An old colored preacher in the rural listrict accounted for the lightning in

'Ever' time Satan looks down en sees de Lawd's work gwine on, fire flashes l'um his eyes. Dat's de light-ning. En w'en he fail to hit er church ning. En wen he tall to the cr. bat's wid it he lays back on hollers. Dat's thunder.

e thunder."
"But, passon," said an old deacon,
whan is Satan in de winter time?
"Ye don't have no lightnin den."
The preacher studied a minute and

'Well, hit may be, Br'er Williams, lat hell's froze over den.

Strictly Personal.

The East Cleveland car had passed Lake View. Near the front seat sat two women, one from the rural districts, the other a Clevelander who was show-

As the car passed Forest Hill the rustic sister exclaimed, pointing to the half-completed lodge:

"O Cousin Sarah! What's that cute little stone buildin'?"
"That?" returned the Clevelander "That?" returned the Clevelander with an air of superiority. "Why, that's just a little church Rockefeller's buildin or his own private use!"

Putkam Fadel.ess Dues do not spot, streak or give your goods an unevenly dyed appear-ance. Sold by all druggists.

It has been estimated that it will re-ruire eighty-five men working every day antil 1947 to unearth the entire ruins of

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. Chener & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly bonorable in all business transactions and financially able to carry out any obligation made by their firm.

tion made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, Ohio,
Walding, Kinnan & Manvin, Wholesale Druggists, Toledo, Ohio.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c, per bottle, Sold by all Druggists. Testimonials free, Hall's Family Pills are the best.

Kansas City, Mo., has a city forester whose duty it is to plant and protect trees on the public streets.

Rest For the Bowels.

No matter what alls you, beadache to a cancer, you will mover get well until your bowels are put right. Cascaners help nature, cure you without a grips or pain, produce casy natural movements, cost you just 10 cents to start getting your health back. Cascantra Candy Cathartic, the genuine, put up in metal boxes, every tablet has C. C. C. stamped on it. Beware of imitations.

A chestnut tree, planted by King Edward, grows beside the tomb of Washington at Mt. Vernon.

FITS permanently cured. No fits or nervous-ness after first day's use of Dr. Kline's Great Nerve Restorer. #2 trial bottle and treatise free Dr. R. H. KLINE, Ltd., \$21 Arch St., Phila. Pa The footpad naturally breaks into a shoe store for booty.

Mrs. Winslow's Soothing Syrup for children teething, soften the gums, reduces inflamma-tion, allays pain, cures wind colic, 25c a bottle The man who makes alarm clocks ought

Piso's Cure is the best medicine we over used for all affections of throat and lungs.—Wit O. Endstry, Vanburen, Ind., Feb. 10, 1900.

Three-fourths of the entire area of Nor-way is not capable of cultivation.

See advt. of SMITHDEAL'S BUSINESS COLLEGE

Last year tax was paid on 104,263,651 pounds of oleomargarine.

Railroad building, which is active in Mexico, will serve to break up the pro-vincial system of that country.

Half-Sick

"I first used Ayer's Sarsaparilla in the fall of 1848. Since then I have taken it every spring as a blood-purifying and nerve-S. T. Jones, Wichita, Kans.

If you feel run down, are easily tired, if your nerves are weak and your blood is thin, then begin to take the good old standard family medicine, Ayer's Sarsaparilla.

It's a regular nerve lifter, a perfect blood builder. \$1.00 a bottle. All druggists

Ask your doctor what he thinks of Ayer's Sarraparille. He knows all about this grand old family medicine. Follow his advice and old family medicine Foliate ... old family medicine we will be satisfied. W. A. A. P. Co., Lowell, Mass.

Liver Pills

That's what you need; some-thing to cure your biliousness and give you a good digestion. Ayer's Pilis are liver pills. They cure constipation and biliousness. Gently laxative. All druggists.

Want your moustache or heard a beautiful BUCKINGHAM'S DYE Whiskers

\$900 TO \$1500 A YEAR

We want intelligent Men and Women as raveling Representatives or Local Managers; they spon to Elson a year and all expenses, corting to experience and ability. We also ant local representatives; salary \$5 to \$15 a cerk and commission, depending upon the time evoked. Bend stamp for full particulars and tate position preferred. Address, Dept. B. THE BELL COMPANY, Philadelphia, Pa.





