"PLEA FOR SIMPLE LIFE"

Sunday Sermon By the Rev. Dr. Donald S. Mackay.

it is the Duty of the Pulpit to Sound a Warn-Note in Regard to Modern E: travagance in Living.

NEW YORK CITY. — At the Collegiate Church. Fifth avenue and Forty-eighth street, Sunday morning, the minister, the Rev. Dr. Donaid Sage Mackay, presented a strong sermon on "A Plea for the Simple Life." The text was from Matthew vi: 31-32: "Take no thought saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? For your heavenly Father knoweth." Dr. Mackay said:

Just 100 years ago, in 1803, William Wordsworth, the great English poet, then a young man and comparatively unknown, wrote a sonnet entitled "Plain Living and High Thinking." It is so significant that I quote it in full:

"O friend, I know not which way I must

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For comfort, being as I am opprest To think that now our life is only drest For show; mean handiwork of craftsman, or groom! We must run glittering like a

brook
In the open sunshine, or we are unblest!
The wealthiest nan among us is the best!
No grandeur now in nature or in book
Delights us. Rapine, avarice, expense—
This is idolatry, and these we adore,
Plain living and high thinking are no
more—

Hhe homely beauty of the good old cause Is gone—our peace, our-simple innocence, And pure religion, breathing household laws."

The remarkable thing about these lines is that although describing the follies of 100 years ago, they are exactly applicable to the conditions of life to-day. What Wordsworth criticised so forcefully in 1803 is still prevalent in 1903. In spite of the waunted progress of the nineteenth century, notwithstanding the enormous advance in every sphere of human activity, it is a sad commentary on our civilization.

tary, notwinstanding the chormous advance in every sphere of human activity, it is a sad commentary on our civilization that to-day we are just as much the slaves of vulgar ostentation as our fathers were when the last century still was young.

I need scarcely remind you how powerfully this same criticism of our over-elaborated life has been set forth in that remarkable little book by Charles Wagner, "The Simple Life." Everybody is reading it and admiring it, but not every one, I fear, is ready to accept its teaching. Wagner is a Protestant pastor in Paris, a man of keen sensibility, a prose poet, a shrewd philosopher and trenchant critic. In this latest book of his, "The Simple Life." he has put forward a plea to his fellow Parisians precisely as Wordsworth did to his contemporaries a century ago. Like Wordsworth, Wagner sees in the elaboration and complexity of modern hie not merely a menace to the stability of the state, but to the intellectual and spiritual life of the individuals who common the state. plexity of modern hie not merely a menace to the stability of the state, but to the intellectual and spiritual life of the individuals who compose the state. Nowhere, surely, is this complex life of luxurious pleasure seeking extravagance so visible as in this metropolis of the New World. Everywhere the drags are off, and the wheels of commerce and society are running wild. When the stoppage will come, no one can tell, but that this career of extravagance in living, which New York has been following, especially for the past five years, is bound to end in catastrophe, moral and social, unless sanctified common sense interposes, it needs no prophet to predict. Already the shrewd, hard-headed men in Wall Street are scenting the approaching danger from the commercial standpoint. They tell us that the limit of over-capitalization and headstrong speculation is reached, and the reaction, unless it comes gradually and under proper control, will spell panic from the Atlantic to the Pacific. How true that may be as a commercial prediction I do not know; but from the standpoint of religion, in the interests of morality, the evil results of this over-elaborated mode of living, common even among the poor as well as the rich, are already with us. One does not require the vision of a seer to recognize them.

It is in the face of such conditions that the pulpit of to-day, if it be brave and true to its duty, is called upon to sound forth a warning note. It is indeed a thankless task for the preacher. He must say things, especially in a pulpit such as this, that will cut sharply the feelings, if not the consciences, of those whom he addresses. Nevertheless, because there is still a residuum of good sense even in the most extravagant of us, I venture this Lenten Sunday morning, in the name of Jesus Christ, to bring before you this plea for "plain living and high thinking."

