A coroner's jury in Ireland delivered the following verdict on the sudden leath of a merchant who had recently ailed in business:

We, the jury, find from the new loctor's statement that the deceased came to his death from heart failure, uperinduced by business failure, which vas caused by speculation failure, which was the result of failure to see far though ahead.'

Changed Typewriters. Church-You know French, who keeps the restaurant?

Gotham-Oh, yes. Well, he wants a new typewriter." 'What's the matter with that good-

ooking one he had?" "Oh, the other day he told her to write and get the price of frogs' legs, and she addressed the letter to the Hop Growers' Association.

Wisdom's Age. "John," she said, "I don't know what to do."

What's the matter?" he asked. "Why, Mrs. Brown said to-day I'd reached the age of wisdom, and I don't know whether to thank her or say something spiteful about her. That's an awfully uncertain age, you know, but it's nice to be considered

Merely Looking.

Mrs. Black-Dey ain't nuffin' suits mah husban' mo' dan a charnce ter go out an' look fo' a job.

Mrs. Johnsing—Go 'long! Mrs. Black—Fac! Kase when he's out lookin' fo' a job he doan' have ter help me wif de washin'.

Conscientious,

"She's horribly conscientious."
"Yes?"

'Yes; she's not going to break her seaside engagement."

"I have used your Hair Vigo for five years and am greatly pleased with it. It certainly restores the original color to gray hair. It keeps my hair soft."—Mrs. Helen Kilkenny, New Portland, Me.

Ayer's Hair Vigor has been restoring color to gray hair for fifty years, and it never fails to do this work, either.

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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.

Headache?

Appetite poor? Bowels constipated? It's your liver! Ayer's Pills are liver pills.

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Buckingham's Dye 50cts of druggists or R. P. Hall & Co., Nashua, N. F



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We seal the product in key-opening cans. Turn a key and you find the meat exactly as it left us. We put them up in this way Potted Ham, Beef and Tongue,
Ox Tongue (whole), Veal Loat,
Deviled Ham, Brisket Beet,
Sliced Smoked Beet.
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wholesome. Your grocer should have them.

Libby, McNeill & Libby, Chicago "How to Make Good THINGS to Eat" will be sent free if you ask us.

I have been using Ripans Tabules for nearly a year and have derived a great benefit from them. I had suffered with stomach trouble and dizziness when going to bed at night. Seeing that the Ripans Tabules relieved me, I continued the use of them to the present time, and my stomach is now in good condition and the dizziness has left me.

At druggists.

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

DROPSY NEW DISCOVERY; gives Dook of testimonials and 10 days' treatment Prec. Dr. E. E. GREEN'S 50NS. Rex 2, At anta, Gar

THE THREE DENIALS.

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

An Analysis of a Child-Hearted, Wayward, Generous Biblical Character-Lord Awaits to Fergive and Forget.

NEW YORK CITY.—The following reada-ble and helpful sermon is by the Rev. Dr. J. Wilbur Chapman, the best known evangelist in the country and one of the most popular pulpit orators of New York. It is entitled "Now, Peter," and was preached from the text: "Now Peter sat without in the palace." Matt xxvi: 39.

This is the master stroke of the great artist in painting the picture of this child-bearted wayward generous loving man

hearted, wayward, generous, loving man whom we know as Peter. It is one of the shadows in the picture, but the shadows help us to appreciate the more the light. It is a single sentence, and yet in it we find the secret of a soul's downfall, the cause of the heartache of the Son of God. and a note of warning for God's people

Peter was in a dangerous position. First of all, because he sat in the presence of the enemy. In the first Psalm the warning is giver, that we should not "walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful," and this last is the most hurtful position of all. Poor Peter was sitting down. He also is to be pitied because he sat "without." There is a circle within which every child of God must keep if he would have both peace and power. If in would have both peace and power. It in imagination we take a compass in our hand and set one point at the place where we would have the centre and with the other point describe the circle, we have the picture of the Christian life. The centre of the circle is Christ, and the circle itself is described by prayer and Bible study and fellowship with the saints. To keep within this circle is to keep in touch with Christ.

To sit without is to be in danger, and poor Peter had stepped outside.

With all my heart I love to study Peter. The sermon which has been greatly blessed to the people throughout the country is the one which bears the title, "And Peter." This one is sent forth that it may be a companion of it, and carry the name of "Now Peter."

The first service that I can find that The first service that I can find that Peter ever rendered unto Christ is recorded in Luke, fifth chapter, and the third verse: "And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down and taught the people out of the ship." I like him for his service. I have an idea that just the way he pushed the boat out as the Master was standing in it made Jesus understand that there was something in him that would yet go far toward moving the world. Is it not go far toward moving the world. Is it not true that much of the great work that we find about us to-day begins in just so bum-ble a fashion as did the work of Peter?

