## **HEART'S EASE**

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#### Brilliant Sunday Discourse By Dr. Howard Duffield.

# to Iron Has Never Entered the Soul of Those Who Expect Happiness to Be a Matter of Personal Choice.

NEW YORK CITY .- "Heart's Ease" was

NEW YORK CITY.-"Heart's Ease" was a the Old First Presbyterian Church, first avenue and Twelfth street, by the few. Dr. Howard Duffield, pasitor. This was from John, xiv: 1 (Revised Ver on): "Let not your heart be troubled." How only "Let not your heart be troubled." How only "Let not deal well and they were your of the street be troubled." How would they help it? They were not mer book new the world well and they were your of the troubled. They have been been been been been been been would they help it? They were not mer book new the world well and they were your on the world well and they were your on the troubled influence. They was from a strength of the been been presented and without social influence. Hitherto in every hour of difficulty a di-book of the shield of this love every art which was hunched at them. Now have must address themselves untriended and with the shield of this love every by the otherwise than "troubled." It is harried with the responsibilities of interfered with the responsibilities of pressed soul is ready to reply. "Pour action when whiles are thwatted and hopes are intered, and endeavor has its upshot has disponitment, and the hight of life and stang on the strengt on hole is the in-the not your heart he troubled." Either is not your heart he troubled. Either is have not measured my grief out in the stand we not measured my grief out in the stand we not measured my grief out in the stand we cont measured my grief out in the is is not your heart he troubled." Either is not your heart he troubled." Either is not your heart he troubled." Either is not your heart he troubled." The your pressed soul is ready to reply. "Pour action is the not your heart he troubled." Either your heart he troubled." Either your heart he troubled." The your pressed soul is ready to reply. "Pour action is not your heart he troubled." He he you have not measured your your heart he trouble you have not measured my grief or the iron has never entered your soul."

has never entered your soul." But he who spoke this scattence had taken the exact measure of the woe of those to whom He spoke, and He knew the wormwood tang of sorrows blackess draught. His acquaintance with griet was life-long. He knew grief not as a casual passerby upon the streets. He knew grief not as we know some neigh-bor by occasional sight. He was the in-timate and inseparable associate of that grim companion. It was just because He knew the secret sorrow, its strange min-stry and its wondrous outcome, that when He saw His friends standing at the thres-hold of the very life which He Himself had lived, a life wrought out in lonelinesr and suffering and defeat and scorn. a life of utter sacrifice to the world for whose enrichment they were to give up every-tions that they were to give up everyenrichment they were to give up every-thing that made their years sweet to them. He said. "Let not your hearts be troubled." In thought He was looking far forward from that unknown house in Jeruthem. He said, "Let not your hearts by troubled." In thought He was looking far sended, to another massion, not made with hands, cternal and elorious in the city of God. Present to His gaze was not sa much the plow and the aarrow and the radaome company of the reapers, laden with goden shearces and shouling the sources. This own home. Many a man has much the plow and the aarrow and the radaome company of the reapers, laden harbor where the troubled vaves were harbor where the troubled vaves were the wrench of parting, but of the clasp of the wrench of parting, but of the clasp of the death which was to senarite, but "Zet not your hearts be troubled, neiling in our hearts. Such living is possible. Not only is it possible, but it is nows half have evoked the cancer's day that are coming, believe in God; believe also in istry for which the disciplines of times half have evoked the cancer's, fit were hand the hart. Believe in the Father's plan for His child. There is no speculative, the deart, which the size in the Father's plan for His child. There is no speculative, the sore 'ungles of mortal experiment." "Believe 'is Christ's talisman for charm-hanned heart. Believe in the Father's condemned heart. Believe in the Father's plan for His child. There is no speculative, the sore 'ungles of mortal experiment." The famine-stricket and wine of hang is is no time to discuss the process by which flour is prepared. When one is 'b broak the the miss of the father's condemned heart earnot find relief in the famine-stricket and solution for the sourd of the source of the sourd avar. I the problem is is no time to discuss the process by which flour is prepared. When one is dving of have fail to ive every due as a troubled heart were of of cod Himsel to be true to her, is serving the Mas-try broak the tenden source of the source of

