Clouds of Witnesses-"Blessed Are They Who Put Their Trust la Him."

Washington, D. C.—This discourse of Dr. Talonage is full of inspiring thoughts for those who find life a struggle, and shows that we have many celestial sympathizers; texts, Hebrews xii, 1, "Secing we also are compassed about with so great a cloud of witnesses;" I Corinthians xy, 32, "I have fought with beasts at Eubesius."

Ephesus."

Crossing the Alps by the Mont Cenis pass or through the Mont Cenis tunnel, you are in a few hours set down at Verona, Italy, and in a few minutes begin examining one of the grandest ruins of the world, the Amphitheatre. The whole world, the Amphitheatre. amining one of the grandest ruins of the world, the "Amphitheatre. The whole building sweeps around you in a circle. You stand in the arena where the combat was once fought or the race run, and on all sides the seats rise, tier above tier, until you count forty elevations or galleries, as I shall see fit to call them, in which sat the Senators, the kings and the 25,000 excited speciators. At the sides of the arena and under the galleries are the cages in which the lions and tigers are kept without food until, frenzied with hunger and thirst, they are let out upon some poor victim, who, with his sword and alone, is condemned to meet them. I think that Paul himself once stood in such a place, and that it was not only figuratively, but literally, that he had "fought with beasts at Epheaus."

The gala day has come. From all the

and that it was not only interest, at state at Epheaus."

The gala day has come. From all the world the people are pouring into Verona. Men, women and children, orators and Senators, great men and small, thousands upon thousands come, until the first gallery is full, and the second, the third, the fourth, the fifth—all the way up to the twentieth, all the way up to the thirtieth, all the way up to the tree is filled. Immensity of audience sweeping the great circle. Silence. The time for the contest has come. A Roman official leads forth the victim into the arena. Let him get his sword with firm grip into his right hand. The 25,000 sit breathlessly watching. I hear the door at the side of the arena creak open. Out plunges the half starved lion, his tongue athirst for blood, and with a roar that brings all the galleries to their feet he rushes against the sword of the combatant. Do you know how strong a stroke a man will strike when his life depends upon the first thrust of his blade? The wild heast, lame and bleeding, slinks back toward the side of the arena; then rallying his wasted strength he comes up with fiercer eye and more terrible roar than ever, only to be driven back with a fatal wound, while the combatant comes in with stroke after stroke until the monster is dead at his combatant comes in with stroke after stroke until the monster is dead at his feet, and the 25,000 clap their hands and utter a shout that makes the city tremble.

Sometimes the audience came to see a race; sometimes to see gladiators fight each other, until the people, compassionate for the fallen, turned their thumbs up as an appeal that the vanquished be spared, and sometimes the combat was with wild beaute. To one of the Roman amphitheatrical

To one of the Roman amphitheatrical audiences of 100,000 people Paul referawhen he says, "We are compassed about with so great a cloud of witnesses." The direct reference in the last passage is made to a race; but elsewhere having discussed that, I take now Paul's favorite idea of the Christian life as a combat.

The fact is that every Christian man has a, lion to fight. Yours is a bad temper. The gates of the arena have been opened, and this tiger has come out to destroy your soul. It has lacerated you with many a wound. You have been thrown by it time and again, but in the strength of God you have arisen to drive it back. I verily believe you will conquer. I think that the temptation is getting weaker and weaker. You have given it so many wounds that the prospect is that it will die, and you shall be victor, through Christ. Courage, brother! Do not let the sands of the arena drink the blood of your soul!

Your lion is the passion for strong drink. You may have contended against it for twenty years, but it is strong of body and thirsty of tongue. You have tried to fight it back with broken bottle or empty wine flask. Nay, that is not the weapon. With one horring roar he will seize thee by the throat and rend thee limb from brab. Take this weapon, sharp and keen—reach up and get it from God's armory—the sword of the Spirit. With that thou mayest drive him back and conquer!

But why specify when every man and woman has a lion to fight? If there be one

Noah, Abraham, Sarah, Isaac, Joseph, Gideon and Barak and then says, "Being compassed about with so great a cloud of witnesses."

Gideon and Barak and then says, "Being compassed about with so great a cloud of witnesses."

Before I get through I will show you that you fight in an arena, around which circle, in galleries above each other, all the kindling eyes and all the sympathetic hearts of the ages, and all the sympathetic hearts of the ages, and at every victory gained there comes down the thundering applause of a great multitude that no man can number. "Being compassed about with so great a cloud of witnesses."

