye witness of all the events. We see Mary breathlessly giving out the startling news, and we watch the hasty springing up of the two men and their rapid racing along the streets out through the gates to the garden. We behold John standing panting at the rock-hewn sepulcher and we catch a vision of Peter toiling up behind but not hesitating a moment. We see him entering and gazing at the tomb and that, till the articles in the tomb have told their story and the two men leave the sepulcher together awed and convinced, and the eye witness thus beautifully relates what he knew of that wonderful morning adds, "He saw and believed."

Mary came after that as quickly as she could, but exhausted by her rapid carrying of the news to Peter and John, she was not able to keep pace with them as they ran to the tomb, and before she arrived they were gone. She may have missed them in the streets as she came out of the city. At any rate, finding the tomb still empty, and no one present to explain the reason of it, she stands there heart-broken and pours out her distress in tears. The grave being empty the whole earth is empty, and the living Christ was more to her than a living woman. She can but stand and lay her head upon the stone and let her tears flow as from a broken heart. So absorbing is her grief that the visit of the angels does not astonish her; she had but one thought, "They have taken away my Lord." She supposed, too, that all about her must know her loss and understand what she is seeking, so that when she sees the gardener as she supposes she cries out, "If thou have borne Him hence." She does not even mention His name, for she cannot imagine that any one but the angels and the man who fills her whole mind and heart, (John 20: 11-13). "But Mary stood without at the sepulcher weeping, and as she wept she stooped down and looked into the sepulcher, and saw two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because I have taken away my Lord, and I know not where they have laid him." As Mary answers the angels she heard a step behind her and the door of the tomb is darkened by a shadow, and turning she discerns dimly through her tears a figure which naturally enough she supposes to be the gardener, because he was the likeliest person to be going about the garden at that early hour. (John 20: 14-16). "And when she had thus said she turned herself back and saw Jesus standing and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary! She turned herself and saith unto him, Rabboni! which is to say, Master!"

The utterance of her name was enough to tell her it was some one who knew her that was there. The voice seemed again to command a calm within her, for once before that voice had banished the evil spirits that had taken possession of her, but now again she steps out of darkness into light, and from being broken-hearted she becomes the happiest creature in the world. Undoubtedly there is very much more to the ministry of angels than we imagine. Their attendance upon Jesus' birth, their constant presence during all His life, and even the guarding of His dead body, but an example of their service to each of us. All the providential dealings of God are administered by angels, and in the next dispensation we do not know but that this may be our own ministry. Hebrews 2: 5, "For unto the angels hath He not put in subjection the world to come, whereof we speak." There are some special thoughts which ought to be drawn this morning from a story so beautiful as the meeting of Mary with her Lord in the garden.

We must surely be impressed with the thought that those who love Christ most diligently and perseveringly are those who receive the most privileges from Christ's hand. It is worthy of note that Mary Magdalene would not leave the sepulcher when Peter and John went to their homes. Love to her Master would not let her leave the place where He had lain. Where He was now she could not tell, what had become of Him she did not know, but love made her linger, love made her honor the last place where His precious body had been seen by mortal eyes, and her love reaped a rich reward. She was the first to see her Lord after He rose from the dead; the first to hear His voice and the first to hold conversation with Him. All believers have not the same degree of faith or hope or knowledge or courage or wisdom, but it is certainly true that those who love Christ most fervently and cleave to Him most closely will always enjoy the most communion with Him.

First—Notice the instruction given to

us in this story concerning love in its different phases and elements. In Peter it is submission; in John it is obedience. The reply of Peter to the Lord was "I love Thee," while John's constant description of himself was, "The disciple whom Jesus loved." May we not learn, therefore, of the apprehension of Jesus' love for us instead of being occupied with our poor, fitful, flickering life, for He is that which will give greatest joy to the soul. The exhortation of the Scriptures is "Keep yourself in love with Him." In Mary we discover these elements properly combined. Tracing her history we find that Jesus had delivered her from an awful bondage. Now when Jesus was risen from the first of the week He appeared first to Mary Magdalene, out of whom He had cast seven devils. Mark 16: 9. Truly she might realize the words of Ezekiel, Isaiah 38: 17, "Behold for I will give thee great greatness, but Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back." Marginal reading, "Thou hast loved up my soul from the pit of corruption." Therefore being so much forgiven she loved much. That is, Jesus' love was the source and her love was the inevitable result. There are some elements of Mary's love which ought to be studied by every Christian.