the bankrupt debtor demands coin. The troubled heart yearns for God Himself, and not for any theoretical discussion of the nature of deity. When the problem of the cross becomes too sore and the weight of the burden becomes too heavy, c. not struggle to express your experience in a theological formula; do not strive to endure the strain in your unaided strength. Lean on God. "Cuddle down" in His arms. Be not afraid. Believe. That is the way Christ would take the sting from mortal sorrow. To attempt to analyze such as act of the The arms. Be not afraid. Helieve. That is the way Christ would take the sing from mortal sorrow. To attempt to analyze such an act of he-lief as the Master here prescribes would be the endeavoring to learn to sing by study-ing a picture of the larynx. One may master the anatomy of the throat and never utter a note of song. Think your-self back into the situation. Jesus was not a theological professor sitting at His desk and lecturing to a class with refer-ence to a neatly articulated system of dogmas. The shadow of life's mystery was chilling to the hearts of those He loved, and He was striving to kindle in their breasts a vivid. huminous, unquench-able consciousness of the divine sympathy His word to them is 'Realize God in-stead of theorizing about God.'' As though He said: 'Peter, James, John and all the rest; you have listed sentences con-cerning God since you were little children. David's holy hymns were your cradle songs. The sacred roles of the synagogue have from the Infinite One. Your hearts were burned as you participated in the sol-minities of Passover and Pentecost, which which God had shaped your nation's life. What an irrepressible wistininess you have pondered the suggest sovereignities with which God had shaped your mation's life. That God is your God. He thinks, He plans, He works for you. He marks you refet Him present in the grandeurs of high is tole over you as you lay in your high shi while the quiet watches of the right shi heart overy or shoulder. The plane, He works for you. He marks you refet Him present in the stars through the cen-turies, the swing of the stars through the cen-turies, the wing of the stars through the cen-turies, the swing of t to the heart of God than you are. Believe in Him. The reason trouble is so troublesome is tense. We transpose Him into the dim mast and dwell upon the wonders He rought in the days of the fathers. We ranspose Him into the remote future ours when all the veils which now hide Him shall be lifted. Christ's cure for trou-ble is to live with God beside us in our very day excenses; to take God to the office, a partner in our busines; to take God to the parlor, a sharer in our leasures; to be in the companionship of the trend a way where no one else hut the came walk or enter the shades of a keeliness whereby all but He are forget. In . Eternity can bring us no hearer of pases and of power is mastered by bim who comes to know that the comrade-hip with God, which shall become visible bring the use to inder the shadered by bim who comes to know that the comrade-hip with God, which shall become visible bring the tablets of one's consciounces "Betreve also in Me." The realization a disquised angels. "Believe also in Me." The realization God that brings help to human huarta in never be grasped as a practical truth any other way. A personal acquaint os with Christ carries with it a knowl-m of the personality of God. All for-las are sorry makeshills. Whoover is stud into faith may be argred out of If the foundation of your helped is a rm of words, it will be overturned when-

of philosophical analysis one may arrive at mome concept of God as "a power not missives that makes for rightcomness." Through the labyrinth of speculative thought one may reach the conclusion that God is the unknown quantity in the equation of the universe. Along the path of a logical syllogism one may deduce the idea of God as "an absentee God sitting br and watching the universe go." But through Christ alone can one learn to de-ine God in terms of fatherhood. In Christ alone can one learn that the earth life is a disciplinary process—a curriculum of attential love—its defects, its catastrophes, its paine, its mysterv, its perpetual sacri-fice, all energies under the control of in-orhite beneficences and compelled to achieve its purposes, for He, the best he-word of the Father, had a path of tears word of the Father, had a path of dears from Him we learn that God holds this poor stricken world in the embrace of an poss He shed a light upon a wath by which from Him we learn that God holds this poor stricken world in the embrace of an poss the court he fir-mentary life of mensions of our human experience. There is prome for the constrained that the pur-pose of of the stater are the state of the father poss for a bound the and that He purp poss for the father mentary life of mension of our human experience. There is no our human experience. There is no our human experience. The our possion of our human experience is the forms of our human experience. The provented of the base our mind will never THE