On the first elevation of the ancient amphitheatre, on the day of a celebration, sat Tiherius or Angustus or the reigning king. So in the great arena of spectators that watch our struggles and in the first divine gallery, as I shall call it, sits our King, one Jesus. On His head are many crowns. The Roman emperor got his place by cold blooded conquests, but our King hath come to His place by the broken hearts healed and the tears wined away and the souls redeemed. The Roman emperor sat, with folded arms, indifferent as to whether the swordsman or the lion beat, but our King's sympathics are all with us—nay, upheard of condescension! I see Him come down from the gallery into the arena to help us in the fight, shouting until all up and down His voice is heard: "Fear not! I will help thee! I will strengthen thee by the right hand of My power!"

They gave to the men in the arena in the olden time food to thicken their blood, so that it would flow slowly and that for a longer time the people might gloat over the ecene. But our King has no pleasure in our wounds, for we are bone of His bone, flesh of His fiesh, blood of His blood.

In all the anguish of our heart The Man of Sorrows bore a part.

In all the anguish of our heart The Man of Sorrows bore a part The Man of Sorrows bore a part.

Once in the ancient amphitheatre a lion with one paw caught the combatant's sword and with his other paw caught his shield. The man took his knife from his girdle and siew the beast. The king, sitting in the gallery, said: "That was not fair. The lion must be slain by a sword."

Other lions were turned out, and the poor victim fell. You cry, "Shame! shame!" at such meanness. But the King in this case is our brother, and He will see that we have fair play. He will forbid the rushing out of more iions than we can meet. He out of more ilons than we can meet. He will not suffer us to be tempted above that we are able. Thank God! The King is in the gallery! His eyes are on us. His heart is with us. His hand will deliver us. "Blessed are they who put their trust in Him."

look again and I see the gallery of the rtyrs. Who is that? Hugh Latimer, to enough! He would not spologize for truth he preached, and so he died, the hit before swinging from the bedpost in feet glee at the thought of emancipate. Who is that army of 6668? They are Thoban legion who died for the faither is a larger host in magnificent array, 000, who perished for Christ in the secutions of Dioceltian. Yonder is a hily group. Felicitae, of Rome, and her direct. While they were done for the

faith she stood encouraging them. One son was whipped to death by thorns; another was flung from a rock; another was beheaded. At last the mother became a martyr. There they are together, a family group in heaven! Yonder is John Bradford, who said in the fire. "We shall have a merry supper with the Lord to-night!" Yonder is Henry Vocs, who exclaimed as he died, "If I had ten heads, they should all fall off for Christ!" The great throng of the martyrs! They had hot lead poured down their throats; borses were fastened to their hands and other horses to their feet, and thus they were sewed up in the skins of animals and then thrown to the dozs; they were daubed with combustibles and set on fire! If all the mertyrs' stakes that have been kindled could be set at proper distances they would make the midnight all the world over bright as noon-lay! And now they sit yonder in the martyrs' gallery.

For them the fires of persecution have gone out; the swords are sheathed and the mob hushed. Now they watch us with an all observing sympathy. They know all the pain, all the hardship, all the anguish, all the injustice, all the privation. They cannot keep still. They cry, "Courage!

mob hushed. Now they watch us with an all observing sympathy. They know all the pain, all the hardship, all the anguish, all the injustice, all the privation. They cannot keep still. They cry: "Courage! The lire will not consume; the floods cannot drown; the floos cannot devour. Courage down there in the arena!"

What? Are they all looking? This hour we answer back the salutation they give and cry, "Hail, sons and daughters of the fire!"

I look again and I see another gallery—that of eminent Christians. What strikes as strangely is the mixing in companion-ship of those who on earth could not agree. There is Albert Barnes and around him the presbytery who tried him for heterodoxy! Yonder are Lyman Beecher and the church court that denounced him! Stranger than all, there are John Calvin and James Arminius! Who would have thought that they would sit so lovingly together? There are George Whitefield and she ministers who would not let him come into their pulpits because they thought him a fanatic. There are the sweet singars Toplady. Montgomery, Charles Wesley, Isaac Watts and Mrs. Signurney. If leaven had had no ransic before they went up, they would have started the singing. And there the band of missionaries—David Abeel, talking of China redecmed; and John Sendder, of India saved; and David Brainerd, of the aborigines evangelized; and Mrs. Adoniram Judson, whose prayers for Burma took heaven by violence! All these Christians are looking into the arem. Our struggle is nothing to theirs! Do we in Christ's cause suffer from the cold? They walked Greenland's icy mountains. Do we suffer from the fieat? They sweltered in tropica. Do we get fatigued? They fainted, with none to care for them but cannibais. Are we persecuted? They were anathematized. And as they look from their gallery and see us falter in the presence of the lions I seem to hear Isaac Watts addressing us in his old hymn, only a little changed:

Must von be carried to the slice.