My first remark is an obvious inference. Plain living is an absolute condition of high thinking. Strenuous thinking cannot come from pampered living. There c tellectual and spiritual life of the individ-uals who compose the state. Nowhere

changing. Streamous thinking cahnot come from pampered living. There can be no life of worthy thought where existence is loaded down with the vulgarities of luxury. Thought, which is the life of the soul, not only deteriorates, it dies when we make the cares of the body. The two most illiterate classes in society to-day are the abject poor, who by necessity must think of the needs of the body, and, therefore, can think of nothing else, and the idle rich, who by choice devote every hour of the day to the trivial problem of what they shall eat and what they shall drink and wherewithal they shall be clothed. "The body it is," says Bossnet, the great French preacher, in one of his sermons, "which drags us down from the loftier levels of thought, which chains us to the earth when we ought to be breathing the pure air of heaven." So it is that to day we are putting an undue emphasis upon the merely outward life. We are elaborating the mere framework of the picture, ornamenting the gilded trappings, indifferent to the essentials which alone give lasting beauty to life and character.

What are some of the causes of this overelaboration in the material comforts of life? Primarily, there is the passion for luxury itself. We are to-day essentially a luxurious race. The nitiful thing is that we are proud of it. We boast about our luxury as something that lifts us above other nations. You meet people, for example, who go abroad, and when they return what is the burden of their conversation? Not to tell you of beautiful scenes of nature which they have visited, but to complain that, having gone abroad confessedly for change, they did not find anything exactly the same and just as comfortable as at their own fireside. They criticise the temperature a little below the fever heat in which they live at home. They denounce the cooking and complain because at an altitude of 5000 feet in the Alps they did not find the delicacies which they see a sense in which things, and superfluous that is making this city a hot bed of extravagan

Willow."

But nevertheless the fact remains that in this foolish craving for things which are both costly and superfluous lies one fertile cause of the low-toned intellectual life of our time. Our passion for luxury is a mighty barrier in the way of "plain living and high thinking."

A second cause of this elaboration of life in our time is the spirit of secial competition. Class vies with class for social supermacy. There is a vulgar ambition everywhere to "go one better" in the matter of functions and entertainments. Take, for instance, the case of a young married counts in good society, who have a certain

limited income. One or two courses is one to them, either to give up all needless e travagance and devote themselves to buil limited income. One or two courses is open to them, either to give up all needless extravagance and devote themselves to building up a quiet home, or to give up the blessings of home life and hang on to the luxuries and pleasures of their set. Too of ten, under the spur of social competition, it is the latter course that is followed. Home life is deliberately, yes and criminally, sacrificed for social life, and social life, so chosen, becomes the vestibule through which many a young husband passes into the prison house of debt. Unconsciously often, such a man enters a race with his fashionable associates, and they, not his own personal comforts, create his standard of living. He must dress as well as they, he must entertain as lavishly as they; he must entertain as lavishly as they; he must exen up the same pace as they. And meanwhile these associates of his are comneting with another set just a little higher in the social scale, until society becomes a vulgar. Severish competition, in which every bid for notoriety is nampered, and every fine feeling is sacrificed. One has but to read the socialled society columns of any daily newspaper to witness the disgusting spectacle of this competitive suirit in the struggle for social supremaey. What place, under such conditions, is there for "plain living and high thinking."

A third cause for the elaboration of the material side of life in our time is the undue craving for pleasure. The emphatic words are undue craving. I am not afteresting a sour puritanism or rabbed assetician. Pleasure has, of course, its essential place in the scheme of right living, and to deny that place are reacted every day of the week. It has no respect for time or sessions. It appeals to every passion of the soul, and by veiled surrestions it descentes the holiest emotions of life. New York be comes every evening a vast Vanity Fair, where firational and too often degraded pleasure has no and to the spile when the shrine "high thinking and plain living" are mightly immolated.

These are some o

These are some of the things which stand

These are some of the things which stand in the way of the simple life here in New York. What are some of the perils which must inevitably result?