The seminary of theology like that on Calvary.
"Tet not your heart be troubled." Your mind may be, but your mind will never bring you into tonch with God. If we feel after God we will find Him. If we think after God we will lose Him. The relationship between God and ourselves is a tie of love, and true love is not the off-spring of logic. The link between God and ourselves is a tie of love, and true love is not the off-spring of logic. The link between God and ourselves is a tie of love, and true love is not the off-spring of logic. The link between God and ourselves is a tie of love, and true love is not the off-spring of logic. The link between God and ourselves is stat between father and child, and the mystery of parentship and souship. evades speech and is measured only by experience.
"Let not your leart be troubled." It is for the strain, wearied with toil, broken with strain, wearied with toil, broken with sine-but let it not be ralsied with melancholy. Let your life he as the starm-reseal ocean, whose surface the tempest laskes into fury, while calm eternal and unruffled abides in the unfathomable depths.
"Let not your heart be troubled." Other way be the heirs of unrest, who with their back to the source of light look out only upon the ever lengthening track of their own shadow. They travel the burden of life unaltended. They staid at the work of life unaltended. They staid on the brink unfriended. A brood of troubles neats within such hears.
But for you, believing in God as your father, and in Christ as your Saviour, life is as a journey home. A few more days of mingled cloud and sunshine; a few more hard of mortal soil; a few more hot strokes yourdrous passings of winter into spring a few more hard eadeavors in the seed your the field of earthly hattie--then the dish of all studows, and the blessed vision of the face of God.

#### Religion at Home,

Religion at Home. The religion of Christ is intensely pres-tical. It is intended to be manifested in our home life, just as faithfully as at courch. This is why we can generally obtain a true conception of the sound-ness of a man's faith by spending a few days in his own home. Many a man has a reputation for nexy, when his home life will not bear close inspection. It is in the hum-drum duties of home that we are tried. The way we meet the everyday worries is a better test of our religion than the way we behave in church. It is comparatively easy to be sweet-tempered when we have nothing to yez us, but to keep our faces bright and our hearts light mid the uninspiring labors of weekday life we need to have the spirit of God dwelling in our hearts. Such living is possible. Not only is it possible but it is necessary for us if we would live up to our responsibilities. Our Lord expects us to be true to Him in our homes, as well as in church, and we are not fulfilling His commands when we fail to live every hour of every day in accordance with the ties handard He has set before us. It is an inspiring thought that we can take Him with us into the humblest daily

now being accivated. But Solamon saw the proof that the rest was at last fully attained The permanent sanctuary was a pledge of settlement in the land of Ca-naan, to which Israel had been brought from Egyptian bondage. The rest hitherto enjoyed had been but partial, but now at last the Philistings had been brought into subjection.

#### SABBATH SCHOOL

#### International Lesson Comments for December 13.

#### Subject: The Dedication of the Temple, I Kings vill., 1-11, 62, 63-Golden Text, Pss. 122, I-Memory Verses, 9-11-Commentary on the Day's Lesson.