RELIGION IS EVERGREEN.

The Olive Branch of Peace, the Pine Branch of Consolation, the Palm Branch of Usefulness and Victory.

Dr. Talmage Says We Are Only Here in Temporary Residence.

(Copyright 1991.1)

Washington, D. C.—This discourse of Dr. Talmage is full of the breath of the hills and fields and is a summer sermon; text, Nehemiah, viii, 15, "Go forth unto the mountain and fetch olive branches and palm branches and branches of thick trees to make booths."

It seems as if Mount Olivet were unmoored. The people have gone into the mountain and have cut off tree branches and put them on their shoulders, and they come forth now into the streets of Jerusalem and on the housetops and they twist these tree branches into arbors or booths. Then the people come forth from their comfortable homes and dwell for seven days in these booths or arbors. Why do they do that? Well, it is a great fastal time. It is the feast of tabernacles, and these people are going to celebrate the desert travel of their fathers and their deliverance from their troubles, the experience of their fathers when, traveling in the desert, they lived in booths os their way to the land of Canaan. And so these booths also became highly suggestive—of our march toward heaven and of the fact that we are only living temporarily here, as it were, in booths or arbors, on our way to the Canaan of eternal rest. And what was said to the Jewa literally may be said figuratively to all this audience. Go forth into the mountain and fetch olive branches and paim branches and branches of thick trees to make booths.

Yes, we are only here in a temporary residence. We are marching on. The merchant princes who used to live in Bowling Green. New York, have passed away, and their residences are now the fields of cheap merchants. Where are the men who fifty years ago owned Washington and New York? Passed on. There is no use in our driving our stakes too deep into the carth; we are on the march. The generations that have preceded us have gone so far on that we cannot even hear the sound of their footsteps. They have gone so far on that we cannot even hear the sound of their footsteps. They have gone over the hills, and we are to follow them.

But, bless

them. blessed be God, we are not in this

But, blessed he God, we are not in this world left out of doors and unsheltered. There are gospel booths or gospel arbors in which our souls are to be comforted. Go forth unto the mountain and fetch olive branches, and pine branches, and myrtle branches, and pine branches and branches of thick trees and build booths.

Well, now, we are to-day to construct a gospel arbor or gospel booth, and how shall we construct it? Well, we must get all the tree branches and build. According to my text, we must go up into the mount and hring olive branches. What does that mean? The olive tree grows in warm climates and it reaches the height of twenty or twenty-two feet, a straight stem, and then an offshoot from that stem. And then people come and they strip off these branches sometimes, and when in time of war the general of one army takes one of these olive, branches and goes out to the general of another army, what does that mean? Why, it means unsaddle the war chargers; it means hang up the war transected. It what a beautiful way of

to the general of another army, what does that mean? Why, it means unsaddle the war chargers, it means hang up the war knapsacks. It is but a beautiful way of saving peace!

Now, if we are to-day going to succeed in building this gospel arbor we must go into the mount of God's blessing and fetch the olive branches, and whatever else we must have we must have at least two olive branches—peace with God and peace with man. When I say peace with God, I do not mean to represent God as an angry chieftain having a grudge against us, but I do mean to affirm that there is no more antagonism between a hound and a hare, between a hawk and a pullet, between elephant and swine than there is hostility between holiness and sin.

And if God is all holiness and we are all sin there must be a readjustment, there must be a readjustment, there must be a a stretching forth of olive branches.

There is a great lawauit going on now,

There is a great lawauit going on now, and it is a lawauit which man is bringing against his Maker; that lawauit is now on the calendar. It is the human versus the divine; it is iniquity versus the immaculate; it is weakness versus omnipotence. Man began it; God did not begin the lawauit. We began it; we assaulted our Maker, and the sooner we end this part of the struggle in which the finite autempts to overthrow the infinite and omnipotent—the sooner we end it the better. Travelers tells us there is no such place as Mount Calvary; that it is only a hill, only an insignificant hill, but I persist in ealling it the mount of God's divine mercy and love, far grander than any other place on earth, grander than any other place on earth, grander than the Alps or the Himalayas, and there are no other hills as compared with it; and I have noticed in every sect where the cross of Christ is set forth it is planted with olive branches.