On flowery beds of case

Must you be carried to the skica On flowery beds of case While others fought to win the price Or sailed through bloody seas? Toplady shouts in his old hymn:

Your harps, we trembling saints,
Down from the willows take;
Lond to the praise of love divine
Bid every string nwake.
While Charles Wesley, the Methodist,
reaks forth in words a little varied;

To one of the Roman amphitheatrical audiences of 100,009 people Paul refers when he says, "We are compassed about with so great a cloud of witnesses," The direct reference in the last passage is made to a race; but elsewhere having discussed that, I take now Paul's favortic idea of the Christian life as a combat.

The fact is that every Christian man has a lion to fight. Yours is a bad temper, The sates of the arena have been opened, and this tiger has come out to destroy your swould. It has lacerated you with many a wound. You have been thrown by it time and again, but in the strength of God you have arisen to drive it back. I verily believe you will conquer. I think that the tempiation is getting weaker and weaker. You have given it so many wounds that the prospect is that it will die, and you shall be vietor, through Christ. Courage, brother! Do not let the sands of the sread with the blood of your soul!

Your lion is the passion for strong drint. You may have contended against it for twenty years, but it is strong of body and thirsty of toingue. You have tried to fight it back with broken bettle weapon. With one horrible weapon, shap and keen-reach up and get it from God's armory—the word of the Spirit. With that thou mayest drive him back and conquer!

But why specify when every man and woman has a lion to fight? If there be one here who has no besitting sin, let him speak out, for him have I offended. If you have not fought the lion, it is because you have let the lion eat you up. This year would be astawere slain, was not so terrific a struggle as that whichat this momentagoes on in many a soul. The combat was for the life of the soul. That was with wild beasts from the jungle; this with the coaring lion of hell.

Men think, when they contend against an evil habit, that they have to fight it all alone. No! They stand in the courte of the coaring lion of hell.

Men think, when they contend against an evil habit, that they have to fight it all alone. No! They stand in the courte of an immense circle of sym

majesty and the joy of the scene! Gallery of the King! Gallery of angels! Gallery of prophets and apostles! Gallery of prophets and apostles! Gallery of friends and kindred! O majestic circles of light and love! Throngs, throngs, throngs! How shall we stand the gaze of the universe? Myriads of eyes beaming on us! Myriads of hearts beating in sympathy for us! How shall we ever dare to sin again! How shall we ever dare to sin again! How shall we ever feel lonely again? With God for us and angels for us and prophets and apostles for us and the great souls of the ages for us and our glo rified kindred for us—shall we give up the fight and die? No, Son of God, who didst die to save us! No, ye angels, whose wings are spread forth to shelter us! No, ye prophets and apostles, whose warnings startle us! No, ye loved ones, whose arms are outstretched to receive us! No; we will never surrender!

Sure I must fight if I would reign,

Sure I must fight if I would reign,
Be faithful to my Lord.
And bear the cross, endure the pain,
Eupported by Thy word.

The saints in all this glorious war Shall conquer though they die; They see the triumph from atar And seize it with their eye.

When that illustrious day shall rise And all Thine armies shine In robes of victory through the skies, The glory shall be Thine.

The glory shall be Thine.

My hearers, shall we die in the arena or rise to join our friends in the gallery? Through Christ we may come off more than conquerors. A soldier dying in the hospital rose up in bed the last moment and cried. "Here, here!" His attendants put him back on his pillow and saked him why he shouted "Here!" "Oh, I heard the roll call of heaven, and I was only answering to my name!" I wonder whether after this battle of this life is over our names will be called in the muster roll of the pardoned and glorified and, with the joy of heaven breaking upon our souls, shall cry, "Here, here!"

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Did the Shark Eat a Cow ? In the stomach of a shark recently caught at Lukovo were found, among other things, it is said, a pair of trousers, a cow bell and a shoe. Probably any one who should hold that these exhibits are prima facie that this shark at least swallowed a man would receive the rejoinder from our expert nquarium friends, who assert that there is no such thing as a man-eating shark, that they prove just as much that the aforesaid shark would, could or did swallow a cow, for certainly, we can hear them argue, it is as reasonable to claim that this fish did not swallow the cow bell without swallowing a cow, as that in swallowing pair of trousers and an old shoe necessarily must have swallowed man or two, too.—Fishing Gazette.

Princeton University is soon to re-ceive, from Professor D. Wilson, a colction of Syriac manuscripts said to be the largest and most valuable ever made by a private individual. Many of the documents date from the reign of the Emperor Constantine.

## THE SABBATH SCHOOL

nternational Lesson Comments For March 2

Subject: The Stoning of Stephen, Acts vi'., 54: viil., 2-Golden Text, Matt. v., 44-Memory Verses, 59, 60 Commentary on the Bay's Lesson.

