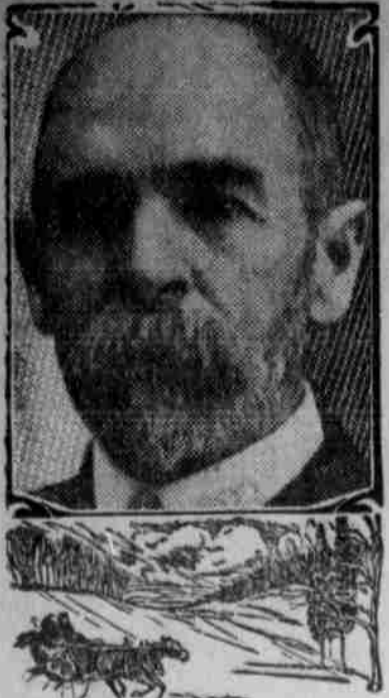


### LIEUTENANT BOWMAN.



### IN FORTY-EIGHT HOURS PE-RU-NA CURED HIM.

### Cold Affected Head and Throat—Attack Was Severe.

Chas. W. Bowman, 1st Lieut. and Adj. 4th M. S. M. Cav. Vols., writes from Latham, Md., as follows:

"I have been particularly benefited by its use for colds in the head and throat. I have been able to fully enjoy myself of a most severe attack in forty-eight hours by its use according to directions. I feel as a general rule whenever threatened with an attack."

"Members of my family also use it for like ailments. We are recommending it to our friends."

—Chas. W. Bowman.

### Ask Your Druggist for Free Peruna—Almanac for 1907.

No Wonder.

Into her beautiful azure eyes, as he kissed and called her "dear," there appeared a look of surprise—For they had been married a year.

—Chicago News.

How's This?

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

F. J. CREESE & Co., Toledo, O., who, the undersigned, have known F. J. CREESE for the last 18 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & THOMAS, Wholesale Druggists, Toledo, O.

WALDRON, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is sold by all druggists and is the only medicine that cures it. Price, 50c per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

### The Man Who Coached Kipling.

Rudyard Kipling spent a winter in Washington some years ago. One day he was found peering around in the corridors of the State, War, and Navy Building.

"What is it, Mr. Kipling?" a man who knew him asked.

"I want to find the person here who knows most about steam engineering."

They referred him to Chief Engineer Melville, the great steam expert.

"What is it?" asked Melville, after Kipling had been introduced.

"I want to find the man who knows most about steam engineering."

"Jim Perry's your man," said Melville, and he gave Kipling a card to Perry. Kipling went down to see Perry, talked to him for half a day, and then wrote his story, "Between the Devil and the Deep Sea."—Saturday Evening Post.

## THE DISCOVERER

Of Lydia E. Pinkham's Vegetable Compound, the Great Woman's Remedy for Woman's Ills.



No other medicine for Woman's Ills in the world has received such widespread and unequalled endorsement.

No other medicine has such a record of cures of female illnesses or such hosts of grateful friends as has Lydia E. Pinkham's Vegetable Compound.

For more than 30 years it has been curing all forms of Female Complaints, Inflammation and Ulceration, and consequent Spinal Weakness.

It has cured more cases of Backache and Local Weakness than any other remedy. It dissolves and expels tumors in an early stage of development.

Irrregularities and periodical pains, Weakness of the Stomach, Indigestion, Bleeding, Nervous Prostration, Headache, General Debility quickly yield to it, also deranged organs, causing pain, dragging sensations and backache. Under all circumstances it acts in harmony with the female system.

It removes that wearing feeling, extreme lassitude, "don't care" and "want-to-be-left-alone" feeling, irritability, nervousness, dizziness, faintness, sleeplessness, flatulency, melancholy or the "blues". These are indications of Female Weakness or some derangement of the organs, which this medicine cures, as well as Chronic Kidney Complaints and Backache, of either sex.

