Dr. Hartman has claimed for many years that Peruna is an EXCELLENT CATARRE REMEDY. Some of the doctor's critics have disputed the doctor's alajm as to the efficacy of Peruna.

Since the ingredients of Peruna are no longer a secret, what do the medical authorities say concerning the remedies of which Peruna is composed?

Take, for instance, the ingredient HYDRASTIS CANADENSIS, OR GOLDEN SEAL. The United States Dispensatory says of this herbal remedy, that it is largely employed in the treatment of depraved mucous membranes, chrenic rhinitis (nasal catarrh), atonic dyspepsia (catarrh of the stomach), chronic intestinal catarrh, catarrhal jaundice (catarrh of the liver), and in diseased mucous membranes of the pelvic organs. It is also recommended for the treatment of various forms of diseases peculiar to women.

Another ingredient of Peruna, CORYDALIS FORMOSA, is classed in the

United States Dispensatory as a tomo.

CEDRON SEEDS is another ingredient of Peruna, an excellent drug that has been very largely overlooked by the medical profession for the past fifty years. THE SEEDS ARE TO HE FOUND IN VERY FEW DRUG STORES. The United States Dispensatory says of the action of cedron that it is used as a bitter tonic and in the treatment of dysentery, and in intermittent diseases as a SUBSTITUTE FOR QUININE.

OIL OF COPAIRA, another ingredient of Peruna, is classed by the United States Dispensatory as a mild stimulant and dinretic. It acts on the stomach and intestinal tract. It acts as a stimulant on the genito-urinary membranes. Useful in chronic cystitis, chronic dys-

Our Peruna Tablet Is Peruna With Fluid Removed.

entery and diarrhea, and some chronic diseases of the liver and kidneys. These opinions as to the ingredients of Peruna are held by all writers on

the subject, including Bartholow and Scudder. OF HYDRASTIS, BARTHOLOW SAYS it is applicable to stomatitis

(catarrh of the mucous surfaces of the mouth), follicular pharyngitis (catarrh of the pharynx), chronic coryza (catarrh of the head). This writer classes hydrastis as a stomachic tonic, useful in atonic dyspepsia (chronic gastric catarrh), catarrh of the duodenum, catarrh of the gall duct, catarrh of the intestines, catarrh of the kidneys (chronic Bright's disease), catarrh of the bladder, and catarrh of other pelvic organs. BARTHOLOW REGARDS COPAIBA as an excellent remedy for chronic

catarrh of the bladder, chronic bronchitis (catarrh of the bronchial tubes). BARTHOLOW STATES THAT CUREB, an ingredient of Peruna, pro-

motes the appetite and digestion, increases the circulation of the blood. Useful in chronic nasal catarrh, follicular pharyngitis (catarrh of the pharynx), increasing the tonicity of the mucous membranes of the throat. It also relieves hoarseness. Useful in atonic dyspepsia (caturrh of the stomach), and in chronic catarrh of the colon and rectum, catarrh of the bladder, prostatorrhea, and chronic bronchial affections.

MILLSPAUGH, MEDICINAL PLANTS, one of the most authoritative works on medicinal herbs in the English language, in commenting upon COLLINSONIA CANADENSIS, says that it acts on the pneumogastric and vaso motor nerves. It increases the secretions of the mucous membranes in general. In the mountains of Virginia, Kentucky, Tennessee and Carolina, collinsonia canadensis is considered a panacea for many disorders including headache, colic, cramp. dropsy and indigestion. DR. SCUDDER regards it highly as a remedy in chronic diseases of the lungs, heart disease and asthma.

These citations ought to be sufficient to show to any candid mind that Peruns is a catarrh remedy. Surely, such herbal remedies, that command the enthusiastic confidence of the highest authorities obtainable, brought together in proper combination, ought to make a catarrh remedy of the highest efficacy, This is our claim, and we are able to substantiate this claim by ample



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The old headgear which Geronimo

What Causes Beadache.

From October to May, Colds are the most requent cause of Headache, Laxative transe Quinine removes cause, E. W.

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whale's jaws, are to be seen in the

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\$100 Reward, \$100.