54. "When they heard." It is disputed whether the speech was finished or not. His abruptness in closing and the anger of the Jews at that moment render it prohable that he was interrupted. "Cut to

whether the speech was finished or not. His abruptness in closing and the anger of the Jews at that moment render it probable that he was interrupted. "Cut to the heart." Literally, they were sawn through, or asunder. A figurative expression for being greatly enraged. "Gnashed on him." They were filled with rage and thirsted for his blood.

55. "Bejng full." The Greek "being full" implies, not a sudden inspiration but a permanent state. "The Holy Ghost." While his hearers yielded more and more to their violent passions, and were filled with a carnal tire, and indeed with a spirit from the bottomless pit, the soul of this faithful witness was filled, by the grace of God, with a heavenly fire. "Looked up." We would see more heavenly visions if we would "look up" offener. "Steadfastly." Fixed his eyes intently. Their ravings did not distract him. "Into heaven." The question has been asked how he could see into heaven from that council chamber, but we should remember that the Spirit revealed to him this scene in heaven from the temple (Isa. 6: 1), Ezekiel from the banks of the Chebar (Ezek. 1: 1). Peter from the house top (Acts 10: 11), John from Patinos, Rev. 4: 1. "And saw." There is no indefiniteness about this statement. "The glory of God." Saw the Shekinah, for with the Jews the "glory" and the "Shekinah" are similar terms. It was some visible manifestation of the divine splendor, such as Moses saw on Horeb and Ezekiel at Chebar. It first filled the tabernacle and afterward the temple, and shone round the shepherds, and appeared to the apostles upon Hermon. "And Jesus." He was permitted to see Jesus triumphing in the flesh in which He had been crucified. He saw Jesus "in His official character as mediator between God and man." "Standing." In other places Jesus is represented as mediator between God and man." "Standing." In other places Jesus is represented as mediator between God and man." "Standing." In other places Jesus is represented as mediator between God and man." "Standing." In other places Jesus is re from his very countenance. "The right hand." Christ was exalted to a place of

from his very countenance. "The right hand." Christ was exalted to a place of honor and power.

56. "Heavens opened." A figurative expression denoting that he was permitted to see into heaven, as if the eye was permitted to penetrate the eternal world. "Son of man." This is the only time that our Lord is by human lips called the Son of man after His ascension. And why here? Stephen speaking by the Spirit is led to repeat the very words in which Jesus Himself, before this same council, had foretold His glorification. See Matt. 26: 64. This would tend to exasperate them still more. They are now told that He whom they had crucified was exalted to the right hand of God.

57. "Cried out." Among other things, perhaps, that he should be silent or that he should be put to death. "Stopped their ears." As a pwoof that he had uttered blasphemy, hecause he saw Jesus standing on the right hand of God. Fearful proof against them; for if Jesus was at the right hand of God, then they had murdered an innocent person, and God's justice must speedily avenge His death. "And rushed upon him" (R. V.) This was the act of a mob. Under the Reman laws the Jewe had no authority to inflict capital punishment. In this case they did not wait to take the legal course, but before any sentence was pronounced rushed him to his death.

58. "Out of the city." According to the

death.

58. "Out of the city." According to the law of Moses. Lev. 24: 14. The person to be stoned was required to be carried without the camp. "Stoned him." The person to be stoned was placed on an elevation twice the height of a man, from whence with his hands bound he was thrown down and then a stone as much as two men could carry was rolled down upon him by the witnesses, after which all the people present cast stones upon him. An old tradition places the scene outside the Damascus gate, near where Christ was as two men could carry was rolled down upon him by the witnesses, after which all the people present cast stones upon him. An old tradition places the scene outside the Damascus gate, near where Christ was crucified. "The witnesses." The false witnesses who had accused Stephen of blaspheny. "Laid down their clothes." According to Moses law (Deut. 17: 6, 7) the witnesses were required to cast the airst stone, probably to prevent any careless or unjust shedding of blood, and before they entered upon their murderous work they laid off their outer garments. "At—feet." They put their garments here for safe keeping. "Whose name was Saul." This is the first mention of the one who was afterward the great apostle of the Gentiles.

59. "Receive my spirit." They stoned him while he was graying. This \$\frac{1}{2}\$ the identical prayer that Christ Himself had offered on the cross. Here is clear proof that it is proper to offer prayer to Jesus Christ. This place affords a full proof of the immateriality of the soul, for he could not have commended his spirit to Christ had he believed that he had no spirit, or in other words that his body and soul were one and the same thing.

60. "Kneeled down." A good position in which to pray or to die. "Cried." If Stephen had not prayed the church would not have had Paul. "Lay not." Weigh not, reckon not, place it not in thy balance against them. The best will and testament of the Christian is that which commends: 1. The soul to heaven. 2. The body to earth. 3. Friends to the divine protection. 4. Enemies to divine compassion. "To their charge." Comparing this with nearly the same request of his dying Lord it will be seen how very richly this martyr of Jesus had drunk into his Master's spirit in its divinest form. "Feli asleep." He died. "But sleep implies an awakening." His spirit was welcomed

ter's spirit in its divinest form. "Fell asleep." He died. "But sleep implies an awakening." His spirit was welcomed into heaven and his body sleeps until the

into heaven and his body sleeps until the resurrection.

