There is No Such Thing as Chance-All That There is, is a Subjective Uncertainty.

New York CITY.—At the South Congregational Church, Brooklyn, the pastor the Rev. Albert J. Lyman, D. D., preached a sermon on "Common Ethical Illusions Concerning the Practice of Gambling." He selected one of the Ten Commandments for his text. Exodus ax: 15. "Thou shall not steal."

for his text. Exodus ax: 15. "Thou shalf not steal."

A direct pulpit address upon practical every day morality is exposed to one very obvious embarrassment. It is this Many persons feet, and with a great deal of reason, that a Sunday sermon, and especially in the moraling of the Lord's Day, should be a lorgal setting forth of religious truth in general terms, clothed in form sufficiently elaborate and sufficiently artistic to be intellectually attractive aside from any particular application. A most striking illustration, perhaps, of such a sermon devoted to the exposition of one great phase of religious truth and of the divine character was that delivered, as I gather, from this pulpit last Sunday morning, by our homored triend, Dr. Herrick, of Boston. We come to church, one might say to worsing and to hear the Scripture explained, and we do not care to hear our minister made a "dead set." as it might be called, upon a certain feible at vice which we are almost all entirely against. My technical with there is a deen propriety. which we are almost all entirely against. My recling is that there is a deep propriety in this sentament. Proceding, like prayer, should be for all. On the other hand, a Christian minister — a Christian pastor who is pastor more than he is preacher—is a watcher for souls, not in the mass, but for individual souls. He stands as the trinity of watcher—teacher, pastor, watcher for individual human lives. St. Paul at Epiesus said he had warned every one night and day with tears—every one. lost all entirely against

er for individual human lives. St. Paul at Epiesus said he had warned every one night and day with tears—every one.

I need make no apology for continuing in the strain of ethical appeal taken up two weeks ago, for I have been asked and urged to do so by some of our young men. Within the last fortnight various echoes have reached me of the address which this pulpit ventured to make in favor of 2 nigh morality and especially moral free dom, which makes all-round preaching the freedom to hold as well as the freedom to give way. Among those echoes there have been some references to the practice of gambling. Young men have said to me that most people have no idea of the extent to which certain forms of gambling are prevalent in this groat city, extending all the way from the hoysish practice of matching peanies up to playing for high stakes in the guining house. On the other hand, others have said they did not see where the real wrong came in by buying chances, on the races, for example, and stakes at card. All had an equal chance.

In the same spirit, therefore, as that it when I tried to sheak two weeks ago, trust

stakes at card. All had an equal chance. In the same spirit, therefore, as that it which I tried to speak two weeks ago, trusting to your sympathy in my effort to react our young people. I wish to say a word of two this morning on ethical illusions concerning gambling. I am most auxious of all that whatever I say shall be said fairly and not from a prejudiced or bigoted point of view. I do not wish to confuse things which in themselves differ or produce upor any young friend an impression of mere of view. I do not wish to contuse things which in themselves differ or produce upor any young friend an impression of mere intolerant antipathy. It may occasion surprise that so severe a text has been chosen for you will say. 'Gambling is not stealing,' and vet I cannot help thinking—and the more I think about it the more convinced I am—that the text does fit the subject. There are some differences between gambing and stealing, and they ought to be admitted, but, at the heart the two are very much the same, very alike. Shall we then look at this matter, not in the way of societal and vehement denanciation, but if the sober, brotherly fashion as though we were talking at home?

First, then, the difference between gambling and stealing. Stealing is without the knowledge of the person stolen from; gambling is with the knowledge of both persons. Gambling invokes the presence of a third party, namely, chance, whose presence of a suppose the persons and the suppose the persons of the person stolen from gambling is with the knowledge of both persons.