And all we have to do is to get rid. of this war between God and ourselves, of which we are all tired. We want to back out of the war; we want to get rid of this was between God and ourselves, of which we are all tired. We want to back out of the war; we want to gre rid of this hostility. All we have to do is just to get up on the mouse of God's blessing and bluck these olive branches and wave them before the throne. Peace through our Lord Jeaus Christ!

Oh, it does not make much difference what the world thinks of you! But come into the warm, untimate, glowing and everlasting relationship with the God of the whole universe; that is the joy that makes a hallelniah seem stupid. Why do we want to have peace through our Lord Jeaus Christ. Why, if we had gone on in 10,000 years of war against God we could not have cantured so much as a sword or a cavalty stirru or twisted off one of the wheels of the chariot of His omnipotence, but the mounts and peace is worth anything. But the way the peace through our Lord Jeaus Christ. and no other kind of peace is worth anything. But the world of the peac

of circumstances, such holv equipoise. Oh, that we all possessed it; that we possessed it now!

And some one says, "My business is to manufacture horseshoe nails." Then manufacture horseshoe nails to the glory of God. There is nothing for you to do that you ought to do but for the glory of God. There is nothing for you to do that you ought to do but for the glory of God.

Usefulness is typified by the naim tree. Ah, we do not want in the church any more people that are merely weeping willows, sighing into the water, standing and admiring their long lasles in the glassy spring! No wild cherry dropping hitter fruit. We want palm trees, holding something for man. I am tired and sick of this flat, tame, insipid, satin slippered, namby pamby, highly tightly religion! It is worth nothing for this world, and it is destruction for eternity. Give me 500 men and women fully consecrated to Christ, and we will take this city for God in three years; give me 10,000 men and women fully up to the Christian standard; in ten years 10,000 of them would take the whole earth for God. But when are we going to begin? We all want to be useful. When are we going to begin?

Ledyard, the great traveler, was

man in the pews that does not want to be useful. When are we going to begin?

Ledyard, the great traveler, was brought before the Geographical Society of Great Britain, and they wanted him to make some explorations in Airra, and they showed him all the perils and all the bard work and all the they showed him all the perils and all the bard work and all the perils and all the bard work and all the perils and all the bard work and all the perils and all the bard work and all the cxposure, and after they had told him what they wanted him to do in Africa they said to him, "Now, Ledyard, when are you ready to start?" He said, "To-morrow morning." The learned men were astenished. They thought he would take weeks or manths to get ready. Well, now, you tell me you want to be useful in Christian service. When are you going to begin? Oh, that you had the decision to say, "New; now!" Oh, go into the mount and gather the palm branches!

But the palm branches also mean victory. Well, now, we are by nature the servants of saian. He stole us; he has his eye on us; he wants to keep us, But word comes from our Father that if we will try to break loose from this doing of wrong our Father will help us, and some day we rouse up, and we fly at him, and we wrestle him down, and we put our heel on his neck, and we grind him in the dust, and we say, "Victory, victory, through our Lord Jesus Christ." Oh, what a grand thing it is to have sin underfoot and a wasted life behind our backs! "Blessed is he whose transgression is forgiven and whose sin is covered."

Some one says, "How about the futures." What, saye the man, I feel so

our backs! "Blessed is he whose transgression is forgiven and whose sin is covered."

Some one says, "How about the future?" What, says the man, I feel so sick and worn out with the ailments of life. You are going to be more than conqueror. But, says the man, I am so tempted, I am so pursued in life. You are going to be more than conqueror. I, who have so many ailments and heartaches, going to be more than conqueror? Yes, unless you are so self-conceited that you want to manage all the affairs of your life yourself instead of letting God manage them. Do you want to drive and have God take a back seat? "Oh, no." you say: "I want God to be my leader." Well, then, you will be more than conqueror. Your last sickness will come, and the physicians in the next room will be talking about what they will do for you. What difference will it make what they do for you? You are going to be well, everlastingly well. And when the spirit has fled the body your friends will be talking as to where they shall bury you. What difference does it make to you where they bury you? The angel of the resurrection can pick you out of the dust anywhere, and all the cemeteries of the earth are in God's care. Oh, you are going to be more than conqueror?