This life of luxury and extravagance intensifies class distinction. The poor man, unable to share in these wanton extravagances, chafes beneath the restrictions, and hatred of his pampered betters bites at the ropes of separation. In Europe, where a certain hereditary distinction between the rich and the poor, is recognized, this class bitterness is not at keen, but in a republic like ours, where every man feels himself as good as another, these ostentations displays of luxurious extravagance become a hotbed like ours, where every man feels himself as good as another, these ostentatious displays of luxurious extravagance become a nothed of discontent in which anarchy and communish ferment. Some years ago a friend of mine was driving past one of the beautiful old homes in rural England, standing in its stately park. He asked the driver who lived there. "Oh," said the man, "we used to have lots of aristocratic company there. They had plenty of money and they spens it freely. We poor folks were well off then. But now the place belongs to a woman, and she is a Methodist, and everything is going to the bad," So spoke the countryman, and from his little view this loss of luxury and extravagance was all wrong, even for the poor man. But meanwhile there was another side to the picture. That estate also included a large tenement district in one of the worst portions of London. In wretched hovels surrounded by salooms and low resorts the miserable people paid their rents, exorbitant for such quarters, and these rents supplied the funds for the luxury and extravagance of the former owner. But now what has happened? The lady who owns the estate today is using her revenues, not for her own luxury, but in bettering these homes in

is to satisfy the merely sensuous desires. What is the one dominant note in the example of Him who when He walked this earth had not where to lay His head, but this: that we should live simply, that we should deny ourselves daily, taking no thought of what we shall eat or what we shall drink or wherewithal we shall be clothed, for our heavenly Father knoweth. The way of the cross is the way of simple life; not the way of self-indulgence and vulgar extravagance, but the way which He walked with bleeding feet is the path along which we alone can find the joy of plain living and high thinking.

For some of us this secret of the simple life cannot be learned. We have dwelt too long in the cellar of our appetites, and the reek of the kitchen is in our brains. We must die as we have lived, in the tyranny of those tastes which our surroundings have stimulated. For such of us, plain living and high thinking are both alike impossible. But there are our children. Please God we need not, unless our imbecility has become epidemic, condemn our off spring to the nightmare of extravagance which has so shriveled our own intelligence. We can at least ask God's grace to help us to train the new generations in "That homely beauty of the good old cause,"

That homely beauty of the good old cause, in simple innocence
And pure religion, breathing household laws."

For them at least we can make the beauty of the simple life no poet's dream, but a divine evangel for the generation yet to

Forgiveness.

It would be well for us to study and take to heart the Lesson of forgiveness. Those who foster jealousy and envy are their own ditterest enemies, and the heart that is free from those things experiences a feeling of freedom, for it belongs to God. With our hearts free from envy and anger we know what peace and contentment are and become more Christlike. Revenge is a sin that makes him who entertains it unhappy and miserable.

On the railroads in Canada it is necessary to keep over 600 anow plows in operation every winter.

Mrs. Russell Sage Objects. Mrs. Russell Sage objects emphatically to the newspaper notoriety that

her husband's movements sometimes bring upon the family. Her reasons for objecting are many.

It was last summer, when the great

financier was living at Cedarhurst, L. I., and was suddenly taken sick. Mrs Sage was expounding on the annoyance caused her by the constant visits of reporters.

"I do not like their coming down here," she said. "Mr. Sage is here to rest, and I will not have him annoyed by the papers. Why can't these men see him at his office and not come here to bother him when he should be resting. Why, when Mr. Sage was sick a few weeks ago these men were running down here all the time, and t had to pay an awfully large bill at the clipping agency last month.—New York Mail and Express

Blighted Earthly Hopes.
It you want a boy baby don't let the stork know it or it will bring a girl You will find, by the way, that some influence similar to the stork's has followed you in all hand to be a stork of the stork o

THE SABBATH SCHOOL.

Lesson Comments Fer April 12.

Subject: The Resurrection, I Cor. xv., 20, 31, 59.58 - Golden Text, 1 Cor. xv., 20 Memory Verses, 55-58-Commentary on the Day's Lesson.