bling is with the knowledge of both persons. Gambling invokes the presence of a third party, namely, chance, whose presence is supposed to change the moral nature of the transaction. On the other hand, gambling resembles stealing because it is taking something for which no return is given—no return at all. In legitimate speculation the seller receives something which at the time he believes to be the equivalent of what he sells. Otherwise the transaction is unjust. But in gambling innety-ning men sell out to the hundredth man and get nothing for what they sell. I have sometimes faricaed that a moral parallayer. have sometimes faricised that a moral paral-cl may be run between gambling and duel-ing. Gambling, like dueling, is a moral hybrid. That is, a cross between a clear wrong and what may be right. For ex-sumple, murder is wrong; war may be right. simple, insirder is wrong; war may be right. Gambling is a cross between murder and war. So stealing is a clear wrong and specialistics may be right. Gambling is a cross between stealing and specialation. But noth gambling and dueling dwell in a moral twinght and are absolutely as immoral and langerous to sciety as the very blackness of midnight itself. Now, you will notice that in both gambling and dueling a third factor is supposed to enter, which neutralizes the moral wrong. In gambling the element is chance; in dueling it is honor. If however, we look at the matter we shall, I think, find out that chance in the one case and hanor in the other is not a reality but and honor in the other is not a reality but a chimera—but an illusion. That is what I mean by the illusion of gambling. There is no such thing as chance, really, and that is where the illusion comes in Let us

is no such thing as chance, really, and that is where the illusion comes in Let us look at this.

There is an amount of mental jugging, a hize over means eyes, a witch's maze, in which the idea is that chance is an objective tact. Now there is no such thing. All that there is, is a subjective uncertainty, no objective chance at all. There is no each thing as chance. Once traveling along the Connecticut River Valley I asked a German who was with me to tell me eamething about German metaphysics. He pointed to sorie holes in the banks of the river, in which the ground swallows had built their nests, and said: "You see that bank?" "Yes." "You see those holes in which are the swallows nests?" "Yes.' said I. "Now," said he, "take away the bank and leave nothing but the holes and yer will have an exact definition of German metaphysics." And so it is with this idea of chance; there is no such thing objectively as chance. One hundred men each have a chance. No such thing. The act that fact is that just one man is certain to get a prize—if he is certain—and the others are certain not to get it. Therefore they have no chance. One man has a certainty and the others have no chance. They all have simply uncertainty as to which man has a certainty. Suppose that some judge who is distributing the prize had sufficient foresight to know exactly which man has a certainty. Suppose that some judge who is distributing the prize had sufficient foresight to know exactly which man has a certainty. Suppose that some judge who is distributing the prize had sufficient foresight to know exactly which man has a certainty. Suppose that some judge who is distributing the prize had sufficient foresight to know exactly which man has a certainty. Suppose that some judge who is distributing the prize had sufficient foresight to know exactly which man has a certainty. Suppose that some judge who is distributing the prize had sufficient foresight to know exactly which way the ball would roll. He know that and the corresponding number is every man's

Ninety-nine have bought nothing, and you have taken their money, and if you don't feel mean in taking it you are meaner than I thought you were. What moral right, then, is left to gambling? No moral right at all No justice whatever. It is clear, clean, absolute, unequivocal wrong. Nothing is left but the excitement and the uncertainty as who is the certainty and the crazy hope of getting rich without paying for it and whoever entertains it is running against the everlasting laws, and you can dig his grave.

Now, finally, I want to remind you where this mental jugglery ends. It ends as a poison ends. It is a poison of the mind, an intellectual poison. Just as poison enters the tissues of the body and rets upon the system, so it acts upon the intellect. At first it excites then follows vesselies. Than

more of the poison is taken, with similar reaction, and again more is taken and more reaction. So, there is a constant play and interpray between taking more and more and more of the intellectual poison with the reaction. God help the man, for the undertow has got bim!

My dear friends, there is something to me absolutely appalling about getting under the power without knowing it of that kind of intellectual poison. I speak earnestly because I have known and loved gifted men who have yielded to it and gone down. The mental unreason that is involved in gambling unhinges men's brains. Indulging in gambling becomes something that a man can hardly himself stop. You know men never stop doing a thing unless a motive comes which is stronger than the motive that leads them to do it. The man goes on and goes on until the impulse and that a man can hardly himself stop. You know men never stop doing a thing unless a motive comes which is stronger than the motive that leads them to do it. The man goes on and goes on until the impulse and motive to do the thing becomes stronger than the motive that comes in to stop it. Just the moment the impulse becomes stronger than the constraining motive then it is good bye, it is good hye? Boys begin by betting on marblet or putting up stakes at cards "just to make the game more interesting." It makes the game more interesting to the devil. Then comes the race track. The more refined the man and the inner the intellect the more surely the discase. Nothing is so ghastly as the craving for gambling which gets hold of a fine fibered man. A few days ago a young man, a church worker, told me of a man who contessed to him that he had crept unstains in the dead of winter to his little sleeping girl and taken away the lothing that covered her and the shoos which she wore, but them under his coat and slunk off and pawned them for rum—the demon curse. Now, with gambling the frightful monomania is still worse. If there is any young man here this morning who has any suspicion that the setpent is getting that cold around him, then quick, quick, or you are a lost man! You are a lost boy! Quick! Get out of it now? You had better lock yourself in your room and live on bread and water. You had better hold your hands in the fire until the voins burst han go on with the fiend of gambling. Am I too u gent? Forgetting the dignity of the public? Let the dignity of the public your safe. Then pray for another whose boy is gone, or whom she thinks is gone. God's grace is great and she has come to her pastor and spoken of this matter.