1. "Saul was consenting." So terrible was the hatred which this man bore to Christ and His followers that he delighted in their destruction." As great persecution." As the rulers had caused the death of Stephen, without exciting an insurrection of the people or the resentment of the governor, they ventured to carry on the persecution with increasing violence.

2. "Devout men." Flous Jews. "To his burial." They did not hesitate to give an honorable burial to a man of whose innocence and godliness they were convinced. "Great lamentation." They engaged in a solemn mourning for him. This is evidence that Stephen was not condemned by the Sanhedrin, for public lamentation was never made over a condemned person.

A Refrigerating Egg Undreamed-of luxuries are being

showered upon us thick and fast in these opening years of the twentieth century. "One of the most unique of recent inventions is a refrigerating egg," says Cold Storage. "It is a capsule of nickel-plated copper of the size and shape of a hen's egg. It is hollow and nearly filled with water. Being placed in a freezing mixture, its contents in a short time become ice. If you have a glass of milk that is not cold enough and you object to putting ice into it on account of the addition of water to the beverage, and you have one of these eggs at hand, you may drop it into the glass and in a few moments the liquid is reduced to the desired temperature. In the same way, if you desire to cool your cup of coffee and are too high-toned to pour it out into the saucer and drink it therefrom, this little frozen egg will relieve the embarrassment of the situation. This same idea is applicable to any other arink."

## THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Tippler's Vow-Drink and Orime as Viewed by the Twelve City Magistrates of New York-Liquor Responsible For Most Cases.

I vow to drink no more, for well I know The more I drink the thirstier I grow; And he who drinks to know, too late he The fire he quenches most the more it

This bottled stream has wet so many lips That were not dry in speech nor used to

sips; Has made so many cheeks unwilling show The rose that ever keeps them blushing so Look wise and shake your pretty head at fact?
To play the fool so would the wisest act;
Sweets of the twining vine, as sure as late
Make loving woman too affectionate.

Wine makes a man, his fancy for the fact, Believe he owns the earth, his wealth in-tact.

Here, beggar, take another sip and be For one brief hour a millionaire with me I've owned the earth; and I did pay for it (The gain of pleasure mine) with shallow wit; And that same earth, the rent last falling

I've sold for an old story told anew. Just one more drink? Alas, that just one Has been how many thousand times be I break the glass that holds the crimson blush Of him who first taught man the grape to

-Lee Fairchild. A Statement

Drink and Crime. The Defender, New York, recently sent to the twelve city magistrates the follow-

ing question: "To what extent does the use of lique operate as the inspiration or cause of induc-operate as the inspiration or cause of of-fenses to the best of your knowledge and belief?" Here are the answers received from the magistrates who favored with a ready. reply: Magistrate Mott: "Almost universal

cause of crime."

Magistrate Flammer: "Liquor in most cases is the cause or aggravates the situa-Magistrate Ohustead: "The abuse of

liquor is the cause of a large proportion of minor offenses."

Magistrate Duel: "From fifty-five to

Magistrate Duel: "From fifty-five to sixty per cent."
Magistrate Crane: "To a great extent. To my mind three-quarters of the offenses charged against prisoners brought to our courts come from the use of liquor."
Magistrate Mayo: "To the best of my knowledge and belief the use of liquor operates as the inspiration or cause of the above specified offenses to the extent of about two-thirds of them."
Magistrate Zeller: "In my opinion liquor operates only as the inspiration or cause for disorderly conduct, and this is mostly the case with the male offenders. My observation on the bench leads me to believe that liquor has been the cause of a limited number of crimes, and these crimes being

number of crimes, and these crimes being only misdemeanors, viz., assault or disor-derly conduct. Of course there are excep-tions to the rule, but I say these exceptions are the rarest occurrence. I may say that drunkenness on the part of women is rather increasing, and with few exceptions when a woman is arraigned for intoxica-tion she is also charged with disorderly conduct, which is not the case with a man."
Magistrate Mead: "To a very large ex-

tent. Probably ninety per cent.

Don't Laugh. How often have you seen a drunken man stagger along the street? His clothes are soiled from falling, his face is bruised, his eyes are dull. Some-times he curses the boys that tease him.

Sometimes he tries to smile, in a drunken effort to placate pitiless, childish cruelty. His body, worn out, can stand no more, and he mumbles that he is going home. The children persecute him, throw things at him, laugh at him, running ahead of him.