(a) The vision of angels did not terrify her. In Matthew's gospel the angels reassured the woman by saying "Fear not," as they were afraid, but with Mary she was not completely filled with thoughts of Christ to be any ways afraid of the sight of angels. Undoubtedly she was absolutely forgetful of her physical weakness, for she said to Him whom she supposed to be the gardener, "Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away." How would it have been possible for her to handle the body of one who was dead, and yet not be terrified by the sight of Him? It is certainly true that intense devotion to the Lord takes away every thought of the burden of service, and those who have an absorbing love for Christ will perform duties which would be impossible under ordinary circumstances. There are three people whom we may remember as representing the three graces, faith, hope and love; Mary, of Bethany, who believed that He was to be crucified and buried, anointed His body for the burial, showing her faith; the penitent thief upon the cross expected that Christ would come in His kingdom, revealing his hope; and the man who was crucified with Him, showing his love. We find again in this story an illustration of the fact that fears and sorrows of believers are often quite needless. We are told that if nothing could comfort her, the angels spoke to her and still she wept. The Lord Himself addressed her saying, "Why weepest thou?" and the burden of her complaint was always, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

First—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Second—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Third—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Fourth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Fifth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Sixth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Seventh—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Eighth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Ninth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Tenth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Eleventh—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Twelfth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Thirteenth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Fourteenth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Fifteenth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Sixteenth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Seventeenth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Eighteenth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Nineteenth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Twentieth—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

Twenty-first—Because she was not expecting Him, and so we often miss our choicest blessings for want of looking for them, and he who is called to minister to men right before us, but doubting, also, she failed to recognize Him because of the fact that it was hardly light in the morning, and she saw Him but dimly. Thus again, "They have taken away my Lord, and I know not where they have laid Him," and yet all this time her risen Master was close to her. Her tears, therefore, were needless, and her sorrow was groundless. Doubtless Mary failed to recognize Jesus.

only because the chief guest of that home was Jesus, and the one controlling their every movement was the Son of God. Again in Luke 9: 33, we read, "And behold a man of the company cried out saying, Master, I beseech Thee, look upon my son; for he is mine only child." It will be a happy time when we have learned to bring our children to Him, to place our loved ones in His care, in a word, to recognize Him as the Master of us all.

A very dear friend of mine, one of a family of seven sons, told me that his old Scotch mother almost broke her heart in the old land because one of her seven sons was a profligate. There came into her home one day an aged neighbor who said, "Why do you sorrow so; you have six sons saved; let John go." And my mother, said my friend, rose tremblingly, leaning upon the chair heavily and said, "I will never let him go. I gave him to God before he was born, I carried him into the kirk as soon as I could walk, and he is God's child, and He will have him if He turns the world over to get him," and she lived the long night, and my friend, to see him a Christian, a Judge of the highest courts in America and an officer in the church.

Fourth—But of all the expressions the one used by Mary in the text is the most striking. "Rabboni" which is to say, "My Master!" Since He has redeemed us and God has given us to Him, and we have ourselves in a way yielded to Him, it is not to be well for us to let Him be our Master in fact as well as in name, and make this sort of a covenant with Him on this day.

First—I will let Him rule in my mind, and will think only of those things that are pure and good and true and shall tend to make me like Him.

Second—I will let Him dwell in my heart, remembering that out of the fullness of the heart the mouth speaketh, and remembering also that the heart is a fountain sending forth streams either bitter or sweet according as either Christ or His great enemy be in control.

Third—I will let Him be the Master of my hands. I will let hold of no thing that would be against Him, and I will remember that I am in this world in His stead to minister as He would minister and help as He would help.

Fourth—I will have absolute control of my feet. I will strive to go on errands of mercy as He would go, to do the things that I feel sure would have the seal of His approval. In a word, I will give Him control of my whole being, spirit, soul and body shall be under the sweep of His influence. As a matter of fact He does now control in our spirits. He came there the day of regeneration, and the Spirit in the body of a man is like the holy of holies in the plan of the Tabernacle, for just as when Christ was crucified the veil of the temple was rent in twain, so now I make a covenant that I will yield up to Him as my Master, my counting myself to have been crucified with Him, buried with Him, risen with Him and seated with Him, believing that He will thus infuse my whole being, breaking down any barriers of my nature and making me to be as He would have me be.

Won by the Lord's Prayer.

The following striking example of the power of Christ's words over a poor degraded people is related by Mr. Hay in his "Western Barbary." He says: "I remember on one occasion traveling in the country with a companion who possessed some knowledge of medicine; we had arrived at a door near which we were pitched our tents when a crowd which surrounded us, cursing and swearing at the 'rebellers against God.' My friend, who spoke a little Arabic, turning around to an elderly person, whose garb bespoke him a priest, said, 'What taught you that we were unbelievers? Hear my daily prayer, and judge for yourselves.' He then repeated the Lord's Prayer. All stood amazed and silent till the priest exclaimed, 'May God bless you! I ever curse again those who hold such beliefs! Nay, may that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold!'

The Progress of Nations.