Those women who refuse to accept anything else are rewarded a hundred thousand times, for they get what they want—a cure. Sold by Druggists everywhere. Refuse all substitutes.

# The Farm

### Remarkable Herd Test.

Herd tests at the Montana Station show that of two cows that produced within sixty-five cents of each other one cost \$6.55 more to keep, making the real difference \$7.20. There was a great difference in the length of time the cows were dry, ranging from 137 to 24 days, which suggests another point to be watched in determining the profit makers.

### To Get Rid of Stumps.

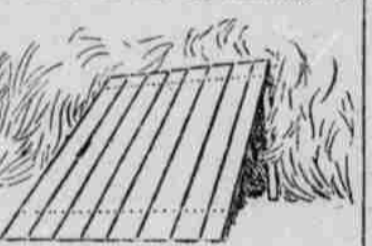
The easiest way to get rid of stumps in field or meadow is to burn them out. Dig a trench around the stump about two feet wide and two to three feet deep; cut off all projecting roots quite close and remove the soil as much as possible. Then leave the stump for a few days to dry. Gather up a lot of dry sticks and brush and fill up the trench all around and on top of stump and set it on fire. The stump will be consumed in a day or two. Even green stumps may be burned out in this way, although it may require a second or third supply of dry sticks on the fire to accomplish it.—The Epitome.

### Big-Head in Horses.

If applied as directed, the following remedy for big-head in horses will effect a permanent cure without leaving any bad effects: One pint of alcohol, one gill spirits of turpentine, one ounce cayenne sublimated, one ounce gum camphor and one ounce oil of spike, to be well mixed together and applied externally to the part twice a day; when used up, a cure will be effected. It will take a long time for the disease to entirely disappear and the hair will come off slightly, but it will grow again and there will be no scars. The compound is poison and should be plainly labeled and kept out of the reach of children.—The Epitome.

### Shelter For Hogs.

If one is crowded for hog-house room, but have a straw stack he can utilize it for the shelter of his pigs in the following manner. By using a straw knife gouge out a large circular cavity well into the centre of the stack; it will be necessary to



cut down the full depth of the stack. When the loose straw has all been removed it should be saved for use—set two posts in the front of the cavity and nail on boards; use boards or loose straw for the roof. We have made this kind of shelter several times for hogs following warm and satisfactory. It should look something like this.—George P. Williams, Radnor, Ohio.

### Overfat Hens.

During the winter months the fowls, not having the same amount of exercise as they get at other seasons of the year, show a disposition at times, particularly in the case of the heavier breeds, to become too fat.

Nature provides that the wild birds, such as partridge, quail, etc., put on flesh and fat in the fall, so that if food is scarce they will have a reserve to draw upon. Fowls, being of the same great feathered family, also in a measure show this disposition, and, if fed too heavily, later on in the winter will tend to accumulate too much fat.

The fat in an overfat hen is not, in most cases, distributed evenly, but occurs in bunches, preventing the laying of eggs, tending to produce sickness, and at the same time making her poor for eating purposes, from the fact that the fat does not run evenly throughout the flesh, as does that of the bird in just right condition.

Wheat, wheat screenings, boiled or steamed oats, cracked corn in place of whole corn, and with the other grains predominating over that of corn, scattered in litter, so that the hens will have to work to get them, will be found good grains to feed when a flock is showing a tendency to put on too much fat.—H. E. Haydock, in the Tribune Farmer.

### Alfalfa For Hog Cholera.

A few years ago farmers were almost afraid to raise hogs on account of the prevalence of cholera. Once that disease got a start in a herd it generally succeeded in practically destroying it. Not only the old stock but the pigs were also affected. Hog cholera remedies were sometimes used to good advantage, then again they proved ineffectual in stopping the ravages of the plague. Since the farmers have taken to raising alfalfa extensively as a feed for plant for hogs, however, the situation is changed. Now hog cholera, in sections where swine are pastured on alfalfa, is rare and the loss by the disease has been reduced to a mere fraction of that of former times. Farmers everywhere attribute the change to the wonderful plant, alfalfa, and they are doubtless correct in their conclusions.