Introduction — The building of the tem-ple marks one of the most important crass in the history of Israel. It introduced a two force in the making of the nation. Its influence was religious and political. The building and furniture were very gorgeous, but the dedication of it exceed-ed in glory as much as prayer and praise exceed the casting of metal and the graving of stones. The temple was designed to keep up the correspondence between God and His people. In this chapter we have an account of the solemnity of their first meeting there. Those were Israel's golden days. The bringing in of the ark was de-ervered up of the solemnity of their first meeting there.

an account of the solemnity of their first meeting there. Those were Israel's golden days. The bringing in of the ark was the crowning work. Commentary.-I. Bringing in the ark (va. 1-11). 1-5. "Then Solomon assem-bled." The dedication was the grandest ceremony ever performed under the Mo-saic dispensation, and one of the brightest days of Jewish history. Not only were the "elders of Israel, the heads of the tribes, and the chief of the fathers" sam-moned, but "all the men of Israel assem-bled themselves" (I Kings S.1. 2). It is an enormous concourse that is gathered in and about the holy city. From "the enter-ing in of Hamath to the river of Egypt" (v. 65), every town and hamlet had sent up its tale of men. No Israelite who could be present--and in the seventh month the labors of the field were well-nigh over-would be absent. We must not think of the heads of the tribes alone; it is a ma-tion that keens festival to-day. And use a pation, with such a nastory! And its glory culminates to-day in the dedication of its temple. What child of Israel, then, but would be there! "Brought up the ark." The act of dedication began by carrying the ark of the covenant in so-emu procession, with the king at the bead, into the temple, and putting it into "its place," the holy of holies. The ark was the reot and kernel of the whole sanctury. It contained the moral law, Jehovat's covenant, to dwell in the midst of His chosen people. While everything else was new, the same ark of the covenant was kept, and only changed its place. The procession is described in vs. 10 and 2 Chron. 5:4-13. Accompanied by "the 47th 97th, 98th and 107th psalms, the Levites how the to diabernacle, the brazen al-ast, the binzen screpent from Gibeon and the ack from Zion, and put them in the enders whole width of the oracle darros the whole width of the oracle dar

the staves so far forward that their ends could be seen from the sanctuary. The object of this cannot be determined with certainty. Others suggest that the draw-ing out of the staves was a sign that now at last the ark had reached the place of its rest, and was not to be carried about any more. "Two tables of stone." In Heb. 9:4 it is stated that the ark also contained the golden pot of manna and Aaron's rod that budded, but these had probably been lost while the ark was with the Philistines. 10, 11. "Cloud filled the house." Now took place the most important event in the deficition-the manifestation of Je-horah in the new temple by the same sym-

the dedication--the manifestation of Je-hovah in the new temple by the same sym-bol by which He had marked the ancient tabernacle as His earthly dwelling place. A sining cloud, outdazzling the morning sun, settled upon the house, "so that the priesis could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God" (2Chron. 5:13, 14) Thus God accepts the temple as His own. His own. H. Solomon a blessing (vs. 12-21, 54-II. Solomon and after the dedicatory

specific blessings upon those station, etc.

(vs. 31-53). IV. The sacrifices offered (vs. 62-63). 82, 63. "Offered sacrifice." This was a burnt-offering, with its accompaniments, and being the first hild on the altar of the offered sacrifice."

and being the first hid on the altar of the temple, was, as in the similar case of the tubernacle, consumed by miraculous fire from heaven (2 Chron. 7:12). The large proportion of the sacrifices were pence-offerings and were mostly caten by the people. The vast numbers of people pres-ent required a large amount of food. The great number of offerings mentioned here were not offered all in one day, but during the fourteen days (v. 65). Solomon kept the feast of tabernacles, after the feast of the dedication; both together lasting four-teen days. The brazen altar was not large enough to receive these sacrifices, so that, to serve the present occasion, they were forced to offer many of them in the mid-dle of the court (v. 64).

WOLF REVEALS A CRIME.

Murder Brought to Light in Extraor-

dinary Manner.

(vs. 31-53)

II. Solomon a blessing (vs. 12-21, 54-61). Both before and after the dedicatory prayer Solomon blessed the Lord and the people. He gave God glory, not by wealth, honor, power or victory to Israel, but for "rest." Not one word of God's promises had failed (v. 56). This is a distinct ref-erence to Dent, 12:9, 10, where we read that when the Lord should have given rest to Israel, then a place for sacrifice, etc., should he appointed. That place was now being dedicated. But Solomon saw the proof that the rest was at last fully

### CHRISTIAN ENDEAVOR TOPICS.

### December 13 ..... Anti-Worry Meeting." John 14:1-31.

Scripture Verses .- Deut. 3:8; The 55:22; 56:3; Isa, 12:2; Phil, 4:6; Ps 36:7; 12:2-4; Jer, 9:23-24; Mal, 3:16-17; 1 Pet. 5:7.