Do you not think we had better begin now to celebrate the coming victory? In the old meeting house ar Somerville my father used to lead the singing, and he had the old fashioned tuning fork, and he would strike it upon his knee and then put the timing fork to his car to catch the right pitch and start the hymn. But, friend, do you not think we had better be catching the nitch of the everlasting song, the song of victory, when we shall be more than conqueror? Had we not better begin the rehearsal on earth?

My text brings us one siep further. It says go forth into the mount and fetch olive branches, and palm branches and branches of thick trees. Now you know very well-I make this remark under the head of branches of thick trees.

der the head of branches of thick trees—that a booth or arbor made of slight branches would not stand. The first blast of the tempest would prostrate it. So, then, the booth or arbor must have four stout poles to hold up the arbor or booth, and hence for the building of the arbor for this world we must have stout branches of thick trees. And so it is in the gospel arbor.

Blessed be God that we have a brawny Christianity, not one easily upset. The storms of life will come upon us, and we want strong doctrine: not only love, but justice? not only invitation, but warning. It is a mighty gospel; it is an omnipotent gospel. These are the stout branches of thick trees.

I remember what Mr. Finney said in a schoelhouse. The village was so bad it was called Sodom, and it was said to have only one good man in all the village, and he was called Lot, and Mr. Finney was preaching in the schoolhouse, and he described the destruction of Sodom; how the city was going to he destroyed unless they recented, and that there would be rain from heaven of sorrow and destruction unless they, too, repented. And the people in the schoolhouse sai and ground their teeth in anger, and clinched their fists in anger, but before he got through with his sermon they got down on their knees and cried for merry while merry could be feund. Oh, it is a mighty gospel; not only an invitation, but a warning, an omnipotent truth; stout branches of thick trees.

Well, my friends, you see I have omitted one or two points, not because I forgot to present them, but because I have not time to present them. The have shown you here is the olive branch of evergreen gospel consolation, here the palm tree branch of usefulness and of victory and here are the stout branches of thick trees. The gospel arbor is done. The air is aromatic of heaven. The leaves rustle with the gladness of God Come into the arbor. Come into the souls laying hither and thicker of the group

Ten dollars for food for an office cat is the most curious allowance ever made by a postmaster general. And such was the item which was sanctioned the other day by Postmaster General Smith at Washington. Ter dollars for food for the office cat at St. Paul. The St. Paul postoffice is an old building and so failed with mice and rats that the cat has plenty of work to do keeping these little cres-tures in order. They say that the cal is the hardest-worked member of the force and the most necessary. When the item was read by the postal au-thorities at Washington there was a hearty laugh. But later when they read the explanation which accompanied the bill everyone, from the postmaster general to the office-boy, agreed that it was quite right that the est should be fed at the expense of the government. This is one of the very tow instances on record where a cal-has been placed on Uncla Sam's pay-coll.

THE SABBATH SCHOOL

International Lesson Comments For September 8.

Subject: Jacob at the Well, Gen. xxviil., 10-22 Golden Text, Gen. xxv.ii., 16--Memory Verses, 13-15-- Commentary on the Day's Lesson.

10. "Jacob." "The supplanter." Jacob took advantage of his brother Esau, and by deception stole his blessing. The Lord had promised Rebekah that the birthright should be given to Jacob (chap. 25: 23), and if she and Jacob had waited with faith for the fulfilment of the promises, Jacob would have had honestly what he gained by trickery. But it seemed to Rebekah and Jacob that God's promises were about to fail, and they must do something to bring the right thing to pass, even if they gained nothing, but lost much by their wicked interference with God's plans, Jacob was sbliged to flee for his life, and his mother never beheld her beloved son again. "Went out." Urged and assisted by Rebekah, who planned with Isaac to have Jacob go to seek a wife, but really the journey was taken to escape the wrath of Esau, Esau and Jacob were now fifty-seven years old. "From Beer-sheba." This was forty-five miles southwest of Jerusalem, where Isaac lived. "Haran." This was shout 300 miles from Beer-sheba. Some say the distance was much greater. He went without a servant or any accommodations, except a staff (Gen. 32: 10); on foot and alone he pursues his solitary journey.