The difference in the health of hogs that have been kept in feed lots and fed grain and dry feeds is pronounced and particularly so with regard to young pigs. Sucklings that have alfalfa-fed mothers are far more rugged and healthy than those whose ancestral dam can be traced to the pig sty. Sows that forage on alfalfa raise luscious, hearty pigs that seldom fall victims to cholera, while the mothers that are kept on other feeds and not permitted the freedom of the alfalfa fields are generally inclined to be sickly. Kansas has made great strides in growing alfalfa the past five or six years and those sections of the State where it is raised most extensively are turning out the

cleanest hogs and the farmers complain less of the prevalence of cholera.

If there is anything that will solve the hog cholera problem which has always been a great loss to farmers it is alfalfa. The time will come when every hog feeder and grower will plant alfalfa for no other purpose than grazing hogs. It is not likely that the millennium is very near, but when the universal alfalfa time comes it will not be surprising to find hog cholera on the shelf as a back number, while the swine of that day will not know what sickness is.—The Epitome.

### Fattening Pigs in the Woods.

Recently we visited a farmer friend who is known for his thrift and up-to-date farm methods. He has ideas of his own which he put into successful practice. One of these is seen in the manner in which he fattens his hogs for market. He allowed them to have free range of a large wood lot in which a pig house has been built. In the upper part of this building he has placed a store of corn which he feeds to the animals when they appear to be hungry. In this his methods differ from many farmers we know of who keep their pigs closed up in a narrow pen and give them more corn than they can eat at one time, in fact surfeit them. Of course the friend in question gives plenty of drink in the way of separated milk and enough water to his pigs to satisfy their thirst. We have always believed that if pigs are allowed to run in the woods or fields during fattening season, although the fattening process is not quite so rapid as when housed up, the meat after slaughter is of a better texture and a finer flavor than that of the closely confined animals. Practical experience has proven this to be the case.

One thing noticeable, about the pigs belonging to our friend, was the clean, healthy appearance of the whole lot. Plenty of exercise in open air, a good crop of beech nuts at their command, plenty of drink and just the right amount of corn at a feeding, combine to make these pigs a course of pleasure and profit to their owner.—Indiana Farmer.

### Shelter and Warmth.

Shelter is a valuable adjunct to the food. As heat is produced from the food, it is well known that the warmer the animal is kept in winter the less food is required to supply his wants. The winter is an excellent time for fattening stock, owing to the outdoor work being then partly suspended, and there is no better assistant for that purpose than open quarters. Before the animal can lay on fat the ordinary demands for the heat of the body must be provided, and during very severe and cold seasons the animals cannot even appropriate sufficient food to create the necessary heat to sustain life when they are exposed without shelter. Every pound of flesh lost must be renewed, and every day that an animal is fed without gaining in flesh is so much time lost that cannot be regained. Shelter, then, is economical in enabling the animals to not only supply themselves with heat, but also to store on fat, and it represents just so much grain or hay. The more complete the building for the purposes intended the better, and the more comfortable the animals the faster they will increase in weight. One should never wait until the season becomes cold before erecting the shelter, as a good start in the fall will materially assist the animals to enter the winter full of vigor and well prepared to endure the cold. As the hogs will gain from good shelter, so will the cattle and sheep, which also should be kept warm. Even the poultry will lay in winter if kept warm and comfortable and fed as regularly as the larger stock.

### Farm Topics.

Avoid getting hens over fat for egg farm.

The busy hen is the laying hen. Keep them busy.

Hens over two years old are of very little use for eggs.

One breed, and the best, should be every poultry man's motto.

When a swarm is put into a new hive, their first care is to 'build comb.'

We should not expect every chick to be a prize winner. One per cent. is not a bad showing.

If trusts are responsible for the high price of poultry, farmers will rejoice to see them continue to flourish.