Upon what does the progress of nations depend? This has been variously answered, but perhaps one of the best replies to the query was made by Dean Farrar recently in the New York Commercial-Advertiser. He said: "There are two things which every man and woman in the world can do. They can improve the wealth of noble thoughts and purposes, which is our chief heritage from the great ones of the past, and they can aim at the continuous usefulness of setting a high and pure example, so that they may be ready at any moment, if the sudden call of God should come to them, to do deeds which will leave behind them an aroma of immortal memory. It is only thus—first, by the mighty achievements of great men, and next, by the steadfast faithfulness of the individual—that the true progress of nations and of the whole world is carried on."

"That Silence Saved Me."

There is a very suggestive incident related illustrating how at times silence may be a greater power for good than any other agency.

A young man sat chatting with some giddy girls. Among them was a sweet, quiet young woman known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls giggled, but the object of his merriment remained silent. Then with the folly of youth and recklessness of impetuosity he uttered many infidel objections to Christianity. She did not smile, nor look at him, nor seem to notice him. Then he continued his harangue, hoping to force her to refute something. But she maintained the same sweet, dignified silence. A vision of his own stupidity broke over the young man and convicted him of sin. He said to himself, "That silence saved me."

Spear Points.

God's glory includes our good. His majesty is known by His mercy. True conversion cures covetousness. Adversity borrows its sharpest sting from our impatience. The faithfulness of a lifetime does not forsake a man in his hour of need. Orthodox doctrines of God cannot take the place of neglected duties to men. Every life is a profession of faith and exercises an inevitable and silent propaganda. That which is often asked, "What is the most such His will and way as His approval of our way."

None can follow Christ as Master and Leader and forget that their bodies are temples of the Holy Ghost.—Hartman, U. S. A.

Life's Lesson.

It is well to keep in mind that no day leaves us just where it found us. We are with each departing day older in time and nearer to the grave. Some addition for good or ill, and more worry and trouble when it is not, than the contentment in the short phrase: "Keep your word." Every day people around you suffer from its neglect, or are saved anxiety and pain by its observance.

Keep Your Word.

It would be hard to name a single rule of conduct which gives more satisfaction when observed, and more worry and trouble when it is not, than the contentment in the short phrase: "Keep your word." Every day people around you suffer from its neglect, or are saved anxiety and pain by its observance.

## "I SUFFERED TERRIBLY WITH FEMALE WEAKNESS;"

SAYS MRS. ESTHER M. MILNER.

"I Had the Headache Continually—Could Not Do My Work—Peruna Cured."

Mrs. Esther M. Milner, DeGraff, Ohio, writes:

"I was a terrible sufferer from female weakness and had the headache continually. I was not able to do my household work for my husband and myself. I wrote you and described my condition as near as possible. You recommended Peruna. I took four bottles and was completely cured. I think Peruna a wonderful medicine and have recommended it to my friends with best results."

—Mrs. E. M. Milner.

Miss Mamie Groth, Plattville, Wis., writes: "Accept a grateful girl's thanks for the wonderful help I have received through the use of Peruna. Although I looked well and strong I have for several years suffered with frequent backache, and would for several days have splitting headaches. I did not wish to fill my system with poisonous drugs, and so when several of my friends advised me to take Peruna, I asked my physician what he thought of it. He recommended it, and so I took it and am entirely without pain of any kind now."

Miss Mamie Groth.

Dr. S. B. Hartman, President of The Hartman Sanitarium, has had over fifty years' experience in the treatment of female catarrhal diseases. He advises women



free of charge. If you are suffering from any female derangement write him a description of your symptoms and he will give you the benefit of his experience in the treatment of women's diseases. If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice gratis. Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, O.

Truthful, Pure, THE FISHBURNE SCHOOL, Virginia. Manly Boys for THE FISHBURNE SCHOOL, Virginia. English, Classical and Military. Experienced Teachers. Thorough Work. Superior Location. Write for Catalogue. JAS. A. FISHBURNE, A. B., Principal.

Mitigating Circumstances.

"I should think," said the lady to the big, husky specimen of humanity who had come for the clothes, "that you would be ashamed to let your wife take in washing."

"I reckon 'tis kinder hard on the old woman," replied the man who was too heavy for light work and too light for heavy work, "an' I wouldn't let her do it but for one thing."

"And what is that?" asked the lady.

"I've got ter have something ter eat and wear," answered the victim of circumstances.

Smith & Sons.

Is the oldest and only business college in Va. owning its building—a grand new one. No vacations. Ladies & gentlemen. Bookkeeping, Short-hand, Typewriting, Penmanship, Telegraphy, &c.

Leading business college south of the Potomac River.—Phila. Strengapher, Address, G. M. SMITH, President, Richmond, Va.

SLICKERS?