By your kind indulgence I want to refer to just one more point. It is sometimes said that gambling is the product of business speculation are, of course, unfair, but in a large business speculation, or the word respectable or the noun specular, which if the same Latin word. Some forms of business sp

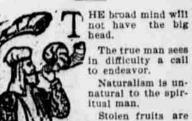
it is idleness craving for excitement, illusion, bad company, corrunting morals. These are the forces that lead men into gambling. All gambling, even the least, under all circumstances, is like seduction and slavery — eternally unjust and eternally wrong. It is taking something for nothing, It makes every man his neighbor's foe. It corrupts society and undermines the fabric of the American state. It is unpatriotic and against the eternal Sinai. It divorces contract and its equivalent. Is there one here this morning, I wonder, who wants his dearest friend, his young brother, to stop gambling? If so, in God's name, let him stop himself.

If accused of crueity in daily life we should probably resent it indignantly, yet every time a person inflicts an evil mood upon his household or upon his fellow-workers he is treating them cruelly. Most of us are guilty at times, and we never stop to think that our innocent victims are utterly defenseless. Consider how quickly all members of the family suffer when one brings his depression to the breakfast table; how easily good spirits are quenched by one person's moroseness; how realily an atmosphere of nervousness, of ill-nature, or physical pain makes itself felt when there is no effort at self-fecontrol. No one has a right to inflict his bad feelings upon others, and we realize this when we are the victims. But if we have not slept well, or if we had a headache after a wearisome A Common Cruelty. or if we had a headache after a wearisome day, or if some business matter has gone wrong, where is our own cherfulness? Our shortcomings should help us to make excuses for other people's tempers, but our sufferings should teach us the cruelty of self-indulgence.—Congregationalist.

Affections of Home.

If ever household affections and loves are graceful things, they are graceful in the poor. The ties that bind the wealthy and the proud to home may be forged on earth, but those which link the poor man to his humble hearth are of the true metal, and bear the stamp of heaven. The man of high descent may love the halls and lands of his inheritance as a part of himself, as trophies of his birth and power; the poor man's attachment to the tenement he holds which strangers have held before, and may to-morrow occupy again, has a worthier root, struck deep into purer soil. His household gods are of flesh and blood, with no alloy of silver, gold or precious stones; he has no property but in the affections of his own heart, and when they endear bare floors and walls, despite of toil and scanty mesis, that man has his love of home from God, and his rude hut becomes a solemn place.—Charles Dickens.

RAM'S HORN BLASTS.



place.-Charles Dickens

The true man sees in difficulty a call to endeavor. Naturalism is unnatural to the spiritual man.

Stolen fruits are sweet only to a de-3 ranged appetite. To pander to the lower faculties if

to paralyze the higher. Every cruel blow sears the striker's

The indulgence of the flesh dwarfs The man who never begins never has to break off.

It is easy to mistake high spirits for

the Holy Spirit. External forms of religion often mark its extinct fires. What we gain in form we may lose

Misfortunes are God's call to new

move for a change of administration when they get to heaven. Earth weeps when the plough cuts her bosom in the spring, but she smiles when the resultant harvest is

Some people are planning already to

Pleasant circumstances may not be ours, but we can have sunny souls.

It is easier to sweep off the snow of an act than to break the ice of habits. Many put zero into the collection' and then complain that the church is cold.

The pedestal of professionalism will not give the preacher much leverage with the people.

The world loses faith in the church when the Christian treats it as a fad. Solitude is as neseccary to the soul as companionship is to the character. SABBATH SCHOOL

Lesson Comments for March 22,

Subject: Paul's Message to the Ephesians. Eph., il., 1-10 Golden Text, Eph. il., 3-Memory Verses, 4-7-Commentary on the Day's Lesson.