It is poor policy to try to beat a cold into doing anything. Patience and gentleness will induce him to do anything that will not hurt him.

No farm is complete without a good flock of good fowls. Farmers themselves should give more attention to the poultry, for it brings in a steady income.

If you want to bring brightness and joy into the hen house try a cabbage head hung just so the chicks will have to jump for it. It will keep them busy and healthy, too.

Burdocks around the fence corners can be killed by pouring a little strong sulphuric acid into the centre of each plant. Persistent hoeing off below the crown will also kill them.

No matter what you are offered for them, save some of the best ewe lambs for your own flock. Take those from the middle-aged, thrifty mothers. They will raise larger and better lambs themselves.

The planting of a tree, whether for fruit, timber or ornament, increases the value of the land. The value of many farms could be almost doubled in a few years, at least in a generation, by judicious tree planting.

Says ex-Governor Hoard: "I would not keep a cow on my farm that would not earn me \$50 a year, but with butter at twenty cents a pound. Some of my cows the past year have earned \$60 at the creamery."

## THE VAUDAUX OR "HOODOO"

The Vaudaux is an African cult, imported by the negroes into America. It is known in Haiti and the West Indies as Vaudaux and in the United States as Hoodoo, while by the more ignorant colored people in the latter it is spoken of with fear as Hoodoo. The term itself signifies an all-powerful being, incarnate in the form of a snake, and the cult may be defined as sorcery based on a belief in evil spirits. Vaudaux is, in a very gross form, also a worship of sensuality, having a striking resemblance to that of Sakti, "the power of energy of the divine nature in action," whose votaries in India adore a woman. As in the rites of the Sakti, those of the Vaudaux usually end in an orgy. Voodooism has a great number of deities, chiefest among them being Hongoum Badagri, the snake, which, as a rule, is an ordinary viper. This reptile, however, does not derive great pleasure from its elevation to divinity. It is placed in a box and left there until it is starved to death. Together with the snake the Damballa, i. e., the thunder stone, is the object of the highest veneration. This, however, is in practice anything but a thunder stone or meteor stone, only a very nicely polished stone ax of the times of the Caribbees. The Haytiens sometimes find such a stone in the forests, cannot account for its origin, and, believing it to be heaven sent, take it for the thunder stone, to which divine adoration must be paid. It rests upon a plate, and communicates its will by rattling, which is interpreted to the faithful by the high priest or high priestess. Every Friday it is given a bath in olive oil. The principal other gods are Leoo, the strawberry tree, generally found at the entrance of their temples; the twin gods Sango and Bado, representing the lightning and wind; Atanhollo, the universal spirit, and Agoun Kata Balayi, the lord of the chaos. There is also Opete, the divine turkey; Cimbi Kita, the lord of hell, provided by a blood-stained hatchet, with his subordinate devils, and Alagira Vabra, the god who knows all. Twins, Marassas, are always worshipped, whether they be men or animals. Their birth is celebrated by feasts, with strange ceremonies.

At the head of a Vaudaux community stands a high priest, the Papaloo, and a high priestess, the Mamaloo, both names being Creole corruptions of Papa Roy and Mama Roy, i. e., father king and mother queen. The inferior priests vary both in name and functions in the different parts of Haiti. There is the hogan, the medicine man, or physician, the craftsman in the tribe, peddling wanges, amulets (bags filled with little shells and stones) of various virtue. Other priests are called Djions, Aninbidigues or Dugoons. They are in the service of the chief devil, Cimbi Kita, and his subordinates, Azilil and Doux Pedro. These gentlemen profess to be able to kill the believer's enemies by "robbing them of their souls"—that is, they hang the enemy's wax image in the temple and throw a spell upon it. This superstitious is by no means harmless as one might imagine, for the faithful think nothing of recurring to some slow poison to kill also the body which has no soul. The ceremonies of the worship are always held at night, are secret, and are characterized by prayer to the snake, which is exhibited during the rite by hysterical manifestations of the priest and priestess in an Adamic costume, less the fig leaf, and by a wild dance for the initiation of novices, which is marked by the wildest debauchery and indecency, and especially by the sacrifice and eating of a human being. The victim sacrificed is spoken of as the cabrit sacre, "the goat without horns." Sometimes it is an adult, but most frequently a child of ten to twelve years. The priestess strotches it, the priest cuts its head off. The corpse is cut into pieces, roasted, and the half-rat flesh is eaten with avidity. Then starts the fanatical "Doux Pedro," the devil dance, in which they tear the rags from their bodies, distort their limbs, bite each other and themselves, while the Papaloo besprinkles them with the sacrificial blood and the priestess swings the snake above their heads. Gradually the dance turns into the most revolting orgy.—Kansas City Star.