### Lesson Thoughts.

"If you can help it, why should you worry? If you cannot help it, why should you worry?" "Every worry you entertain is a

slander against God." "Let not your heart be troubled," commanded Christ. That is as binding a command as any in the Decalogue. And since Christ commanded it, it must be possible."

#### Selections.

Many Christians are freed from their worries during religious service and under the influence of stronger, more hopeful Christians, but take up their burdens again when they are left to themselves. "It is," said Mr. Moody once, "as if they had laid their bundies down under the church pew, but the minute the benediction is over, they take them up again."

Occasionally we excuse our worrice by saying they are not imaginary, but real, meaning that they are concerned with actual needs; but the fact that the needs are real makes it all the more certain that God has recig-nized them and provided for them. When our heavenly Father lnew that we have need of these things

they are as good as granted us. Often an earthly parent likes to surprise his childre's with unexpected gifts and pleasures. Certainly we know that our heavenly Father en-joys doing the same thing, and this very uncertainty of the future, that I so often the ground of our worry gives Him an opportunity for thousands of such surprises.

#### Suggested Hymns,

After the toil and trouble. Trav'ling to the better land. Not now, but in the coming years, I am trusting Thee, Lord Jesus. Jesus, thou refuge of the scul. How firm a foundation,

## EPWORTH LEAGUE MEETING TOPICS

December 13-Jesus Christ-His Saving Power, Acts 4. 12: Matt. 1. 21: 1 Tim. 2. 25.

Jesus Christ was Teacher, Healer, Sympathizer, Preacher, but first of all and in all he was Saviour. So was he called Jesus; he came into the world to save sinners. And he is the only Saviour. There is no otner. His person and work are not approached by any of the good and great. He stands alone. You cannot classify him with men, but if you admit him to be God, the admission carries with it the obligation to obey him.

Christianity is not merely one of the world's religions, competing with the others for acceptance. It has in it ell the good of every religion, and in addition has all that is needed for a world of sinners. It is the one eternal and absolute faith. It is not a race religion, nor a climate religion. 1-

prospers in every zone, among people of every race. According to the flesh Jesus Christ

was a Jew. There is even yet a widespread prejudice among other races against the Jew, but it fails to effect the world's interest in Jesus, He is received by people of every race. He is never thought of as a Jew, but as the universal Man, blood-brother to us all

The heart of Jesus Christ's work is the atonement. In whatever terms the theory of his redemptive deed may be expressed, the Christian world agrees that he came into the world to save sinners who comes to him for salvayears. EVERY WALK IN LIFE.

A. A. Boyce, a farmer, living three and a half miles from Trenten, Mo., uys: "A se-

tion to the Fact.

tica.



anable to walk at all, and every make hift I tried and all the medicine I took and not the slightest effect. My back ontinued to grow weaker until I beran taking Doan's Kidney Pills, and I nust say I was more than surprised und gratified to notice the back ache lisappearing gradually until it finally stepped."

Donn's Kidney Pills sold by all lealers or mailed on receipt of price, i. cents per box. Foster-Milburn Co., Buffalo, N. Y.

#### WHERE WE GET MUSK.

Articles of Commerce is Obtained From the Muskdeer.

Musk in the raw looks a good dea' ike axle grease, and smells worse. The popular notion that the musk of commerce is obtained from the musk rat is a mistake. A somewhat similar oriume may be obtained from the nushrat, but most of the supply comes rom the muskdeer, a creature that is afefully reared in India for the sake I the secretion. The secretion is hipped in the crude state, and is used not only in the manufacture of the liquid perfume sold as musk, but also in very small quantities to give strength and staying power to many erfumes made from the essential of of flowers. Curiously enough, the blossoms of

two native plants have a noticeably musky odor. One is the well-known small yellow blossom. Its odor is marked, and is counterfeited in the commercial perfume called musk. The other is the bloodroot.