I. The children of wrath (vs. 1-3). 1.
"And you." As Christ tills the whole body of Christian believers with His fainess (chap. 1: 23), so had He dealt with the converted Ephesians who before were deal; in trespasses and sins. "Quickened." Made alive spiritually. "Dead." See Col. 2:13 Death is often used by all writers and in all nations at express a state of extreme misery. The Ephesians by trespassing and sinning had brought themselves into a state of deplorable wretchedness, as had all the heathen nations, and having thus sinned against God they were condemned by Him and might be considered as "dead in law." They were incapable of performing any legal act and were always hable to the punishment of death which they had deserved and which was ready to be inflicted upon them. They were incapable of performing a holy act. Their hodies were the living coffins in which their dead sonly were buried. "Trespasses and sins." Trespasses may signify the slightest deviations from the right; sins more habitual and daring transgressions, but the terms run together in meaning.

2. "Ye walked" They had sinned conrun together in meaning.

2. "Ye walked" They had sinned con

2. "Ye walked" They had sinned continually, not merely occasionally. They lived in sin and followed the evil practices of the heathen world. True Christians separate themselves from the world (Rom. 12: 2; 2 Cor. 6: 14-18) and do not conform to its sinful customs and practices. "Prince—air." This has reference to Satan, the prince of devils. He is also "the god of this world" (2 Cor. 4: 4). The air is represented as the seat of his kingdom. The devil seems to have some power in the lower region of the air, he is at hand to tempt men and to do as much mischief to the world as he can. We live in an atmosphere poisonous and impregnated with deadly elements. "Of the spirit." As the Holy Spirit works that which is good in obedient souls so Satan works that which is evil in wicked hearts. He is prince of the spirit that, not only in Paul's day but even now, "worketh in the sons of disobedience."

3. "We also." Paul here changes from the souls of the spirit."

"We also." Paul here changes from 3. "We also." Paul here changes from the second to the first person, putting himself in with those whom he has just described. "All." Jews and Gentiles alike. "Once lived." The R. V. brings out the meaning. The word "conversation" is misleading. The whole course of the life was wrong. They lived in sin and walked in sin and walked in sin and walked in sin and sin was intervented. leading. The whole course of the life was wrong. They lived in sin and walled in sin and walled in sin and sin was interwoven in their very being. "It tinged every temper, polluted every faculty, and perverted every fransaction of life. "Lusts." The evil irregular and corrupt affections of the heart. "Flesh." The carnal, corrupt nature. "Fulfilling," etc. They lived in the actual commission of all those sins which their corrupt natures inclined them to commit. "Mind." Thoughts: mental suggestions and purposes as distinguished from the blind impulses of the flesh. "By nature." Nature, in Greek, implies that which has grown in us as the peculiarity of our being, as distinguished from that which has been wrought in us by mere external influences. Here is an incidental proof of the doctrine of original sin. "Of wrath." The child of anything is one connected with partaking of, or exposed to anything. The children of wrath are those who live in open disobedience (v. 2) and are time exposed to the wrath of God. See Rom. 2: 5-9.

II. Salvation an act of divine mercy (ve.

II. Salvation an act of divine mercy (vs. 4-0), 4, 5, "But God." The apostle now shows the glorious change that had been wrought in them through the gospel. Three words are esnecially emphasized—God, mercy, grace. "Rich in mercy." God God, mercy, grace, "Rich in mercy." God is rich in many things besides mercy. He is rich in worlds; He owns the gold and silver in a thousand hills, as well as the cattle on them. But while a knowledge of these riches is not necessary to our salvathese riches is not necessary to our salva-tion, it is necessary that we know about the riches of His mercy. See Ex. 33: 19: Psa. 85: 10; Isa. 55: 7 and many other Scriptures. God is rich in pity and com-passion for the sinner. "Great love," His infinite leve for its is the ground of our sal-vation. He loved us and died for us while we were yet sinners. "Together with Christ." God has given its as complete a resurrection from the death of sin to a life of righteousness as the body of Christ has had from the grave. See Hom 8: 11. life of righteousness as the body of Christ has had from the grave. See Hom 8: 11. "Grace." Unmerited favor. Their saivation was not of themselves (v. 8)—"not the mere product of any natural abilities or any merit of their own," neither was it by works (v. 9), but it was through the love, mercy and grace of God. "Saved." Not merely saved from sin-justified and sanctified—but gloriously saved from death, the devil and hell; saved to resurrection. Christ and glory, in the full view of the endless ages to come. These people were saved at this time, and so we see there is such a thing as salvation from sin in this life.