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ease that science has been able to cure in all its stages, and that is Catarri. Hall's Catarri Cure is the only positive cure now known to the medical fraternity. Catarri being a con-

titutional disease, requires a constitutional reatment. Hall's Catarrh Cure is taken inter-

treatment. Hall's Catarrh Cure is taken inter-ially, acting directly upon the blood and mu-cous surfaces of the system, thereby destroy-ing the foundation of the disease, and giving the patient strength by building up the con-stitution and assisting nature in doing it-work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it tails to sure. Send for int of testimonials. Address-F. J. Chensey & Co., Toledo, O.

ure. Send for list of testimonials. Address F. J. CHENEY & Co., Toledo, O. Sold by Druggats, 75c.
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A report from Hanyang states that

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000 in gold very far

United States.

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Wire hairpins were first manufactured in England in 1545. Before that time the hair was held in place

by fine wooden skewers. Gartield Jea-a simple and satisfactory laxative! Composed of Horbs, it regulates liver and icidneys, overcomes constipation and brings Good Health.

represent the whale trade formerly carried on at that place. They stand

Tennyson received for his poetry between \$25,000 and \$35,000 a year. 12 feet or so above the ground

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### THE PULPIT.

BRILLIANT SUNDAY SERMON BY THE REV. ROBERT COLLYER.

Subject: Toward the Sunset.

Brooklyn, N. Y. - The venerable but still vigorous Dr. Robert Colyer preached in the First Unitarian preached in the First Unitarian Church Sunday morning to a large congregation. His subject was "Looking Toward Sunset," and for his text he took the two passages of Scripture: I. Timothy 4:8: "The promise of the life that now is and of that which is to come," and H. Corinthians 15:53: "This prortal must put on immortality." Dr. Collyer said:

I think it is no wonder, as the years come and go, and we fare on toward the sunset of the life that now is, the heart in us should feel a touch of dismay now and then when we try to imagine ourselves out of the body, but the same man or womfrom the world we live yet still in a home which will be homelike and welcome, and of a day when the seasons will be no more what they have been or the sun and stars, the streets on which we walk or the homes in which we dwell. A time when we can clasp hands no more with friends; sit no more at the table and join in the cheery talk, go to our work in the morning and when the day's stint is done go home, take some book we love best to read and then go to sleep through the silent, shadowy hours to wake again in the morning and find that God has made ail things new. And I think this touch of dismay may well be of all things natural and therefore right, because we are in this body and find that in the measure of our life is our cyalty to the things we can touch nd see. To the feeble aged this loyalty to the world he lives in is no more than an instinct to hold on, but n those who are still hale and strong it is a loyalty for which they can give good reason. They love the fra-grance of the opening spring that fills them with the old delight, and the summer with her fruits and flowers, and the golden treasures of the autumn, and the white glory of the winter. All this is so dear and human that it comes a little hard to think of time when all this can be no more what it is here and now. And so it ought to be. If the option were giv-en to many of us while the tides of life run deep and full to exchange this life for the splendors of the ce-lestial city, to give up the fight for the necessaries of life, for the white robes, the harps and crowns, most of us would hesitate to say, we love this best, after all, and do not want to it up, no matter what may be waiting in the blessed life to come. The gravitation of our being binds us planet, and we cannot cry, hat I had wings like a dove; then would I flee away and be at

Nor do I think that God's gift of life should be thought of as if it were in quarantine and this world a place to have done with, the sooner the better. Some such conclusion, I know, may come from brooding over the ills of life, or to those who have drained their life of all its pleasantness. The men who have talked in this strain are men who were either out of sorts or else they did not practice what they preached. The men of an abounding human life, and while they were on the way to join the saints they could go hunting with St. Augustine or play or sing with Luther. So of the men who have no special claim to a place among the saints. They loved their own land like good Sir Walter Scott, the waters and to go afishing like Isaac Walton and Paley, who once told a friend that he could not think of writing another word in his once famous book on the evidences until

fiv-fishing was over No one thing in this universe can be of deeper moment to a whole and ound man than his own fonal life. You may talk to him for ever about being lost in the infinite, he will still cling to himself as the true factor and say, with a very no-ble man I knew who has gone out of the bed to God's house: "I prefer hell to annihilation." The angels are well enough, but he would not be an angel. Angels have had no mothers to eroon over them, by what we can make out, or fathers to romp with them. They never fell in love when them. They never fell in love when the time came, wondering over their rare fortune, or made homes where the children clung about their knees or fought strong battles for the truth and the right, or wept over graves. Angels, then, must be poor where such a man is rich, or rich in some way he cannot as yet understand. He has solved the problem so far of his own personal identity and would not have it resolved into the grandest presence that ever trod the earth. These years, with their clustering memories, are his own years. They stand out clear and reveal to the man the late Viceroy's model prison at Wuchang is now lighted by electricity. The installation was made by a Cantonese who had studied in the his own life. A poor thing, he may say, but mine own; full of mistakes, but mine own. I want to keep track of myself. Send me where you will, but let me be sure that I am still the man who is now living this hu-man life, as those are who have lived human lives with fne. "The kind, the true, the brave, the sweet who walk with us no more," they will be there in the life to come, not un-clothed but clothed upon and then I shall rest in hope for:

It is the dear belief That on some selems shore,
Beyond the reach of grief.
We find our own once more;
Beyond the sphere of time.
And sense and fate's centrol,
Serene in changeless prime,
Dwells the immortal soul.
This faith I fain would keep,
This hope would not forego:
Eternal be the sleep,
If not to waken so.

There must be another life to round this out and clothe it with perfec-tion. The tree loses nine blossoms for one globe of fruit; the wild things let their young go forth and forget; the flocks are kith and kin, but one is taken and another left and to-morrow it is all the same. They do not retret their mistakes or sorrow for their sine as I must, but old friends are taken and I am jeft, those dear to me as my life or dearer, and I cannot prevent this longing after cannot prevent this longing after them because they are part of myself and I am only as shards and sbreds of the whole fair circle. My soul demands, if, being mine here, they are not mine hereafter. And in looking into my own life I can see where I have missed my way and want to try again. I am only a learner. I want will to learn and turn my leason to some noble use. So what can this incompleteness mean which haunts but the intimation of compisteness? This claim as it seems to me is founded in fair reason, and we hold the right to see the account come out fair and true on this ground, if on no other.

May I not say once more that the years as they come and go should bring, the heart to understand that this we call death should not be thought of—and especially by those who like myself have had a long lease of life—as a bane but a blessing, and not to die while so surely would this world be the loser by our staying; that those who love us most dearly would pray that we might be set free THE SUNDAY SCHOOL.

would pray that we might be set free from the burden of the over many years. For it would make no man-ter to the creatures of the lower cre-ation we have glanced at, if their life

its heart our cross and our crown. The glamor of youth is mine no

more; yet, I may remember with ten-

der regret and I may in some dim fashion be aware why the eternal

love should give me the blessed boon of death, when I have drank my fill

at the fountain of life down here and it is time to cross the bar. And then I must take this truth home to my

heart: that by the time I have had enough of life the world I live in now

may have had enough of me. So I must not only get out of the world

but out of the way, so that the new man may have room for the work he must do. To most of us the time

comes when we begin to trace the truth of the new time of the lines of

longitude and forget the lines of latitude; we do not believe in the new man from the Lord, but want the old

man and manhood that will be true

when we grow old the knowledge of the evil in the world begins to lie

like lead on us, while the knowledge of the good can hardly hold its own.

One man in ten may take me in and

I lose more grace by that one man than I gain by the nine who did not;

I think more of the bitter than the sweet, brood over the cruelty and for-

get the mercy, While I must say, with the great

apostle. "It doth not yet appear what we shall be." I would hold on well to the faith that I shall be myself when

I pass from the shadows of the seen and temporal into the light of the

unseen and eternal. I shall pass out of one room in the "many mansions"

into another, and what treasure in the heaven was mine here will be mine there, while that which is to

come will not seem so much another life as the ripeness and perfecting of

this life that now is. We may say we know nothing about the mystery

of the life beyond, but this is not true if we believe in Him who "brought life and immortality to

light." We know enough to keep the heart from trouble, and this is

what we need to know, for it was the heart's love which brought us

here, that nursed us forth, bore with

us, believed in us and hoped for us, and never failed—and that death

shall I call the solidarity of life here

myself whatever befalls-the myself

I long to be-released from "the body of this death," and to bear with

me all that is best worth God's sav-ing in my life down here; and not a

flower has bloomed, or a well sprung up for my blessing, or a bird sung, or a dear friend clasped hands with

pled out of a pure joy, to be forgot-ten. I would be myself, and myself this soul, which has stored up essence

of all that shall be of an immortal worth since I lay a babe in the cradle

What care 1"
Though falls the sky
And the shriveling earth to a cinder

The Man of Prayer.