I. Christ's resurrection affirmed (vs. 20, 21).

20. "Now is Christ risen." Paul begins this famous chapter with a marshaling of the proofs of the resurrection of Christ. He brings witness after witness, even 500 at one time, who, during the jorty days between the resurrection and the ascension saw Jesus, touched Him, heard Him talk, ate with Him, walked with Him at different times in various places. And many of these witnesses were familiar acquaintances. Later on Paul himself met Jesus, saw Him, heard Him. Jesus must be alive. No event in all history has greater or more convincing proofs than that Jesus rose from the dead. Sight, hearing, touch, all combined in the proof. Then, the Christian church, and indeed every convert and every miracle, was a proof that a living Saviour was working in the world. "The First Fruits." The first fruits were the first ripe ears of grain, offered under the law (Lev. 23: 10, 11) as a grateful acknowledgement to God for His goodness. It was the pledge and promise of the whole harvest. So Christ's resurrection was the pledge that the whole resurrection harvest would follow. "That slept." A most beautiful and instructive term for death. Cemtery means sleeping place. Death is called a sleep because, 1. In both the person is Christ's resurrection affirmed (vs. 20,

would follow. "That slept." A most beautiful and instructive term for death. Cemtery means sleeping place. Death is called a sleep because, I. In both the person is unconscious of the worldly activity around him. 2. The soul continues to live, while the body is unconscious. 3. There is to be an awakening to new and fresh life. The very expression implies immortality.

21. "By man." It pleased God that in some way humanity should within itself, however aided with divinity, work out its own destiny, both for death and life, in Adam and in Christ. "Came death." Compare Rom. 5: 12-19, with the narrative in Gen. 3. "By man—the resurrection." Mortality came by Adam, is—sure shall albe raised again by Christ Jesus.

II. The incorruptible body (vs. 50-57), 50. "This I say." The apostle shows clearly that man in his present condition cannot enter the portals of eternal glory. "Flesh and blood." Man in his present state of "mity and decay, with a body that is ...gic and weak. "Cannot inherit." His nature is not capable of enduring the "eternal weight of glory." In order to be able to inhabit the eternal mansions man must be immortal. "Kingdom of God." Heaven; appropriately called the kingdom hecause He will reign there in undivided and perfect glory forever. "Neither doth," etc. Our ordinary flesh and blood is by its very nature destined to corruption. It is not with such flesh and blood that we can become partakers of the incorruptible life.

51, 52. "A mystery." A truth not known before, and even now that it is revealed it

corruptible life.

51, 52. "A mystery." A truth not known before, and even now that it is revealed it is too deep for human reason to fathom. "We." That is, the whole body of Christians who are candidates for the glorious resurrection. The use of the word "we" in this connection does not more. London. In wretched hovels surrounded by saloons and low resorts the miserable people paid their tents, exporbitant for such quarters, and these rents supplied the funds for the luxury and extravagance of the former owner. But now what has happened? The lady who owns the estate today is using her revenues, not for her own luxury, but in bettering these homes, in driving out these saloons, and in creating a new spirit of respect and love between her and her tenants. A few country vokels get less to spend for drink, but a great city population has more real joy of living, and the better class distinction between wealth and poverty is at an end.

A second penalty that we must pay for our extravagant modes of life is that they create unnatural appetites. The essence of an unnatural appetite is that it demands a constant stimulus. It needs to be pampered by new sensations, and in the effort to satisfy this false and unnatural appetite, we are inventing forms of amusement so foolish that even pagan Rome might exclaim with worder, "Behold how these Christians amuse themselves!" Under such conditions, who cares for the simple manns of the wilderness, even though he make himself a slave to do so?

Once more, one other penalty must be paid, and that is the heaviest of all. This mode of life is absolutely at variance with the spirit of the teaching of Jesus Christian amuse the merely sensuous desires, wallowing up all the paid, and that is the heaviest of all. This mode of life is absolutely at variance with the spirit of the teaching of Jesus Christian is to satisfy the merely sensuous desires, What is the one dominant note in the example of Him who when He walked this earth had not where to lay His head, but this that we should live simple that we should live simple that we should live simple that we had to have the mode of this work of the mode of the wo

tory that will be for the rightcons?