6. "Raised—sit." Believers are citizens

"Raised-sit." Believers are citizens heaven and have their places assigned ere, which they will soon take possession (Phil. 3: 20, 21). But this may be unerstood as referring to sanctified souls in this life Having been raised from the death of sin. we enter into a heavenly union with Christ, and the soul is inde-acribably happy in His love. It is heaven

scribably happy in His love. It is heaven begun below.

7.9. "Ages to come," etc. What God had done for the sinners at Epheaus would be proof of His great goodness and merey and serve as an encouragement to sinners in all ages of the world. "Through faith" Faith is, 1. The condition upon which we are saved. 2. The instrument in God's hands by which we are saved. 3. The means by which we are saved. "Gift." That is, salvation is the free gift of God. "Boast." We could not purchase salvation, we did not merit it, and good works could not save us; therefore it is not of ourselves, and there is no room for boasting. "So completely is salvation a divine act that the man who refuses to accept it on God's terms must perish; there is no where way."

III. The Christian bigs a disjunction satisful.

an God's terms must perish; there is no other way."

III. The Christian life a divine creation (v. 10) 10. "His workmanshin." Instead of our being the workers, God is the worker and we are the workmanship—the fact accomplished. "Created." The saved soul is created anew—a new creation (2 Cor. 5. 17; Gal. 8: 15; Eph. 4: 24). "Unto good works." "Though we are not saved for our good works, yet we are saved that we may perform good works to the glory of God and the benefit of man." God works are the fruit of faith. "Ordained—prepared." God has not only created us anew and given us a love for good works, but He has actually "orecared" the works for us to perform. "Walk in them." To do good works will be the established order of our ives.

Realizing Country's Greatness. Ex-Representative P. J. McDonald. who served for three years in the House, returned the other day from a six week's trip throughout the coun-

try, in company with M. C. Keefe. "You really don't know what this country is until you look it over," says Mr. McDonald.

"We were gone six weeks and went through every state in the Union, covering something like 13,000 miles in Talk about the recent visits of royal and other personages, who make a flying trip across the country! What can they know about it?

'Why, nothing or next to it. The only way to see the country and the people is to take things leisurely, as we did. In some cities we would spend two or three days. The two or three days gave us an opportunity to meet and exchange ideas.

"Yes, sir, this is a great country wonderful country!"-Boston Journal.

Smallest American Church. The Rev. Louis E. Durr is rector of the Episcopal church at Zanesville Ohio, said to be the smallest church in the United States, being twenty four feet wide and forty-eight feet CHRISTIAN ENDEAVOR TOPICS.

March 22-What Christ Teaches About Others. Matt. vil, 1-5.

Scripture Verses-2 Cor. v. 10; Matt. xxv. 31-46; Gal. vi. 2; Jer. xvii. 10; Rom. ii. 1; Jas. iv. 11, 12; 1 Cor. xl. 31; 1 John i. 9; Rom. xiv. 13; Psa. XXV. 7.

Lesson Thoughts.

When we condemn in others the sins that we ourselves commit we condemn ourselves most severely. Men will naturally return the same kind of judgment which you give to them. Harsh and unkind judgment and

severe critisim awaken the same in others. There is no such way to teach us charity in judging others as to exercise severity in judging ourselves. Selections. Illustrations-The well-known story

of the boy and the echo bearing bac! the words that he uttered. Also, the fable of Apollo and the critic. Haman was hanged on the gallows he had prepared for Mordecal. "He that diggeth a pit shall fall into it."-Eccl.

Their own defects, invisible to them. Seen in another, they at once condemn, And thro' self-idolized in every case, Hate their own likeness in a brother's

Bright Sayings-(1) Ten thousand of the greatest faults in our neighbors are of less consequence to us than one Alop. Wheatly. (2) To pardon those absurdities in ourselves which we can not suffer in others is neither better nor worse than to be more willing to be fools ourselves than to have others so.-Dean Swift. (3) Men are more apt to use spectacles than lookingglasses, spectacles to behold other men's faults rather than lookingglasses to behold their own.-Trapp. O wad some power the gifttie gie us To see ouresis as others see us! It wad frae monie a blunder free us

And foolish notion. While we are blind with self-deceit, we are but bunglers in the work of dealing with the faults of others. When we have wrestled with and over come our own besetting sins, then, and not till then, shall we be able with the insight and tact which the work demands, to help others to over-

Suggested Hymns. Search me, O Lord. Blest be the tie. Empty me of self, dear Savior. I bring to thee, O Master. Christ receiveth sinful men. The Lord keep watch between us.