### Thirty on the Wire.

The origin of the word "thirty" used in newspaper and telegraph offices to designate the close of report for the day, has never been satisfactorily explained, although it has been used as long as newspaper men can remember. There are several interesting versions of the original source of this symbol, a few of which are here given: A compositor of some notoriety in his locality dropped dead while seated at his case. The last types he had set were the figures "30." A correspondent in Brooklyn for a New York city newspaper in the time before the telegraph or telephone was in use had a contract to furnish a certain amount of copy daily, which he sent across the river by ferry. To let the editor know when his report had ended for the day the correspondent agreed to furnish thirty sheets of copy each two-to-four hours. An old editor in New York named G. W. Thurston for years ago marked his final sheet before going to press with his name "Thirty." From that, it is said, evolved "30," which has since been universally employed.—Kansas City Star.

### Hints to Smokers.

Time is a keynote of successful pipe smoking and another is gentleness. Take it easy. Don't crowd the pipe to the top of the bowl. Never get a pipe hot. Keep cool, and keep your pipe cool. You can relight a pipe, and if you are an old smoker you will be all the better for it. When you have finished do not refill a heated pipe.—Canadian Cigar and Tobacco Journal.

### Handling a Tiger.

"In a cage near the room in which I lived while in Khiva," says Mr. Langdon Warner in the Century Magazine, "was a tiger from the Oxus swamps. He had taken a dislike to me, and every time I passed his cage he got up and paced angrily toward me, snarling."

"Into the cage of this beast, at the command of the prince, a Turkoman stepped, armed with a short stick as big round as his wrist. With this stick he struck the tiger's nose as he made for him, and then, with palms out and eyes fixed, he walked slowly up to the shrinking beast and stroked his face and flank."

"The tiger snarled and took the man's hand in his open mouth. I held my breath and looked for the bleeding stump to fall away. But keeping that hand perfectly still, with the other he tickled the tiger's jaw and scratched his ear, till with a yawn and a big snarl the big cat rolled over on his back to have his belly scratched."

"The man then sank to his knees, always keeping his hands in motion over the glossy fur, and with his foot drew toward him a collar attached to a chain. This he snugged round the beast's neck and, rising to his feet, laid hold of the chain and dragged the tiger out."

"This was only the second time that the cage had been entered. As soon as the tiger was outside he espied the watching party and started for them, but came up short on the collar. If he had chosen to use his weight and strength no four of them could have held his tether, but as it was the Turkoman found little difficulty with him, and held him, snarling, while a camera was snapped."

## EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 20.

Our Heavenly Father's Consideration.—Luke 11, 5-13.

Passages for reference: 2 Chron. 16, 9; Psa. 34, 15, 17; John 16, 23, 24; Phil. 4, 19.

An earthly parent will not mock the hunger of his own boy by giving him a stone instead of bread, a scorpion instead of an egg. Can we imagine that the all-perfect Father would do less than the earthly parent? Nay, will he not give in even a wiser way and bestow the best of all gifts as including every lesser one? Our heavenly Father's greatest concern for us is that we should have the Holy Spirit.