The pure white blossom of that arly spring plant has a distinct though delicate musky odor. A bean known as the musk bean is a cheap substitute for animal musk .-- London Tit-Bits.

#### Doe Waited to Be Shot.

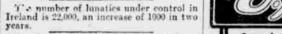
Fred Unger, a Bleeker (N. Y.) teamster, was driving on the Gloversville road, when he saw a large doe come out of the woods a few yards ahead of his team and begin grazing at the roadside.

Unger had passed a house some distance back. He stopped his horses, and as he was getting off his wagon the doe looked up at him in a wondering way and then resumed her graz-

Unger hurrled back to the house. where he borrowed a gun. When he got back to his wagon the deer was still cropping the grass at the roadside. She heard Unger as he came back, raised her head and gazed at him, but made no movement to escape.

Unger fired and killed her where she stood.

FITSreemanentiv cure I. No fits or nervous-ness after first day's use of Dr. Kline's Great NerveRestoror, \$2rial bottle and treatisefree Dr.B.H. KLINE, Ltd., 931 Arch St., Philia., Pa.

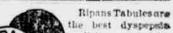


will do.





Sixty years of cures and such testimony as the above have taught us what Ayer's Cherry Pectoral We know it's the greatest cough remedy ever made. And you will say so, too, after you try it. There's cure in every drop.



#### Transfigured Beauty.

last the Philistines had been brought into subjection. III. The dedicatory prayer (vs. 22-53). In the act of dedication Solomon stond at the head of the whole ceremony. He was the author of everything from begin-ning to end-speech, prayer and blessing. He did not take the place of Jehovah, but was His servant. He had erected a brazen scaffold, of five cubits broad, and three cubits high 12 Chron. 6:133, and on this he stood, raised above the people, to bless and instruct them, then kneeled to offer prayer, spreading his hands toward heaven to ex-press "the fervor of his heart, and the largeness of his expectations." The prayer consists of three parts: I. Adoration for the fulfillment of past promises (23, 24). 2. Prayer that the temple might be a cen-tral place of worship, and that God would especially bless those who "prayed toward the splace" (25-30). 3. Supplication for specific blessings unon those who might suffer famine, pestilence, oppression, etc. (vs. 31-53). Let our temper be under the rale of the love of Jesus. He cannot alone current it—He can make us gentle and patient Let the vow, that not an unkind word to others shall ever be heard from our lips he laid temperiods at his current our lips. Let the vow, that bot an unknow work to others shall ever be heard from our lips, be laid trustingly at His feet. Let the gen-tleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice always studying the welfare of others finding our highest joy in blessing others finding our highest joy in blessing others are not commonized life man be transfigured with the brightness of By His grace the most commonolace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.

#### A Cure For Trouble.

A cure For Trouble. There is no hetter way of forgetting mere's troubles than by attempting to re-lieve some one cleave who is in trouble the more one thinks of his own troubles the more one thinks of his own troubles in When he is turned away for a time form himself in the effort to help another personal trouble may perish from lack of attention and sustemance. However hard our own case may be, there is some on-near us whose case is harder. In minis tering to him, or in trying to give him com fort, we are likely to lighten his burden and our own.-Sunday-School Times. How to Gain Strength.