I like to study him in his writings. Some parts of the Bible ought always to be read in the sunlight. The beautiful story of Ruth, and the letter to the Philippians are examples of this. Others are for the darkness. Peter's epistles would thus head the list. It is when we stand out the sunlight of the list. It is when we stand on the seashore at night that we see the phosphorescence of the waves. It is when we stand in the darkness and read Peter's precious words, that we catch the best vision of the light which comes down from heaven and rests

I like to study him in his preaching, for I like to study him in his preaching, for it is just the kind that everybody ought to be able to do. You may say that it was simply a string of texts, that mighty sermon of his at Pentecost, but if you should say this was all that he said we could reply, as we have said in another place, it is all that Peter said that the Holy Spirit thought worth recording.

I like him for his sincerity. You can

read him at a glance. He could not be a hypocrite. When once he tried no one would believe him; he generally thought aloud. While men sometimes admired him, frequently laughed at him, generally censured him, they always loved him.

I like him for his promptness. He was the first to certify the state of glance. He could not be a

the first to enter the tomb that he might see where the Lord lay.

I liked him for his courage. He was not afraid to stand in the very midst of the

enemies of Christ.

I like him for his intensity. It is true he made mistakes, but the pendulum swung as far toward uprightness as it did toward

My text is to be read in connection with his denial, and thus we begin the more to appreciate the story. Christ had given him warning when He said, "Simon, Satan hath desired thee that he may sift thee as wheat," and again when He said, "This night you shall be ashamed of Me," and "before the cock crow thou shalt deny Me thrice." He warns us, too.

The oak that goes down in the midst of

The oak that goes down in the midst of the storm does so because through the long years its heart has been eaten away by the worm. The soul of the child of God is never overthrown suddenly, and if it goes down it is because it has steadily lost goes down it is because it has steadily lost ground in matters that were too trifling to cause alarm. If you should fail to-morrow you will doubtless find the cause if you look back on the history of to-day. The neglected Bible of to-day, the neglected prayer of to-day, the neglected fellowship of to-day, means the denial of to-morrow.

It is not to be forgotten that there were three denials. When Jesus was taken into the presence of those who were to condemn Him Peter followed and wanted to go in, too. It is said in John's Gospel that go in, too. It is said in John's Gospel that another disciple, who was known unto the high priest, had gone in with Jesus, and this, of course, must have been John; they doubtless knew him at the door and he doubtless knew him at the door and he passed through without question. When he saw that Peter was not in he went to the door and secured his admission. I can just imagine how Peter must have walked up and down the court, now sitting, now standing, now trembling for his safety, for in those days as to-day, "conscience makes cowards of us all."

The first denial was at the wicket gate. To the little girl that admitted him to the court he said:

court he said:
"I know Him not." He might have taken warning and gone back if he had but remembered the words of Christ, for he was just at the edge of the circle; one side meant peace and the other side despair.

I doubt not that some one who reads these words has just passed through the wicket gate, turning away from a life of blessedness, and possibly has denied his Master for the first time. From the heart of the infinite Christ a cry goes out to such an one:

"Turn ye, turn ye, for why will ye die?"
The second denial was at the fire, when he sat with his enemies, and when he said

with an oath:
"I tell you. I know Him not."

"I tell you. I know Him not."

Alas' many of us have gone through the wicket of denial, and dare to-day sitting with His enemies, hardly knowing how we reached the position. To all such the cry of God comes: "Come out from among them and be ye separate." The world has always been the enemy of the Son of God, and he who allows himself to be in touch with it in the least will deny his Master before he is aware of it.

The third denial was to the relative of Malchus, whose ear he had cut off in his supposed defense of his Master. For this attack upon his fellow man he was doubtless amenable to the law, and possibly might have been tried and condemned if Jesus had not replaced the ear. The memory of Malchus aroused all the terror imaginable in him, and before he knew it the third denial was upon him, and with repeated oaths and cursings he said:

"I tell you that I know Him not. This is the denial that comes because of some unconfessed sin. Alas for the man who allows any sin to go without immediate confession. It will spring upon him some day like a tiger from the jungle, and will overthrow him before he can have time to call for help. Sin is always down grade in its tendencies, and he who denies Christ at the wicket gate will ere long

11. This text is also to be used in connection with the sufferings of Jesus. It may not be amiss to give a brief account of His

deny Him face to face.