55-57. "Thy sting." Quoted from Hosca 13: 14. Death is here represented as naving a sting. "O grave—death." The R. V. also transposes the two members of this verse. "Sting—sin." Death could not have entered into the world if sin had not entered first, and it is sin that has armed death with its destroying force; by sin both body and soul are slain. "The law." That which gives sin its power is the fact that it is the transgression of the righteous law of an all-wise and all-holy being. There is not a ray of light in the law for the sinner; the law pronounces the death sentence and shows no mercy. "But." The sinner can rejoice that there is One who has made an atonement for sin and thus made it possible to deliver the transgressor from the curse and power of the law. This i. done through the mercy of God, and we should give eternal thanks to His name for His unspeakable gift. He giveth the victory over Satan, death, hell and the grave.

HI. The church astonished (v. 58). 58. "Therefore." We come now to the conclusion of this wonderful ehapter. "Steadfast." Be settled and firm in your faith in the resurrection, which some (v. 12) are endeavoring to overthrow. "Unmovable." "Let nothing move you away from this hope of the gospel which is given unto you." "Always abounding." Steadfast means positive, intrinsic firmness; unmovable implies resistance to the mightiest outward pressures and fiercest onsets; abounding means energetic action. "Work of the Lord." That which the Lord required; all the duties of Christians. The conversion of sinners and the upbuilding of the church. "Ye know." Christians are a positive people. They do not live in uncertainty and doubt. "Not in vain." Your labor will be rewarded. There will be a resurrection and then you will be fully recompensed. The sentiment of the whole verse is that the hope of the resurrection and of future glory should stimulate us to great at the hope of honor, pleasure or wealth; Christians should be excited to toil and self-denia

His Leniency.

Prof. Hopkins of Amherst, who like many a good New Englander, is some what theologically inclined, is fond of telling how he was worsted in argument by his small daughter. He had forbidden her to play with his pocket knife, but she had kept on just the same, and finally succeeded in cutting herself quite badly. The professor called her to his study, and said very

"My little girl, I should punish you for your disobedience, but I do not need to, for God has punished you al-

"Yes," replied the child, "but He let me play with the knife an awfully long time first."—New York Times.

A Ghastly Custom. It was formerly the custom to hans the heads of criminals on Londor bridge. The head of Sir William Wal lace was hung there in 1305; Simor Frisel, 1306; Lord Bardolf, 1408; Bol ingbroke, 1440; "Jack" Cade, 1451; Fisher, bishop of Rochester, 1525; Str Thomas More, 1525. There were many others.

CHRISTIAN ENDEAVOR TOPICS.

pril 12 - "Christ Teaching about the Ressur rection." John xi. 21-27, 49-44. (Enster Meeting.) Daily Readings.

April 6. Old resurrection truths Ps. xlix, 13-15. April 7. The Jews' faith Dam, xii,

April 8. Denied by the Sadducees. Matt. xxii. 23-33.

April 9. A reasonable doctrine. Acts xxvi. 6-8. April 10. Preached by Peter, Acts April 11. The blessedness of it.

April 12. Christ's teaching about ie resurrection. John xi, 21-27, 40-44. Scripture Verses.-Mark viil, 34, 35; Luke ix. 25, 24; Acts xv. 25, 26; xx. 24; Rom. vi. 10, 11; L Cor. x. 31; H. Cor. v. 15; Phil. i. 20, 21; Rev. v. 9.

10; xii, 11. Losson Thoughts. We must look to God for our future and spiritual life just as we have derived from him our present natura

"Still seems it strange that thou shouldst live forever? Is it less strange that thou shouldst

live at al!?" -Young. Christ's resurrection means our res prection; for he has promised: that believeth in me, though he were

dead, yet shall he live." There is a certain resurrection that believers have now, without waiting for the death of the body -a resurrection from the death of sin to the life of holiness.

Selections.

Tis not the thought that Jesus died That comfort to my heart doth give; But, more than all the world beside, That evermore the Christ doth live,

Easter is absolutely uncompromis-ing. It will not admit even the slightest excuse for misery. The last enemy has been conquered,-death. This means that there is no enemy left, and therefore there is nothing but treason in a furrowed brow or a worried heart,-treason, foul treason to the Lord of Eastertide.