EPWORTH LEAGUE MEETING TOPICS March 22-Christian Education. 1 Tim. 6.

3-9: 2. Tim. 2. 15, 23,

Being a Christian does not make a man stop wanting to be the best. It just makes him stop wanting to be the best merely for himself. He wants to be the best for Jesus Christ. As a man begins to feel the throb of an ambition to have his life count in the service of his Master he feels the need of training that he may be of the most possible value. Christian education is

to supply this need. Stop and consider for a while what a thorough training one can obtain in a Christian college. There are sev eral points of emphasis one will find in a Christian college. The first is an, emphasis on character. One is helped to feel that what he is. He is made to feel that his education is to help him to be a man of truer stuff, of finer grain. The thought of development is held before him. He learns to feel, as he had not felt before, that he was meant to grow, and to keep on growing. The duty of growing gets into his inner feeling about life. Then the privilege of service is a thought he breathes in, until it gives life a new dignity, if the thought had not come to him before. If he had cherished it as an ideal, the ideal is confirmed and

strengthened in him. The disciple, the course of study will train his mind so that it will be more reliable than it would have been, and will make possible a new firm-ness of grasp and clearness of understanding. He will be helped to be, not simply one who knows, but one who thinks. Then in the fields he passes over he will have the opportunity to find out his own aptitudes.

Then there is the personal influence of the teachers. Perhaps there are few schools where there are not some teachers whose personality enriches the life of all who feel its influences. Mark Hopkins has passed away, but a little-known teacher has something of his spirit and something of his power. Thank God for them! They are a part of our country's treasure. The personal enthusiasm for learning, for high manhood and womanhood, which they infuse their students is one of the great things which the col-

lege life gives. The influences of the Young Men's Christian Association and the Young Women's Christian Association will infuse a wealth of freshness and vizor into the student's religious life. It is hard for "cant" to thrive in one of these associations.

Then the world view of Christianity will be brought to the student of our Christian college. The sentence, "The world for Christ," will be flooded with a new meaning. Perhaps in this vision his life mission may be revealed

Secrets of Plant Life.

Plants have developed almost ar many dodges for perpetuating their existence as animals, only we don't so easily recognize them. Every seed bulb or tuber is not merely a reser voir of material for the plant that is to grow out of it, but also a mass of fuel for supplying heat necessary to the sprouting seedlet. More than this If you look at the early spring buds and flowers you will notice that those which are likely to be exposed to frost, such as catkins or willow and hazel, are well protected by a thick covering of soft material.

Politics Before Health. The slang phrase "up against it" ap pears to fit the position in which Mayor Fagan of Jersey City finds himself. He is in bad health and doctors have ordered him to take immediate rest at some place away from home. But Mr. Fagan is a Republican and if he leaves his office it will be filled by Alderman Block, a Democrat. Political lines are drawn tightly in Jersey City, so there is no knowing what Acting Mayor Block might do. Therefore Mr. Fagan is filling up with medicine and sticking to his job.

He was a tramp compositor, down on his luck, and he had not had a quare meal for a formight. In desperation he applied for work on a ashion magazine, and was taken on. The copy with which he was furnished read something like this:—

"Turtle green with garnitures o ored velvet constituted the lovely Brown bread is a fashionable colo

crepe, and harmonizes well with but A gown of tomato red was delight

contrasted with the lettuce-green elvet and oyster-white applique. "Vegetable silk braid is one of the

w trimmings. charming breakfast gown own in beet-red cashmere. "Egg-blue and melon-green are de ightful new tints.

Claret silk makes a charming All shades of brown are popular, in cluding chocolate, chestnut and filbert, and the biscuit shades are also prom-A coffee-colored dinner gown had

deeves of cream mousseline in souffle Prune color promises to have a

Apricot, orange and banana are the

west shades of yellow. Almond-white galloon appears on ne-colored broadcloth gown, and motifs of pistache velvet were intro-luced for contrast. Crushed strawberry has given way to the grape shades, and mulberry to bonbon pink. "Tobacco is one of the most becom-ing shades of brown."

