|  | are two sides to every cmaracter-the |  |  |  | ILRoad schedule |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |
| ge Portrays $\mathrm{Two}_{\text {E }}$ |  |  | What ers are con |  |  |
| cie |  |  |  |  |  |
| The Gift of Evil speech of Some Peo-de-Hov We May Have a Ben-evolent Interest in the ARfairs of othera. |  |  | the National Congress- |  |  |
|  | ${ }_{\text {spi }}^{\text {to }}$ | $\begin{gathered} \text { has } \\ \text { tha } \end{gathered}$ | National Congre Committees Re |  |  |
|  |  |  | Upon-Washington To |  |  |
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|  |  |  |  |  |  |
|  | The habit I deplore is apt to slow |  |  |  |  |
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| Human nature is the same in all ages. In the second century of theworld's existence people had the same |  |  |  |  |  |
|  |  |  |  |  |  |
| oharacteristics as people on the nine teenth century, the only difference be <br> ing that they had the charasteristis for a longer time. It was too years |  |  |  |  |  |
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| were severe inspection and blatant criticism of the affairs belonging to |  |  |  |  |  |
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| the werld stood. Appointing himselt to the work of exploration and detec- tion, he goes forth mischief making. |  |  |  |  |  |
| tion, he goes forth mischief making. He generally begins by reporting the tising agent of infirmities and domes |  |  |  |  |  |
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| to the public eye or ear. He feels that the secret ought to be hauled out into ne of it into the newspapers, that he |  |  |  |  |  |
| feels to be a noble achierement to <br>  <br> stop. He whispers it to his neighta |  |  |  |  |  |
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| veems of liltie importance, but atter each has given it an additional twist becomes |  |  |  |  |  |
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|  |  |  |  |  |  |
| marceious, I it ann be kept going.after twhile it will be large enouph to after twhile it will be large enoughtfall the attention of the courts or the presbyteries or conferences or assoc |  |  |  |  |  |
|  |  |  |  |  |  |
| ations. The most of the scaadalsabroad are the work of the one whom Peter in the text styles "a busybody in other men's matters. |  |  |  |  |  |
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| guire all the time we can get to take selves through the trencherous strait of this life demands that we all the |  |  |  |  |  |
| time keep our hand on the wheel of cur own craft. White, as 1 shall show <br> you before I get through, we all have is miskion of kindness to others, we |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| have no time to waste in doing that which is damaging to others. There is our worldly calling which |  |  |  |  |  |
|  |  |  |  |  |  |
| must be looked after or it will become a faifure. Who suceceds in anything upon that one thing? All those who |  |  |  |  |  |
|  |  |  |  |  |  |
| upon that one thing? All those who try to do many things go to pieces, either as to health or their fortune |  |  |  |  |  |
| They go on until they pay ten cents on the dollar or pay their body into the |  |  |  |  |  |
| grave. We cannot manage the affairs of others and keep our own affairsHrosperous. While we are inquiring |  |  |  |  |  |
|  |  |  |  |  |  |
| Low precarious is the business of an many notes he has unpaid and how soon he will probably be wound up or |  |  |  |  |  |
|  |  |  |  | Wood,'Grain. Hay, |  |
| make an assignment or hear the sher own affairs are getting mixed up and |  |  |  |  |  |
|  |  |  |  |  |  |
| endarpered. While we are critieising our neighbor for his poor crops w |  |  |  |  |  |
| are neglecting the fertilization of our toke cur own corn. While allowing the weeds to |  |  |  |  |  |
|  |  |  |  |  |  |
| ing to extract the mote from our neiphbors eve we fall. under theweipht of the beam in our own eye |  |  |  |  |  |
|  |  |  |  |  |  |
| $\begin{aligned} & \text { Those men disturbed by the faults of } \\ & \text { cthers are themselves the depot at } \\ & \text { which whole trains of faults arrive } \end{aligned}$ |  |  |  | FIRE INSURANCE CO'S |  |
| and trom which whole trains of fault start. The men who have succeeded |  |  |  |  |  |
|  |  |  |  |  |  |
| in secular things or religious thing for hunting out they have no time <br>  |  |  |  |  |  |
| On the way to their counting.room they may have heard that a firm in |  |  |  |  |  |
|  |  |  |  | eheeter, of manechaster, Eng |  |
| Hie, and they said:- "Sorry, very sorry." buc they went in exd sat dorn |  |  |  |  |  |
| tit their table and opeued the book eontaining a fuil statement of their |  |  |  |  |  |
| belng caught in a similar cyclone. |  |  |  |  |  |
|  |  |  |  |  |  |
| Foadeers about town with hands in |  |  |  |  | 7 |
| head, waiting to hear baleful news, are failures now or wil be favures. Caris-tlan men and women who go round |  |  | It was |  |  |
|  |  |  |  |  |  |
| and looks fall of interror gation points to find how some other ehurch member is given to exaggert |  |  |  |  |  |
| thurch member is given to exagrera: <br>  his home for greater outside attrac |  |  |  |  |  |
|  |  |  | ot tall woolen thb |  |  |
| tions have themselves in their hearts that no one suspect | no |  | agent of the trust, sa |  |  |
| they have any. In proportion as people are consecrated and holy and useful |  |  |  |  |  |
|  |  |  |  |  |  |
| other side of that matter. 1 cannot charge made arainst man or woman until we have some |  |  |  |  |  |
|  |  |  |  |  |  |
| better testimony than that given by these seandal mongers. I guess it is a lie." |  |  |  |  |  |
|  |  |  |  |  |  |
| How is it that you can alwayn find wo opinlons about anyone and thote two opinions exactly opposite? 1 whiltell you the reason. It is because there |  |  |  |  |  |
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