Many persons want to rise above sorrow, and cares, and worries; but that is not the risen life. The risen life tises above sin. And when we rise above sin, then we rise above sor-

row and worries and cares. Longfellow, with great insight and beauty, compares our life to a tarrying in the crypts of some vast cathedrai. We can hear the organ above us, and the chanting of the choir, As some friend goes up before us we catch a gleam of light streaming through the door. Shall we be afraid when our turn comes to mount the dark, narrow staircase that leads us out of the crypts into the cathedra' glory above?

Suggested Hymns. As lives the flower within the seed. Christ has risen! Hallelujah! The call of God is sounding clear. Take my life and let it be. He dies! He dies! the lowly man. He lives and loves, our Savior.

EPWORTH LEAGUE MEETING TOPICS. April 12-The Danger of Idleness- (Prov. 24, 30, 31; Rom. 12, 11.)

"It was all grown over with thorns, the face thereof was covered with net-tles" (Prov. 24, 31). Nature has a way of passing a verdict, and writing down her judgment of a man. How quickly she will begin to point out the habitation of a sluggard, or the farm of a drunkard. Perhaps nature needs to keep a stock of thorny bush es, weeds, and thistles, just to be able to express her opinion of people. What are her thoughts when she fills the grounds around a church and the parsonage backyard, with bur docks? "In diligence not slothful; fervent in spirit; serving the Lord' (Rom. 12, 11). Serving Christ fervently, with unflagging zeal. There is no room in the apostle's view of the Christian life for spiritual idleness.

There appears to be slight danger in many cases that the leaders in Christian work and the officers of Church and League should be In the present conceptions of duty or of what is demanded for the good of the cause, far too large a share of activities falls to a few. To inspire a change new ideals are needed. Devo tion should be given, not so much to the church as to the kingdom, not se much to the society as to the Christ "Why stand ye here all the day idie?" is the question asked in the parable of the laborers (Matt. 20, 1-16), "Because no man hath hired us," is the answer Let us see that nobler motives appeal to those who seem to stand inactive in the market place, and that their in vitation to enter the vineyard of toll comes from sympathetic hearts, determined to give each one a chance to serve, even at "the eleventh hour."

Service is often presented upon too low a plane. An unending round of mere outward and material tasks such as are involved in suppers and entertainments for money raising, can not give the soul of any worker the thrill of delight and reward that comes from genuine Christlike work Open up the fresh fields of the "For-ward Movement." Guide your forces into mission and other great benevolent activities, into Bible study Christian stewardship, personal evangelism, and they will taste, perhaps for the first time, the joys of utterly

unselfish service. Christ's thought of discipleship in cludes service; "to teach one his work" (Mark 13, 34). The one who made no use of his "talent" was "a wicked and slothful servant," and the command was given by his lord, "Cast ye out the unprofitable servant into the outer darkness" (Matt. 25, 26, 30). There is immeasureable danger in spiritual idleness. How the world around us cries cut and appeals to us for what the lover of Christ can give. And often we "know what to do," are not alert enough, not made wise and free by love, so that we can speak the right word and do the right deed at the moment. All at it, and always at it," is a Methodist motto that ought to be taken from he retired list and unanimously elected to office.

Magnanimous Boys.

Horace Mann says: "You are made to be kind, boys; generous, magnani mous. If there is a boy in school who has a clubfoot, don't let him know you ever saw it. If there is a boy with cagged clothes, don't talk about rage within his hearing. If there is a hun gry one, give him part of your dinner If there is a dull one, help him to get his lessons. If there is a bright one be not envious of him; for if one boy is proud of his talents, and another boy is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, for give him." OUT OF THE ORDINARY.

Little Stories Tending to Weaken

Some Popular Theories. I watched my wife dressing her hall the other evening. By Jove, her hair is longer and darker than it was when we were married.

"The teacher asked us to-day if there was ever a greater man than Ab-ra-ham Lincoln, and I told her 'My papa." This at dinner, from Mollie, our elrest, aged 6.