His fellow printers noticed that he acted strangely and groaned at times, but before they became aware of the seriousness of the case he fell to the floor and expired. The coroner's jury rendered a verdict of "acute dyspepsis superinduced by over-eating."

Very Irritating.

A man may without reproach refer to the excellence of his own work, but at the same time it is never well to all attention to one's own skill by isting aspersions upon the ability of A piano-tuner had nearly shed his work on the piano when he pooked up and said to the lady of the

Your instrument was in an awful condition. You ought to have sent for "It was tuned only three month

Then the man who did it was igno rant of his business.

"Do you think so?"
"I'm sure of it, ma'am. He ought
be sawing wood or cleaning the streets instead of tuning pianos. delicate instrument like a piano need fingers equally delicate to handle i and it needs an accurate ear, too. person who attempted to tune this in strument last evidently had neither." Here the tuner regarded his own hands complacently, and then contin-

'In fact, I am free to say," he add-"that he did more harm than I can hardly think it is so bad as

Well, he certainly didn't do it any od. May I ask who the man was?"
"Certainly. It was yourself."
"Madam, you are mistaken. I never

Madam, you are mistaken. I never tuned a piano in this house before."
"Probably not: but you tuned that instrument nevertheless, or attempted to. It belonged to Mrs. Jones, of whom I bought it. She told me you had always tuned it and to send for you when it needed tuning again.

On his way home the man reflected solempte on the territory. solemnly on the irritating way women have of presenting facts.

Cool and Impassive.

Judge Johnson was hearing a case in criminal court. The prosecution was represented by the assistant district athead of the prisoner and sent the circumambient air in surging waves up again the four walls of the courtroom. At one of his most startling stages of oratory he discharged a volley of accusations with such force that the plas-tering fell from one corner of the ceil-Judge Johnson remained cool and impassive as he sent out for the jani-tor, to whom he pointed out the pile

Mr. Janitor," he said, "please take that court plaster-over to the jail hospital, where they may need it. Now, Mr. Prescott."

Our business undoubtedly is not to see what lies dimly at a distance, but to do what lies clearly at hand.

ALL TIRED OUT.

The weary, worn, all-tired-out feelings come to everybody who tax the kidneys. When the kidneys are overworked they fail to perform the duties nature has provided for them to do. When the kidneys fail dangerous diseases quickly follow, urinary disorders, diabetes, dropsy, rheuma-

tism, Bright's disease. Doan's Kidney Pills cure all kidney and bladder ills. Read the following case:

Veteran Joshua Heller, of 706 South Walnut street, Urbana, Ill., says: "In the fall of 1890 after getting Doan's Kidney Pills at Cunningham Bros. drug store in Champaign and taking a course of treatment I told the readers of the papers that they had relieved me of kidney trouble, disposed of a lame back with pain across my loins and be neath the shoulder blades. During the interval which had elapsed I have had occasion to resort to Doan's Kidney Pills when I noticed warnings of a tack. On each and every occasion the results obtained were just as satisfactory as when the pills were first brought to my notice. I just as emphatically endorse the preparation today as I did over two years ago."

A FREE TRIAL of this great kliney medicine which cured Mr Heller will be mailed on application to any part of the United States. Medical advice free; strictly confidential. Address Foster-Milburn Co., Buffalo, N. Y. For sale by all druggists, price 50 cents per box.

The United States will this year produce more iron and steel than Great Britain, Russia, Germany, France and Spain combined. The total American output is estimated at 20,000,000 tons of which at least 16,000,000 tons will be high grades of steel products. Great Britain's output will be 8,000,000 tons, the greatest of the European countries,

In the last two years one in eight of all deaths in Chicago have been from ing fever.

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Cures Blood and Skin Diseases, Cancers Itching Humors, Bone Pains,

Botanie Blood Balm (B. B. B.) cures Pimples, scabby, scaly, itching Eczema, Ulcers, Eating Sores, Scrofula, Blood-Poison, Bone Pains, Swellings, Rheumatism, Cancer. Especially advised for chronic cases that doctors, patent medicines and Hot Springs fail to cure or help. Strengthens weak kidneys. Druggists, \$1 per large bottle. To prove it cures B. B. B. sent free by writing Blood Balm Co., 12 Mitchell Street, Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid. All we ask is that you will speak a good word for B. B. B.