Chronicles assures us that God does not even wait to be called before he is at hand ready to relieve.—"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." Wherever his people go, there he is watching for an opportunity to help.

The psalmist found that not only were the Lord's eyes open to see the righteous, but his ears were likewise open to hear their cry, and for him to hear is also to help.

In John we are assured that in these days of the Spirit's influence whatever we ask in the name of Jesus trusting in him as mediator, we shall receive. Whoever is a friend of Jesus is also a friend of the Father and receives his consideration.—Phil. 4, 19 is commended to your careful and prolonged consideration in the wonderful sweep of its provision.

Does God care for me? Let the leader of the meeting lay stress on this question. The basis of all true prayer is that God does care, and yet we often act as if we thought he had no concern. Many a boy has been stirred to do something for himself because some one showed him that he cared whether he got along or not. "No man cares for me" has brought many a person to the depths of despair; many steps pointing toward the suicide's grave have been turned when the men found God cared for them. We may get beyond the reach of earthly aid, but never beyond our heavenly Father's reach.

"I know not where his islands lift. Their fringed palms in air; I only know I cannot drift. Beyond his love and care."

### Christian Endeavor Notes

JANUARY TWENTIETH

"More Than Conquerors." The Victory Over Temptation.—Gen. 3: 4-6; Matt. 26: 41; Rom. 8: 37.

I heard the other day of a silly young man who was taking a little of all kinds of alcoholic drinks so that he might know their taste and avoid the "knowing good and evil."

No one can look long upon any temptation without coming to the conclusion that the thing is desirable. If you would be safe, arrange your life, not for the willing spirit, but for the weak flesh.

Probably no man ever tested Christ more thoroughly than Paul did; and Christ never failed him.

Suggestions.

A conqueror subdues his foes; more than a conqueror transforms them into friends and helpers.

A conqueror gains the victory over what is outside him; more than a conqueror subdues what is inside him. We can be more than conquerors only as first we are conquered by Christ.

We are more than conquerors "through Him that loved us." "Perfect love casteth out fear"—fear of sin, as well as of everything else.

Illustrations.

The man who lifted a calf every day was able to lift a cow at last. Subdue the little temptations.

"My sword is short," said the knight, "but I add a step to it." A little natural ability, plus a determined will, can conquer any temptation.

The fly that doesn't taste of the fly-paper won't get stuck on it.

The watchmaker must not handle bricks; nor must the man who would keep a sensitive conscience handle sin.

To Think About.

Am I trying to see how near I can go to sin without sinning?

Do I love my temptations, or do I loathe them?

Am I trying to conquer sin in my own strength, or in Christ's?

## THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. RAIMUNDO DE OVIES.

Subject: The True Religion.

Birmingham, Ala.—The following impressive discourse entitled "The True Religion" was preached in the Rev. Raimundo de Ovies. His text was: St. Luke xli, 3: "Of a truth I have unto you that this poor widow hath cast in more than they all."

Mr. de Ovies said: Because religion is a feeling, an intuition, an emotion, many well meaning people mistake other emotions and feelings for this one "divine stirring of the heart."

There are some minds that can never be led to believe that religion must become an ordinary, commonplace and everyday matter with the true Christian. They look for some remarkable display of feeling, something beyond and above the daily and hourly emotions of life, in order that they may feel certain of having religion." In other words, they look for romance, not commonness.

"What!" we can hear them cry, "do you mean to say that when some powerful and eloquent preacher has stirred our hearts and made us realize the depth and grandeur of our souls we have been living, until we turn with disgust from our past life, make unnumbered good resolutions and feel good all over, that we have not got religion? What more would you command?"

There is only one thing which we could ask, and yet what a difficult test, "keep the feeling alive."