Grown men and women, too, often laugh

with the children, nudge each other, and actually find humor in the sight of a human being sunk below the lowest animal. The night of a drunken man going home should make every other man and woman sad and sympathetic, and, horrible as the sight is, it should be useful, by inspiring. in who see it, a resolution to avoid and t help others avoid that man's fate.

That reeling drunkard is going home. He is going home to children who are afraid of him, to a wife whose life he has made miscrable.

afraid of him, to a wife whose life he has made miserable.

He is going home, taking with him the worst curse in the world—to suffer bitter remorse himself after having inflicted suffering on those whom he should protect.

And as he goes home men and women, knowing what the homecoming means, laugh at him and enjoy the sight.

In the old days in the arens it occasionally happened that brothers were set to fight each other. When they refused to fight they were forced to it by red-hot irons applied to their backs.

We have progressed beyond the moral condition of human beings guilty of such brutality as that. But we cannot call our selves civilized while our imaginations and sympathies are so dull that the recing drunkard is thought a funny spectacle.—

\*\*New York Journal.\*\* Alcohol and Crime.

Alcohol and Crime.

The warden of the Allegheny (Penn.) county prison board says in his report that during the twelve months ending December 31, 1900, there were received 9182 prisoners as against 8440 the previous year. The jail physician says that nineity-five per cent. of those committed were under his eare for alcoholism, and out of 5727 who were summarily convicted there was not one who was not a victim of the alcohol habit. Still there are people who look upon the saloon business as necessary to municipal prosperity. Such ignorance is bound to be banished by the brighter light of the wentieth century. wentieth century.

Need of a Revival.

While the average Frenchman drinks 31.6 gallons of wine and beer, the Briton 32.1 and the German 20, the American drinks but 13.6 gallons, and he drinks but a little more than half as much distilled spirits as either the Frenchman or the German. No wonder that a temperance revival has been well started in Europe.

Directory of Habitual Drunkards.

At a mass meeting held in Exeter Hall, London, General Booth, the leader of the Salvation Army, inaugurated a special temperance campaign as a feature of the work of the Salvation Army during the present year. General Booth said he relied confidently upon the co-operation of saloon-leepers in this work, through their indicating the habitual drunkards, insomuch as the supplying of habitual drunkards with liquor endangered the publican's license, and that he intended to compile a drunkard's directory in each town, and follow the habitual drunkards home and reform them there.

The Crusade in Brief.

If saloonkeepers would "respect them-selves" and secure the respect of others let them abandon their disreputable business.

them abandon their disreputable business. Dr. Paul Garnier, the French statistician, says juvenile criminality is relatively increasing, and he attributes the evil to alpoholic heredity.

After the horrible wreck of the Islander, which cost the lives of so many human light, and the light demonstrated that John Barleycorn wrecked the ship.

The captain of the barque Max, which was in collision with the steamer Walla Walla when she sank with the loss of forty lives, declares that the lookout of the Walla Walla was drunk and that no attention was paid to the signals of the Max.

Another Point of View.

Gravity—A stratagem invented to conceal lack of intellect.

Wisdom—That which is greater than gold, provided it is our wisdom and some other person's gold.

Temper—Something that at once gets the best of a man and betrays the worst

Sour Grapes-A kind of disagreeable

we would rather tacte ourselves than have someone else reach.

Argument—A device generally employed to convince ourselves that we

are right.

Holiday—A thing happily conceived to make us appreciate the restfulness of

Eccentric—A term applied to those whom we cannot afford to call fools.—
Smart Set.

Expert on Timepleces.

looked like a 99-cent clock, except that there was a smooth simplicity of finish, which was deceptive to the eye. And it reposed in a cheap second-hand store with all sorts of old junk. But the man who had asked to look at it was going over it with a swift and ex-

'Two-fifty,' answered the dealer. The man laid down the price and walked off with his purchase carefully

"It is a ship chronometer," said he.
"Some sailor stole it and sold it. I suppose for the price of a few drinks. The dealer evidently thought it a chean clock or I would not have got it for the money. It is worth \$75, and must have nost \$150 when new."

Outstripping Text-Books,

"Frogress ik so rapid in electrical improvements," declares a government expert, "that the text books are from five to ten years behind. For the latest improvements one looks in the electrical journals and the catalogues of the big manufacturers. For instance, I ran across the advertisement of a universal deform the advertisement of a university of the celectrical shunt in a late catalogue. A shunt is a device for switching from a current all the electricity not wanted, for instance, in a delicate galvanometer, and the finest mathematical calculations have been necessary to regulate the carrying and receiving power of the shunt. This universal shunt will be to electricians one of the most important of recent inventions, and yet it is left for a manufacturer's catalogue to give the announcement to the public."