11. "A certain place." Near Luz. V.

modations, except a staff (Gen. 32: 10); on foot and alone he pursues his solitary journey.

II. "A certain place." Near Luz. V. It. This was between fifty-five and sixty miles nortnesst of Beev-she'ss. It must have been toward the close of the third day since he left home. The gates of the city were probably closed for the night, before he was able to reach Lax, and thus he was forced to remain in the open field during the night. "Sun was set." The gates of the city were closed at the setting of the sun, but this may merely mean that it was late and therefore time for Jacob to stop. "One of the stones" (R. V.) This was no hardship for Jacob, as the Syrians do the same thing every night, Sleeping on the ground in the open air, where there is not even a bush for shelter is a common thing. A pillow of stone was but an outward expression of Jacob's feelings at this time. He was alone, poor, banished, undefended, with a long and dangerous journey before him among hostile tribes, and with an uneasy conscience.

12. "He dreamed." God has frequently appeared in dreams since Jacob's time. "A ladder." The design of the ladder was. I. To show that God was watching over and regulating all things. 2. It pointed out the close connection between heaven and carth. 3. It was a type of Christ. The true life has always visions and ideals reaching far beyond our present state. We should be always climbing upward, and the rising will be step by step. "Angels of God." God would teach Jacob the connecting and living intercourse between heaven and carth. The angels descending designate the revelations, the words and promises of God; the ascending angels in-

designate the revelations, the words and promises of God; the ascending angels in dicate faith, confession and prayer. Jacob had thought himself alone and defenseless dicate faith, conicesion and prayer. Jacob had thought himself alone and defenseless; the vision musters armies for his saiety. He had been conscious of but little connection with heaven; the vision shows him a path from his very side right into its depths.

13. "Stood above it." From Jacob's ladder we receive the first definite intimation that beyond "Sheol," heaven is the home of man. "To thee will I give it." Of all the descendants of Abraham "Jacob had been selected as the one in whose line the covenant blessings should flow."

14. "And thy seed," etc. The old promise made to Abraham more than a century before this is here renewed. "Of the carth." The expression points to the world-wide universality of the kingdom of the seed of Abraham. The fulfilment of this was in Jesus Christ. In Christ, who descended from Jacob according to the flesh, shall all the nations of the earth be blessed.

15. "I am with thee," etc. I will direct, help and support thee in a peculiar manner. He is assured that he win not be cast away from the presence of God.

16. "The Lord is in this place." God has made this place His peculiar residence. God is often very near when the trial is most severe and it seems to us that He has forsaken us entirely.

17. "He was afraid. Jacob had sinned and he knew it, and therefore was in no condition to meet God. His heart was not at home in the presence of God; nor can any heart be so until it has been thoroughly emptied and broken. "How dread-

and he knew it, and therefore was in no condition to meet God. His heart was not at home in the presence of God; nor can any heart be so until it has been thoroughly emptied and broken. "How dreadful." Awe-inspiring, commonly rendered fearful or terrible. To be in the presence of God is a dreadful place for a sinner. "The house of God." In whatever place the soul of man feels the presence and power of God there is the house of God." The gate of heaven." Alluding to the ladder he had seen in his dream. A gate is an entrance, and if angels could ascend on this ladder and enter heaven, a poor distressed sinner might; so Jacob decided, and he acted accordingly, for soon we see him entering in.

18. "Set it up." He placed the stone in an erect position. "Poured oil." Thus consecrating it to God, so that it might be considered an altar.

19. "Beth-el." "House of God." The original name was Lur, but Jacob named the place Bethel.