It is quite natural that the man who in-vents an airship should look down on the rest of us.

Mother Gray's Sweet Powders For Children Successfully used by Mother Gray, nurse in the Children's Home in New York. Cure Feverishness, Bad Stomash, Tecthing Disor-ders, move and regulate the Bowels and Destroy Worms. Over 30,000 testimonials, At all druggists, 25c. Sample malied Fare. Address Allen S. Olmsted, Le Roy, N. Y. Mother Gray's Sweet Powders For Childre

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by local applications as they cannot reach the
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the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperiect hearing, and when it is ontirely closed
Deafaces is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will
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are caused by catarrh, which is nothing but an
inflamed condition of the mucous surface.
We will give One Hundred Dollars for any
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It is better to have an impediment your speech than in your conscience.

FITS permanently cured. No.fits or nervous-ness after first day's use of Dr. Kline's Great NorveRestorer. \$2 trial bottleand treatise free Dr. B.H. KLINE, Ltd., 931 Arch St., Phila., Pa.

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Some mothers spare the rod and spoi l'iso's Cure is the best medicine we ever

tor all affections of throat and lungs.—Wm O. Endsley, Vanburen, Ind., Feb. 10, 1900. Lots of men expect their wives to do all be economizing. PUTNAM FADELESS DYES are fast to

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ECZEMA

Psoriasis, Scalled Head, Milk Crust, Tetter, Ringworm, etc.

Speedily, Permanently and Economically Cured, when All Else Fails, by

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The agonizing, itching, and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair, and crusting of the scalp, as in scalled head; the facial disfigurements, as in pimples and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in milk crust, tetter and salt rheum, - all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment, and Resolvent are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures, blood purifiers and humour remedies of the civilized world.

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Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal, and, lastly, take Cuticura Resolvent to cool and cleanse the blood. This complete treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning, and scaly humours of the skin, scalp and blood, and points to a speedy, permanent and economical cure when all other remedies and the best physicians fail. As evidence of the wonderful curative properties of Cuticura Remedies and of their world wide sale, we quote from

The Hop. Mr. Justice Finnemore's Letter.

"I desire to give my voluntary testimony to the beneficial effects of your Cuticura Remedies. I have suffered for some time from an excess of uric acid in the blood; and since the middle of last year, from a severe attack of Eczema, chiefly on the scalp, face, ears and neck, and on one limb. I was for several months under professional treatment, but the remedies prescribed were of no avail, and I was gradually becoming worse, my face was dreadfully disfigured, and I lost nearly all my hair. At last, my wife prevailed upon me to'try the Cuticura Remedies, and I gave them a thorough trial with the most satisfactory results. The disease soon began to dissappear, and my hair commenced to grow again. A fresh growth of hair is covering my head, and my limb (although not yet quite cured) is gradually improving. My wife thinks so highly of your remedies that she has been purchasing them in order to make presents to other persons suffering from similar complaints, and, as President of the Bible Women's Society, has told the Bible women to report if any case should come under her notice when a poor person is so afflicted, so that your remedies may ROBERT ISAAC FINNEMORE. be resorted to."

ritzburg, Natal, Oct. 29, 1901.

CUTICURA REMEDIES are sold throughout the civilized world. PRICES: Cutioura Resolvent, 50c, per bottle (in the form of Chocolate Coated Pills, 25c, per vial of 60); Cutioura Continuent, 50c, per box, and Cutioura Sonp, 30c, per tablet. Send for the great work, "Humours of the Blood, Skin, and Scalp, and How to Cure Them." 66 pages, 300 Diseases, with Illustrations, Testimonials and Directions in all languages, including Japaneses and Chinose. British Depot. 27-28 Charterhouse Sq., London, E. C. French Dapot, & Rus de la Pair, Paris, Australian Depot, B. Towns & Co., Sydney. POTIER DRUG AND CHEMICAL CORPORATION, Sole Proprietors, Boston, U. S. A.

Health

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Pure and rich blood carries new life to every part of the body. You are invigorated, refreshed. You feel anxious to be active. You become strong, steady, courageous. That's what Ayer's Sarsaparilla will do for you.

Ask your doctor what he thinks of Ayer's Barsaparilla. He knows all about this grand old family medicine. Follow his advice and we will be satisfied. J. C. AYER CO., Lowell, Mass.

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