Power is gained rather by the effort to give to others than by the effort to get from others. Of the supremest being who was ever on earth it was said that who was ever on earth it was said that the came not to be ministered unto, but to minister; not to be served, but to serve. Wagever has the spirat of Chris cains strength in giving strength to others 1.27 4

### A Man That Pays His Way.

A mere man stepped briskly up to the office of one of our prominent ho

Some peasants, while recently worktels, threw down a nickel and said te ing near Dyakonoff, a village in Rusthe "genial clerk": "Please give me ar sia, noticed a wolf running at a little envelope and two sheets of paper.' The butt-end of all complaints who is distance and carrying in his mouth something that looked like a portion lord of all he surveys nearly fainted As he handed out the stationery he showed back the coin, saying: "Ne charge, sir, We don't sell station ery." "Then I do not want it," was the reply. "I am not a guest of this hotel, and do not at the moment in tend to become such. I wanted to write a letter. I should use your pen a mysterious manner. ink and table, with a chair thrown in and very likely would be temporarily in the way of a guest. It seems to me that a nickel is none too large a price to pay for the accommodation." He disappeared before the clerk renov-ered his wits. "Well, that's the first time ever!" ejaculated Bir Geniality, "In all my hotel experience I never heard of anything like it! I'm con-founded. But why not sell paper, en-velopes, etc.? We give away an enor-mous amount every year to strag-siers who never spend a dollar here. I'll mantion it to the boar."--New York Press. ink and table, with a chair thrown in which abe mutilated the corpse and puried it. Fortunately and thanks to he wolf, she and Tchernich are now sehind prison bars - New York Her-

tion The work of salvation is more than

a rescue from sin. It provides a new life for the sinner, with new motives and new purposes. This life is to abide -it is "eternal life"-and its source is in Jesus Christ. He is forever the leader and Lord of those who have received him. They constitute the New Brotherhood, the securing of which is

the purpose of the whole plan of salvation, and Jesus Christ is the Elder Brother.

It is not strange that the sufficiency of Christ's work should be emphasized in the New Testament, nor that it should be declared the only way of salvation. "There is no other name" -there needs none. For Jesus Christ is able to save unto the uttermost all that come to God by him.

What culture and civilization and progress could not do Christ Jesus has done. He will do this same service for everyone who comes to him. This is the cause for which he came, that he might be the Saviour of all men, especially for them that believe. And when he is accepted as Saviour, culture and civilization and progress will be worth seeking. "But seek ye

#### the internations

**Revolutionary** Pensioners. Three of the five women on the revolutionary war pension roll are New Englanders. They are Hannah Newell Barrett of Boston, Mass., aged 103. pensioned by special act as the daugh ter of Noah Harrod, who served two years as private with the liassachu setts line; Esther S. Damon of Ply-mouth, Vt., 89, pensioned as the widow of Noah Damon, who served in the Massachusetts line from April, 1775. to May, 1780; and Rhoda Augusta Thompson of Woodbury, Conn., aged \$2, pensioned by special act as the daughter of Thaddeus Thompson, who served six years as private in Col. John Lam's New York regiment.

#### Utilizing a Mud Turtle.

that of Solomon, who, tradition says. threaded an intricately plerced stone by means of a hair tied to a living worm, is reported by an engineer. "A long sewer in a city recently besame clogged," he says. "The probem of clearing it was solved in this A ball of twine was tied to the chell of a mud turtle; the little animal was put into the entrance of the sew er and a stream of water was turned The turtle burrowed his way on. through the refuse, was 'watered on' it each manhole, and emerged victorious at the outlet. A rope attached to

Saturday, Wedding Day. Baturday is to be the fashionable day for weddings this sesson. Here tofore the last day of the week has been eschewed by brides, but Dame Pashion has dictated a new order of things, and every autumn and winter bride to be derigueur must be married on Saturday.

Mrs Winslow's Soothing Syrup for hildren teething, soften the gums, reduces inflamma tion, almys pain, cures wind colle, 25c, a bottle The death's head moth is the only Brit-

ish moth which can utter a soun I. It you want creamery prices do as the reamerics do, use JUNE TINT BUTTER

COLOR. France has about 4000 duels a year, and Italy 2800, on an average.

I am sure Piso's Cure for Consumption saved my life three years ago, -- Mns. Thomas Ron-EINS, Maple St., Norwich, N.Y., Feb. 17, 1900.