20. "Jacob vowed a vow." A vow is a solemn promise by which a man binds himself to perform certain acts. When Jacob came to Bethel he was an unconverted man, and he was not converted while he was dreaming. God saves men when they are wide awake. According to the Bible pian no person is converted without true repentance, confession and faith. Did Jacob repent at this time? It seems clear that he did. Years afterward he desired to return to Bethel and build an altar to the God "who answered" him in the day of his "distress." Gen. 33: 3. From this we see, I. That he was in "distress"—he had "godly sorrow" (2 Cor. 7: 10) on account of his sins. 2. He called on the Lord and God "answered" him. Thus God's appearing to him was the result of ear.est, agonizing prayer on his part. 3. Jacob gave himself to God and makes his vow to God as Jacob did, the Lord is always ready to save. "If God." etc. A better rendering is "since God." His words are not to be considered as implying a doubt. He did not dictate terms to God had promised to sustain and keep him, therefore he would give himself to God.

22. "Go

Paja Voladora, In Argentine there is a grass knows as "paja voladora" or flying grass which appears to be a great nuisance It is reported that the Great Southern rallway, during the time the grass ex ists, finds it almost impossible to keep its tracks clear from it, and that interferes greatly with traffic, for the reason that it piles up in such quan titles that at times it is difficult to force trains through it. That it caus es hot boxes and even derailments, to which is added the great danger its taking fire. When the tracks are cleared by the train bands a slightchange in the wind will bring it all back again. A fire that occurred less December, resulting in great damage is attributed to it.

At the age of 16 a girl imagines the average man is all soul, but at the age of 30 she knows he is mostly stomach Very often the people who say then hate conventionalities are those who keerve them mest.

CHRISTIAN ENDEAVOR TOPICS.

September 8 .- Henvenly Help-rs -- 2 Kings vi. 15-17.

Scripture Versex.—Psu. xxxiv., 7; Matt. xxvi., 53; Psu. xci., 11, 12; Heb. L. 14; Rom, vill., 31; 2 Klugs, xix., 35; Psn. cxxv., xxvil.; 2 Chron, xxxii., 7. 8; Rom, viii., 31, 32.

Lesson Thoughts.
"Fear not"-God and God's ministers were kept prefty busy in Bible times saying these two words, and to this day Christians hardly recognize how sinful it is to be afraid. The omnipotent God is our guard. The Lord is ever on the side of the

righteons; in that direction lies vic-We cannot understand life, either for ourselves or for others till we have some vision of the unseen world in its bearings upon the seen,

Scientins,

The bird often perches on a frail-branch that bends and yields beneath its weight, or is swayed by the lightest breeze. It has no fear though the outward and material support give way, for it has wings, those supports in itself which God hus given. So faith renders us independent of props. faith renders us independent of props and buoys the soul up though all earthly aids be withdrawn.

Is stronger than their host. The cause which God befriends can-Outnumbered be or lost.

Brighter than flaming charlot, . Stronger than flery horse, All heaven is marshalled on your side,

God and the universe,

Once, when Felix of Nola was fiving frem his encinics he took refuge in a cave, and he had scarcely en-tered it before a spider began to spin its web over the fissure. The pinhs web over the fissure. The bin-suer, passing by saw the spider's web and did not look into the cave; and the saint, as he came out into safety, remarked: "Where God is, a spider's web is as a wall; where he is not, a wall is but a spider's web."

O weary ones, ye may not see Your helpers in their downward

fight. Nor hear the sound of silver wings Slow beating through the hush of night! There are who like the Seer of old

Can see the helpers God has sent.

And now Eler rugged mountain side
is white uses many an angel tent.

EPWORTH LEAGUE MEETING TOPICS. September 8 -- Heavenly Helpers -- 2 Kings vi. 15-17.

If heaven will not help us all hope for help 'ls vain. Almightiness is ailled with all righteousness. The evil deer cannot hope for permanent prosperity. Wickedness is invariably blind. It never sees the heavenly forces arrayed against the wrong. Whether anything shall hinder

or assist us is largely determined by the attitude we take towards it. The same cloud that gave light to Israel the Wilderness, threw a shadow of blinding darkness over the Egyptians. If we put ourselves on the wrong side all heaven can not save us. If we put curselves on the right side all Hades cannot destroy us.