"Surely, Edith," exclaimed the minis-ter to his doughter, "you are not going to attend a theatrical performance this

father." "Shame! Do you forget that this is the penitential season?"
"Oh, no; that's just it. You see, this is an ameteur performance

Deafness Cannot Be Cured

by local applications as they cannot reach the classed portion of the enr. There is only one way to cure deafaces, and that is by constitutional remedies. Deafaces is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a numbling annual constitution. the Eustachian Tube. When this tube is inflamed you have a runsbling sound or imperfect hearing, and when it is entirely closed
Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will
be destroyed forever. Nine cases out of ten
are caused by catarrh, which is nothing but an
inflamed condition of the mucous surface.

We will give One Hundred Dollars for any
case of Deafness (caused by catarrh) that
cannot be cared by Hall's Catarrh Care. Circulars sent free. F.J. Chenny & Co., Toledo, O.
Sold by Druggists, 75c.

Sold by Druggists, 75c. Hall's Family Pills are the best.

Japan now possesses the heaviest and finest battleship affoat, the Mikasa, of 15,200 tons displacement.

Best For the Bowels.

Best For the Bowels.

No matter what alls you, headache to a cancer, you will never get well until your bowels are put right. Cascaners help nature, cure you without a gripe or pain, produce easy natural movements, cost you just 10 cents to start getting your health back. Cascaners Candy Catharite, the genuine, put up in metal boxes, every tablet has C. C. C. stamped on it. Beware of imitations.

A girl of sixteen is apt to think her soul s the matter with her is that she's hungry

Mother Gray's Sweet Powders for Children Successfully used by Mother Gray, nurse in the Children's Home, in New York, Cure Feverishness, Bad Stomach, Teething Disorders, move and regulate the Bowels and Destroy Worms. Over 30,000 testimonials. At all druggists, 25c. Sample mailed Farr. Address Allen S. Olmstend, LeRoy, N. Y.

During a busy time the twenty leading hotels in London accommodate about 18,400 guests every night.

PUTNAM's FADELESS DYE produces the fast-est and brightest colors of any known dye est and brightest colors of stuff. Sold by all druggists.

In Algeria the native population has almost doubled in less than fifty years, rising from 2,307,000 in 1856 to 4,071,000. FITS permanently cured. No fits or nervous

ness after first day's use of Dr. Kline's Great NerveRestorer. \$2 trial bottle and treatise free Dr. R. H. KLINE, Ltd., 231 Arch St., Phila., Pa. Out of twenty blind people eleven are Ohio Knows Tetterine.

W. C. McCall, Granville, O., writes: "I find your Tetterine to be a marvelously good thing for skin diseases." 50c, a box from J. T. Shuptrine, Savannah, Ga., if your drug-gist don't keep it. Lord Breadalbane is the owner of the

Piso's Cure is the best medicine we ever used for all affections of throat and lungs.—Wa O. ENDSLEY, Vanburen, Ind., Feb. 10, 1900. Conquer the conquerable and submit to the inevitable,

## Colds

"I had a terrible cold and could hardly breathe. I then tried Ayer's Cherry Pectoral, and it gave me immediate relief."
W. C. Layton, Sidell, Ill.

How will your cough be tonight? Worse, probably. For it's first a cold, then a cough, then bronchitis or pneumonia, and at last consumption. Coughs always tend downward. Stop this downward tendency by taking Ayer's Cherry Pec-

Three siase: 25c., 50c., 51. All drugg usuit your doctor. If he says take it, do as he says. If he talls you not he it, then don't take it. He knows, as it with him. We are willing.

J. C. AYER CO., Lowell, Mass.

Salf-Threading Sewing Machine Headle

He Had a "Meter Realer."

"This," said a trampy-looking indi-vidual, "is what I call a meter-beater, It is an ordinary magnetic coil with a screw base to fasten to an electric light

socket, thus. So saying he adjusted it deftly in place on an electric lamp and looked around

for further encoragement. "You now bring the coil into the mag-netic field of the meter, thus," and he held it about three inches from the place where the hands go around; "and you will observe that the hands of the meter turn backward each time in their flight. That is just what they were doing and they were buzzing at a tremendous

speed at that.
"When I began on your meter." the electrical tramp, 'you were in debt to the company for about \$16. Inside of five minutes the company will be owing you money. Price two-fifty, No? Somewhat surprised at you. I have been in twenty places today and this is the first ne where I haven't made a sale.

Between Whiff.

A philosopher is a man without feel-ings and without regard for the feelings of others.