First of all, He appeared before Annas, the high priest, an account of which we read in John xviii: 19 to 22—"The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whithin the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou Me? Ask them which heard Me what I have said unto them: behold, they know what I said. And when He had thus spoken one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so?"

It was an awful thing for this man with open hand to strike Him in the face. To strike Him, before Whom the angels veiled their faces: to strike Him before Whom the archangel sang: "Holy, holy, holy, Lord God Almighty." n the synagogue and in the temple, whith-

Lord God Almighty!"
But do you notice that when they struck
Him He never shuddered? They could not
hurt Him with any such blows as this, but
when we rend, "Now Simon Peter stood
without and warmed himself," this is a blow which makes the Son of God shudder

blow which makes the Son of God shudder and His heart grow sick.

The second part of the trial was His appearance before Caiaphas. Here, although false witnesses appeared against Him He was perfectly silent. "But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you. Hereafter shall ye see the say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of hea-

"And they did spit in His face," but He never saw them. His eyes were blinded to His insults, but Peter in the presence of His enemies was a blow at Hia very heart. They smote Him until, if He had been only mar. He would have staggered in His weak-ness, but they might as well have struck a rock like Gibraltar and expected it to fall as to move Him with their blows, but when Peter stood in the presence of those who were against Him, like one of them nimself, it was a terrific blow at the Son

The third part of the trial was before the Sanhedrim. He is led out from the court where He has seen both Annas and Caiaphas, and passes through an outer court to another room where the Sanhedrim is to meet. As He passes, possibly near enough to reach out His hand and touch His disciple, suddenly He hears

I tell you I know Him not." He could forget the spitting of His enemies, the blows of those who hated Him, and the rods that had fallen upon Him in the hands of the angry multitude, but He

ould not forget Peter. That which hurts Him the most in these days is not the sin of the unregenerate— this He must expect, but the sins of His own people for whom He suffered and died, and rose again.

There is an infinite amount of pathos in the words, "He turned and looked at Pe-No word of reproach fell from His lips, but simply an expression of sorrow was there to be seen. Does He not look upon you to-day, and does He not arouse memories in your life-vows that you have broken-pledges that you have never kept! "Jesus, let Thy pitying eye call back the

wandering sheep, wandering sheep, I would fain like Peter weep. III

But do not be discouraged. Man's usefulness not infrequently springs from his recovery from some sin. Out of Peter's iall came his first epistle. The best glimpse that I have of the Saviour's heart is that which comes, when I think of His personal dealings with individuals. When I think of the God of Abraham I think of one who strengthens His child under trial. The God of Jacob is my encouragement to be strengthens His child under trial. The God of Jacob is my encouragement to be lieve that my old nature may be conquered, and my name changed from Jacob to Israel, the prince of God. The God of Elijah teaches me that prayer must be answered. The Saviour of Thomas encourages me while in doubt; the Saviour of Paul sustains me in my suffering, but the Saviour of Peter is the restor, r of the pentitent.

Peter and Jesus met after the Resurrection on the shore of the lake. It is most significant that when he denied Christ it significant that when he denied Christ it was in the presence of the fire of coals in the court of the enemy. When the Son of God met him on the shore of this lake there was a fire of coals burning there. I doubt not but that all the story of his denial came rushing upon him. What was said at that interview we shall not know until we hear it from Peter's own lips, but it is safe to say that all his sins were forgiven, and even the marks of his denial given, and even the marks of his denial were taken away.

If you have denied this same Lord in your business, in your home, or in society, He waits to forgive and to forget, and He "is the same yesterday, to-day and for

Better Than Smashing.

An estimable young married lady of a Kansas village waited until the small hours for her husband, and he came not. She could not stand it longer, and, rising, she dressed herself, armed herself with a revolver, and proceeded to a saloon in the village, where her suspicions that her husband was there were found to be well founded. The wayward husband had spent the evening and night until 3 a. m. with four or five companions in convivial pleasures in the saloon, and when the indignant wife marched into the place behind a gleaming revolver barrel there was a startled party of tipplers indeed. Straightway she commanded her husband to leave the saloon and go home. Then she turned to a man in the party who had demurred Better Than Smashing. to a man in the party who had demurred to leaving the place:
"You have a good wife at home, too," she remarked quietly but firmly. "You had better go home, and go right now."
He went.

He went.

"Now," said she, turning to the proprietor, "you blow out your lights and lock up this place. Eleven o'clock is late enough, and if the village authorities cannot enforce the law, I will." she said, as the whole party left the place. The saloonkeeper closed his door, and they walked away in the night, the woman with her hand still firmly grasping the handle of the revolver. She had closed a joint without smashing it, and the best sentiment in her own town applauds her act. ment in her own town applauds her act.Journal Press.