No man is a Christian who must be converted and baptized once a year. Religion is for a lifetime, not a day, or a week, or even a month or two. There is nothing more deceptive than the enthusiasm resulting from magnetic, eloquent preaching. The politician, the lawyer, even the infidel, all exercise this compelling power over an audience, and in no case does it give religion. Religion comes from the heart, from no man, it comes from God. It is a feeling, indeed, that God uses human means, but when a soul is truly converted religious enthusiasm wells from the heart in a deep, quiet stream, not in the bubbling, effervescent spring of some momentary exaltation.

Such periods of excitement do seem to lift us outside the ordinary routine of life, and they have in them a touch of the romantic. But what really is romance, after all? It is merely the commonplace viewed from a different angle, a new incident which excites our fancy and awakens the romantic were taken from the pages of one of our thrilling novels and introduced into our own lives we should look upon it as trouble, and what a deal of grumbling there would be upon the subject. If this is true, and is not a romantic dream, simply the story of difficulties and trials overcome? There is this difference between a book and life: in a book petty details are left out and the exciting events crowded together, one upon another. In life the petty details are all retained, and it is simply the story of difficulties and trials overcome? There is this difference between a book and life: in a book petty details are left out and the exciting events crowded together, one upon another. In life the petty details are all retained, and it is simply the story of difficulties and trials overcome?

When some of us sigh in our youth for stirring scenes and a part to play on life's stage, which shall be full of thrilling adventures, such as we have read about in our favorite books, do we ever think of the duties which we ourselves, and does the story not end happily? Yes, we all desire romance, but no trouble or hardship ever enters into the bargain. They are inseparable in the real business of life.

So we see that Christianity is romance in the true sense. It means trials and obstacles to be overcome.

The very first requirement of romance is courage, and here romance and Christianity agree. No coward was ever a Christian. There is no great make of life world than to suppose that a Christian is a milkop, a poor, meek, wishy-washy creature, without stamina and without manhood. Among the heroes of history none were greater, none more glorious and godlike than the Christian martyrs, they were not supported by ambition by the admiration of men, nor the fear of ridicule, but calmly and with eyes that saw, without finching, their doom, died for a feeling, that mysterious faith, faith.

Pause a little, you who look with contempt upon the Christian life, and think which is the braver course, to float easily with the stream, or to strike the unbridled way to base passions and weaknesses in our human hearts, to avoid the finger of scorn by joining the swilling ranks of the scoffers and the degraded, or that other path, to take the side of the minority, to battle against sin, to acknowledge the standard of honor and freedom of conscience? Whoever conquers his besetting sin is man indeed.

True religion, then, is brave as well as steadfast, but above all it is steadfast. It does not demand great sermons, it finds its sermon in deed. It does not ask for great deeds to do, it is contented with its opportunities. Who shall say what things are small? Newton saw gravitation in the falling of an apple, and Galileo, watching the lamp swing in the cathedral vibrating from the movements of passing vehicles, gave to the world the discovery of time by means of the pendulum. Greatness lay in the minds of those two men who could grasp opportunity.

So it is not the outward circumstance but the heart which makes things great or small. There are abundant opportunities for our becoming heroic Christians. Oh, if we would only grasp them. We miss so much in this life, romance and beauty, and all because we lack courage to do our duty.

Duty is an ugly word at first, yet within it lie all the best things of life. It is under the spell of that wicked fairy, the world, but it becomes beautiful if we embrace it. Recall that story of your childhood, "Beauty and the Beast." You remember how ugly the beast appeared to poor Beauty. Still, for the sake of her father's life she embraced it, when, lo, a miracle, before her stands a handsome prince. So it is with life, duty, the daily task, the commonplace routine, when undertaken in the spirit of Christian faith takes the form of that dear dream that lies in the heart of us all.

Who would imagine anything heroic in the act of that poor widow when she cast into an almsbox her two mites of copper? It took the gracious mind of Christ Jesus to point out to the world the beauty of that insignificant deed. Yes, and as long as the world shall last and while the gospel is preached to erring mankind, the greatness of a poor woman's heart, shall point out to the world a lesson of beauty and heroism that shall never die.