The world is attractive. It is de-

ceifful. If you use the world, you are master. If the world uses you, you are its slave. Jesus said, "Be of good cheer, I have overcome the world." The flesh is a great blessing if it be a servant of the soul. The heavenly

help is the spirit of the Lord and it is at hand. The Lord is our refuge, and scrength, and a practical help The angels of God are our heavenly belpers. They are his invisible ministrants to men. They pitch their

nts all about the children of the King, Jesus declared he could tellilous of them to his ministry. the ladder of light that Jacob saw they descended and ascended. Had the minister Ellsha seen the augeis, and the flaming charlets that

covered the Dothan hills, he had not feared the enemy's cohorts of war. But keen and wide vision comes when God touches the soul. There is the spirit of God in man, and the inspiration of the Almignty giveth him understanding, annd brings to our memory the teachings of our

Lord and Savior. There is a power in Christian testi-mony. It is us the help of a person who is love omniscient, commipotent, omnipresent. The great Apostle says, "My God shall fulfill every need of yours according to his riches in glory in Christ Jesus."

RAMS' HORN BLASTS



He

T HE pathway of pain leads to the school of prayer. Courage is the only essential uniform of the sol-None raise their own reputations by lowering oth-

Great men tell for their work and not for their smuts who slanders another smuts

himself. He does not fear the end of life who has the entless life. Clothes do not create character though they often reveal it.

Wages. A train of thought wastes time if it carries no treight, The only way to cover up our sins is to confess them to Christ.

A man's eternal estate does not depend on his temporal real estate. The only man who can be trusted with wealth is he who puts no trust

If you pray for the removal of mountains you must pick up the pebbles yourself. The seats in heaven will not be as-

signed on the basis of the biographica

The scan lal monger is often a liar, the thief of another's reputation, and the murderer of his happiness.

If men were taxed for their follies they would become poor before they would be wise. It is a good thing for charity to begin at home if it only makes up its mind to ream afar.

Exports of horses and mules in Mis-Exports of horses and mules in Missouri last year brought a return of \$9,000,000, and a great deal of the money came from foreign countries.

A preacher in Ottawa, Kas., is looking for the man who changed "Key at the parsonage" on the church door to read, "Key at the parsonage,"

St. Jacobs Oil

beats all records and always will.

Rheumatism. Sprains

Acts like

magic

Conquers

Pain



WILLS PILLS -BIGGEST OFFER EVER MADE For onty 10 Cents we will send to any P. earth, and put you on the service all orders to Property Rt. B. Wills Medicin Company, 23 filizabeth St. Ingerstown, 546, Branch Officest 129 Indiana Ave., Washington, D. C.

STARK TREES best by Test -77 YEARS
LANGEST NUMBER - CASH
WANT MORE SALESHEN PAY Weekly
STARK BRO2, Louisiana, Mo.; Huntaville, Ala., Etc.



USE CERTAIN SEE CURE. IT PAYS TO ADVERTISE IN Beet Cough Syrup, Tastes Good, Cee in time, Sool by drugalets.

outshoot all other black powder shells, because they are made better and loaded by exact machinery with the standard brands of powder, shot and wadding. Try them and you will be convinced. ALL . REPUTABLE DEALERS . REEP . THEM



Prevented by Shampoos of CUTICURA SOAP and light dressings of CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

MILLIONS USE CUTICURA SOAP

Assisted by CUTICUEA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the Ing the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rushes, itchings, and classings, and for all the purposes of the tellet, bath, and nursery. Millions of Women use Cutteura Soar in the form of baths for annoying britations, inflammations, and excertations, for too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many antiseptic purposes which readily suggest themselves to women and mothers. No amount of persuasion can induce those who have once used these great skin purifiers and beautifiers to use any others. Cutteiuma Soar combines delicate emollient propertizationized from Cutteura, the great skin cure, with the purest of cleansing ingredients, and the most refreshing of flower odours. No other medicated soap is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet toap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines, in One Soar at One Purcu, the next skin and complexion soap, and the most tellet and baby soap in the world.