Kindness.

Windness.

Did it ever occur to you that "kindness" was one of the elements of humility? Indeed, it is only the humble person that is in a condition to show kindness to others, for the opposite of kindness is unkindness, and there can be no humility where there is unkindness. The unkind person is the one who is always demanding that others serve him and bend to his wishes, and this is an accentuated form of arrogance, or "self-assertion." Kindness of heart and pride of manner never go together.—Presbyterian Journal.

Wireless telegraphy is to be used on Italian trains as a means of preventing railway accidents.

Tales of Insurance Men.

'Shop talk," which it is the fashion to deprecate, is responsible for some of the best anecdotes which get into print. Here are two which were inter changed by a brace of insurance men not above swapping stories of their call-

Into the office of a fire insurance agent came an ancient spinster who owned a little house just on the outskirts of the town. "I want to insure my house," said

"Where is the house, madam? and how large a policy do you want to take

Well, now, I want to know some things first. If I insure it for \$900 and pay my premium, and it burns down, do ou pay me \$900?"

Why, most assuredly."
"Well, do you make a lot of trouble trying to find out if it was set afire?" Naturally the agent admitted that if it looked like a case of arson the company would investigate. "There!" said the property owner, indignantly, "I told John there was

some sort of catch about this insurance ousiness!" and therewith departed unin-It was, in New York City that the heroine of the other story found that re insurance was not all she hoped The policy on her house—a big one, for it was a fine edifice in the

her by her agent. You had better give me a check for the premium now," said he. "Why, how much is it?"

best part of the city-was brought to

"A little over \$100. Wait a moment -I will get the exact amount. "Oh, how tiresome," cried the propcrty owner. "I'm in such a hurry, and besides my bank account is a little low. Tell the company to let it stand and deduct it from what they owe me when the house burns down."

Pat and His Anvils.

Pat was sauntering around the Erie Basin looking for work. Noticing gang of men loading a large steamer alongside, he walked up to the fore man and asked:
"D'yez want any more hands, Cap'n?

There were a few men carrying anvils singly from the quay along a plank on 'Can you carry those anvils?" in

uired the foreman 'Shure," replied Pat, with a smile o man who had an easy job on.

Very well, you can start now." What's the pay, mister, beggin' yer

Piece work-2 cents for each one you carry on to the ship. Pat instantly stripped, seized an anil, and carried it with ease across the plank and on to the ship. With the view of doubling his pay, he picked up a couple the next journey, and was walking along the sylvan path when the plank broke and down went Pat into the water with both anvils-one in each

Nothing was seen but a bubble for a Presently Pat appeared on the surace of the water for the first time and

"Hello, there! Chuck me down a rope, or begorra Oi'll dhrop thaise blankety things!"

The Smart Aleck, "I hate a man who thinks he knows

"Oh. I wouldn't mind that if he could be stamped CCC. Nover sold in balk be induced to refrain from trying Beware of the dealer who tries to soll only be induced to refrain from trying to tell it to everybody.

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Pigo's Cure for Consumption is an infallfble medicine for coughs and colds.—N. W. Samuel, Ocean Grove, N. J., Feb. 17, 1990.

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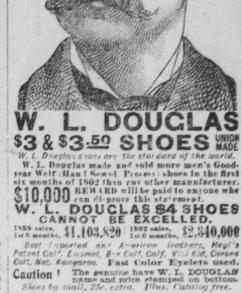
Los Angeles, Cal. a day at a time how I would feel the next day. Five bottles of Lydin E. Pinkham's Vegetable Compound changed all that, my days became days of health, and I have enjoyed every day

since—now six years.
"We have used considerable of your Vegetable Compound in our charitable work, as we find that to restore a poor mother to health so she can support herself and those dependent upon her, if such there be, is truer charity than to give other aid. You have my hearty endorsement, for you have proven yourself a true friend to suffering women."-MRS. E. SAILER, 7561/4 Will St. Los Angeles, Cal. -\$5000 forfelt if above tes-

timonial is not cenuit No other person can give such helpful advice to women who are sick as can Mrs. Pinkham, for no other has had such great experience-heraddress is Lynn, Mass., and her advice free-if you are sick write her-you are foolish if you don't.







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EVERY CHILD BORN INTO THE WORLD with an inherited tendency to distressing, disfiguring humours of the skin, scalp, and blood, becomes an object of the most tender solicitude, not only because of its suffering but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest, and most effective treatment available, viz., THE CUTICURA TREATMENT.

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