London fever hospitals can accommodate 6000 patients. Catarrh cured at home. Three preparations

In one package. Ask your dealer for "Dr. Hartley's Great Remedy." Be sure you get it, Agts., Stanley & Brown Drug Co., Baito., Md. Germany, according to statements, is the

country consuming the most potatoes.

### Vaseline.

Everybody knows the great value of this remedy in the household, but everybody does not know that the imita-tions of it, which some second class drug-gists disionorably palm off on their cus-tomers, have little or no value. What should be understood by the public is, that value between "Vaseline" and the imita-tions hat that the imitations do not effect the worderful leading results of the world-renewned "Vaseline," and that they are renowned "Vaseline," and that they are not the same thing nor made in the same way. Besides this, many of the imitations are harmful irritant and not safe to use, while Vaseline is perfectly harmless. Perfect safety, therefore, lies in buying only original bottles and other packages put up by the Chesebrough Manufact's Co. Attention is called to their Capsicum Vase-line advertised in another column.

The average railway journey in the United States is twenty-eight and one half miles.

#### , Fleasant, Palatable, Potent, Taste Good, Do Good, Nover Birken, Weahen or Uripe, Re. Mc. Me. Never sold in buik. The genuins tables stamped CCC. inaranteed to cure or your money back. New Submarines For France. France has just ordered the construct Sterling Remedy Co., Chicago or N.Y. so

tion of six submarines of a new typethat devised by Naval Engineer Mangas. They will be the largest yet built as when submerged they will have a displacement of 450 tons. The contract calls for twelve knots an hour under water,

#### Deafasse Cannot Be Curet

Deafness Cannot Be Curet Ny local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by consti-utional remedies. Deafness is caused by an inflamed condition of the mucous limits of the Eustachian Tube. When this tube is in-famed you have a rumbling sound or impor-feet hearing, and when it is entirely closed beafness is the result, and unless the inflam-mode of its normal condition, hearing with a destroyed forever. Nine cases out of ten inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any caused by catarrh, which is nothing but as inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any cursulars free. Y. J. Cursurt & Cure. Seed for circulars free. Y. J. Cursurt & Cure. Seed for inflamed sufficient fills are the best. The Gift of Making Priceds.

The Oift of Making Friends. Biessed is the man who has the gift . making friends, for it is one of God's best gifts. It involves many things, but above all is the power of going out of one's self and seeing and appreciating whatever is noble and lovable in another man.-Thomas Huches



write to let you know how 1 appr-

carets. I commenced taking them last and took two ten cent bares and passed m it ft. long. Then I commenced taking

D Best for The Bowels

and Wednesday. April stb. 1 passed author worm 25 ft. long and over a the meand small is. Previous to my taking Chevarata I didn't a load a tape worm. I always had a small

ascarets

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April 4th, I parsed another April 4th, I parsed another a th usand stual

A hundred millions of them have been sold in the United States in a single year. Every Hinese

arising from a disordered stomach is relieved or cured by their use. So common is it that diseases originate from the stomach it may be safely asserted there is no condition of HS health that will not be benefited or cured by the occasional use of Ripans Tabules. Physicians know them and speak highly of them. All druggists sell them. The five-cent package kp enough for an ordinary occasion, and the Family Bottle, sixty cents, contains a household supply for a year. One generally gives relief within twenty minutes.

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A feature which in ingenuity equals

of a human body. Naturally they were much disturbed, and straightway be gan to search for the animal's lair After crossing a broad field they found it, and in the ditch near it they speed ily uncarthed the head and clothes of a farmer named Agarkoff, who had

disappeared a few weeks previously in The authorities were notified, and The authorities were notified, and the investigation which they held soon showed that a terrible crime had been committed. Appropriate wife, it seems, was infatuated with a disreputable fellow named Tchernich, and as her husband was in the way she deter-mined to ge! rid of bim. Consequently she mide him drunk one evening and induced Tchernich to out off his head with a hatchet, after which she multisted the corner and