An idealist is like a baby crying for the moon, but it is noticed that a large round biscuit is generally an acceptable

A maker of epigrams is one who seeks to clothe the wit of others in his own anguage. The result is sometimes called

Beware of the man who prides himself. on his tact and of the woman who says she is logical. The former is dishonest and the latter never employs logic for any good end.

cynic is a man without ambition, he sneers at things as they are out helping to make them as they should be. A cynic is usually a man whose wife is a pessimist and whose best friend is

optimist. Geniuses are absent-minded, whereas common people are merely careless. Only a millionaire can risk giving his friend a poor cigar.—Smart Set.

An Explanation. Judge-Your statement doesn't agree ith that of the last witness.
Witness-That is easily accounted or, your honor. He's a bigger liar than

Jacobs Oil

RE words familiar throughout the civilized world, words that stand all that is pure and effective in edicine. No power on earth has been able to

pain.

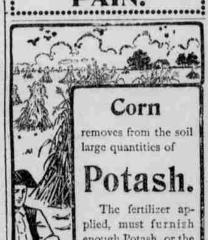
Its cures of Rheumatism have approached the miraculous.

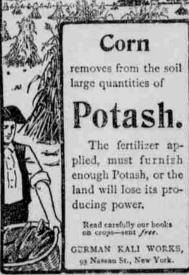
Its intrinsic value is the secret of success—of its world-wide popularity—of its wonderful sale—of its constant growth.

Its virtues are stamped on the hearts of the once crippled and tortured everywhere—never to be effaced while life lasts.

life lasts.
Such in brief is ST. JACOBS OIL,
the pain killing marvel of the century.
IT ACTS LIKE MAGIC.

CONQUERS





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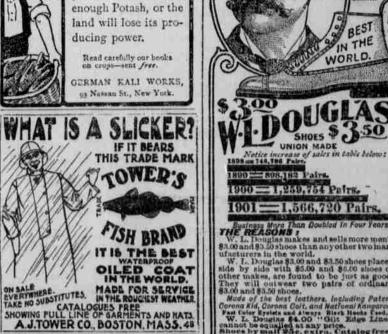
Send your name and P. O. address to

The R. B. Wills Medicine Co., Hagerstown, Md.

DROPSY NEW DISCOVERY; give cases Book of fastionarily and 10 days' treatment by the Book of fastionarily and 10 days' treatment by E. R. GERRE'S 600E. See E. At casts, Ga

SOALES of every description.

Write for prices. MESER MARI





BROADWAY AND 63d ST., N. Y. CITY. FIREPROOF. MODERATE From Grand Central Station take care marks, incades, and the Ave. Seven minutes to Efficiency On extening any of the ferries, take the 6th Avening Cevated Indivers to their St., from which it is on minute's which to hole.

The Rockel Kampire restaurant is noted for its ensulone conting effected service and moderate prices. Within ten chapter of any empire and their prices with a care part to Single.

Send to Empire for fear-rights Smokhots.

W. JOHNSON QUINN, Property MCILHENNY'S TABASC ADVERTION IN THIS IT

20th Contury Oats

Beardless Barley

MRS. J. E. O'DONNELL

Was Sick Eight Years with Female Trouble and Finally Cured by Lydia E. Pinkham's Vegetable Compound.

"DEAR Mrs. PINEBAM:—I have never in my life given a testimonial before, but you have done so much for me that I feel called upon to give you this unsolicited acknowledgement of

MRS. JENNIE E. O'DONNELL, President of Oakland Woman's Ridling Club. the wonderful curative value of Lydia

the wonderful curative value of Lydia
E. Pinkham's Vegetable Compound. For eight years I had female trouble, falling of the womb and other complications. During that time I was more or less of an invalid and not much good for anything, until one day I found a book in my hall telling of the cures you could perform. I became interested: I bought a bottle of Lydia
E. Pinkham's Vegetable Compound and was helped; I continued its use and in seven months was cured, and since that time I have had perfect health. Thanks, dear Mrs. Pinkham again, for the health I now enjoy."

Miss. JENNIE O'DONNELL, 278 East 31st St., Chicago, III.—\$80000 forfeit if above testimosid is not genuine.

Women suffering from any form of female ills can be cured by Lydia E. Pinkham's Vegeta-

by Lydia E. Pinkham's Vegeta-ble Compound. That's sure.

Mrs. Pinkham advises sick we-

men free. Address, Lynn, Mass.

SALZERS

That pays

SALZERS



WORLD. DOUGLAS

1900 = 1,259,754 Pairs. 1901 = 1,566,720 Pairs.

Business Mare Than Doubled in Four Years.
THE REASONS:
W. L. Denglas makes and sells more men's
\$4.00 and \$3.50 shoes than any other two manufmeturers in the world.
W. L. Douglas \$3.00 and \$3.50 shoes placed
side by side with \$5.00 and \$3.50 shoes placed
side by side with \$5.00 and \$5.50 shoes of
other makes, are found to be just as good.
They will outwear two pairs of ordinary
\$3.00 and \$5.50 shoes.