A neighbor brought my wife tickets for a swell musicale recently. On the night it was to come off I went home not particularly uplifted in anticipa tion. At dinner my wife said: "We won't go out to-night dearle. You look tired. What do you say to a rubber of

Jack Davis, an old buddle of mine came out to dinner the other evening Really, everything did run smooth ly. I went to the door with him. He whispered: "Say, old man, for ravish ing cooking, an ideal den and the can dy outfit all through you've got the world beat. And say, pardon and all that, but this is from an old pal. The missua is one of the finest little women I ever saw."

Last week my wife's father 'phoned me to hustle over to his office. "My boy," said he when I arrived, "you've got two hours and a half to scrape to gether every piece of collateral in your name-150 minutes-there's something doing." It only took me a half hour. This morning, referring to me, one of the papers printed the following: "The street is recognizing a new Napoleon of finance in the person of young Mr. ---, who has just turned a mighty clever and exceedingly profitable deal."-Pittsburg Dis

Sewing in Public Schools. Halifax chool board wishes to discontinue teaching infants sewing, on the ground that it causes defective vision.

Weak?

"I suffered terribly and was extremely weak for 12 years. The doctors said my blood was all turning to water. At last I tried Ayer's Sarsaparilla, and was soon feeling all right again."

Mrs. J. W. Fiaia, Hadlyme, Ct.

No matter how long you have been ill, nor how poorly you may be today, Ayer's Sarsaparilla is the best medicine you can take for purifying and enriching the blood.

Don't doubt it, put your whole trust in it, throw away everything else. \$1.00 a bottle. All druggists.

Ask your doctor what he thinks of Ayer's Sarsaparilla. He knowsall about this grand old family medicine. Follow his advice and we will be satisfied.

J. C. ATER CO., Lowell, Mass.

Where the Toddy Went. Here is a characteristic story of Captain, afterwards General George Pickett, famous at Gettysburg. It was at the time of the disputes be tween England and America as to the boundary line between British Colum bia and Washington territory. Capt. Pickett had just mixed himself a toddy, when his attention was arrest ed suddenly by a courier, whose message caused him to mount immediate ly and ride off, leaving the drink be and him. He was gone some hours When he returned the empty glass was on his camp table, whereupon en sued the following colloquy:

"Orderly."

"Yes, sir." "Where's that toddy?"

"Threw it away, sir; thought you had done with it, sir," "Where did you throw it; down - throat?"

"Yes, sir; down my sir," accompanied by a regulation sa lute.-Pittsburg Gazette.



Mrs. F. Wright, of Oclwein, lowa, is another one of the million women who have been restored to health by Lydia E. Pinkham's Vegetable Compound.

A Young New York Lady Tells of a Wonderful Cure: — "My trouble was with the ovaries:

I am tall, and the doctor said I grew too fast for my strength. I suffered dreadfully from inflammation and doctored continually, but got no help. I suffered from terrible dragging sen-sations with the most awful pains low down in the side and pains in the back, and the most agonizing headaches. No one knows what I endured. Often and the most agonizing headaches. No one knows what I endured. Often I was sick to the stomach, and every little while I would be too sick to go to work, for three or four days; I work in a large store, and I suppose standing on my feet all day made me worse. "At the suggestion of a friend of my mother's I began to take Lydin E. Pinkham's Vegetable Compound, and it is simply wonderful. I felt better after the first two or three doses; it seemed as though a weight was taken off my shoulders; I continued its use until now I can truthfully say I am entirely cured. Young girls who are always paying doctor's bills without getting any help as I did. ought to take your medicine. It costs so much less, and it is sure to cure them.—Yours truly, Adrilator Prahil. 174 St. Ann's Ave., New York City."—18000 farfall if esignal of above latter arcsing semilyoness cannot be greatered.

DROPSY NEW DISCOVERY; gives relief and expense words were words and a few days treatment by the few of the few

CLOSE TO THE PEOPLE

Doan's Kidney Pills have leaped into Public Invor because the people can write direct to the makers and secure a trial Iree. Thus has been builded the greatest fame and largest sale known to any Kidney medicine in the world.

CURTICE, O .- I had such severe pain in my

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