No words can describe the bless-ingness of a soul which lives in com-

nunion with God; asking and receiv-ing, seeking and finding, knocking

and having the door opened, wrote Thomas Adam, over a century ago. For what is happiness but this? Or

how can we describe it better than by saying that a man wishes for the

very thing he sought and is sure to have it? And such is the man of

prayer, the Christian. He chooses

the fountain of all happiness for his

portion, and can not be disappointed of his desire. He is happy in the very act of prayer, knowing it to be

the right frame of his mind, the proof of his renewed state and his capacity

Preparing Prayer.
All personal work must be perme

ated with love. A perfunctory invi-tation or a word spoken without sym-pathy and love will not prove effec-

an unsaved person may render use-less all our labors. Preparation by prayer is necessary before we under-take personal work. If you are in communion with God, it is much eas-ier to get into touch and communion

In Thine Inner Chamber.

Having entered into thine inner namber, shut thy door against the

care and fret of life, against earthly

dwells in His yielded temple.-Edgar

THE KING GETS THE MOST.

If this game is played out of doors

large bowl or basket full of small

pebbles will do; indoors a bowl of

small white beans or peanuts would

do. This bowl is placed at an equal

run to the bowl, grasp as many peb-

and dashes back to his place. Then

and do the same, says the Washing-

ton Star. After all have tried a count

A big, fat man always has a hard time trying to make people believe he is sick.

with your fellow men.

K Sellew.

The spirit in which we approach

for receiving blessing from God.

never was made, nor meant to

mine, or tears fallen, or laughter

so far away in time and space.

No fires of doom

have it?

and hereafter, and that I am to

And so I love to believe in-what

to our line of measurement.

INTERNATIONAL LESSON COM-MENTS FOR MARCH 22.

Review of the First Quarter-Golden Text, John 1:4-What the Eleven Previous Lessons Prove-Commentary.

Golden Text-"In Him was life; and the life was the light of men."

ation we have glanced at, if their life could run on forever in the old kindly grooves, because they must measure their life by their instincts, and the present moment is the perfect sphere. They want no better, as they fear no worse, and take no thought for the morrow. The squirrel has his nuts and the bee his boney, and so through all the spheres of their life.

But here lies the distinction be-The purpose of John's Gospel is given in John 20:31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." It was to prove that Jesus is the Christ, the Son of God, and to prove it is week. all the spheres of their life.

But here lies the distinction between our life and theirs: Where they have instincts we have memories, where they have habits we have outlooks and inlooks, anticipations and reflections, and our manhood on the line to which we have lisen holds in God, and to prove it in such a way that men might believe it in their hearts and thus obtain life through His name. Therefore the best review of the lessons of the quarter will be to go through the lessons one by one and find out how this great truth that brings life is illustrated in each le

In Lesson I, this central truth of this Gospel is brought out in many ways, We see the pre-existence of Jesus Christ as the eternal Word, "In the beginning with God," and thus plain-ly declared that He was God. We see Him as the Creator of all things, the One in Whom was life and Who was the Light of men. In Jesus of Nazar-eth this eternal Word became flesh and the apostles beheld His glory, giory as of the only Begotten of the Father. We see Him as the only begotten Son of God, who fully declared God in His own person as well as in His words.
In Lesson II. we have John's testi-

mony received from God and certified by the visible descent of the Holy Spirit that Jesus was the Lamb of God, eternally pre-existent, the One who baptized with the Holy Ghost, the Son of God.

In Lesson III. we have Andrew and Philip's discovery of Jesus as the Messiah, Him of whom Moses in the law and prophets did write; and thanfel's discovery that Jesus was the

Son of God, the King of Israel.

In Lesson IV. we have Jesus manifesting Himself as Son of God and Ruler of God's house by driving out from it those who were defiling it by making the Father's house a house of merchandise. And also Jesus testify-ing to His own delty by claiming that they destroyed the temple of His body He would raise it up again.
In Lesson V. we see Jesus as the

only begotten Son of God giving eter-nal life to those who believe on Him. In Lesson VI, we see Jesus declar-ing Himself to the woman as the Christ, "I that speak unto thee am He," and the woman of Samaria recognized Him as the Christ because "He told me all things that ever I

In Lesson VII. we see Jesus manifesting His divine glory in Cana of Galilee by healing sickness at a distance by His bare word.

In Lesson VIII. we see Jesus manifesting His divine power by healing simply by His word a man who had been in his infirmity thirty and eight years and who was utterly helpless hopeless.

In Lesson IX. we see Jesus manifesting His divine power and glory by feeding 5000 men with five small loaves and two small fishes, twelve basketfuls of fragments being left over after all were filled. This was a creative set and a decisive proof of Jesus' delty.

In Lesson X. we hear Jesus de-claring Himself to be the One who giveth everlasting life, the One whom God the Father hath sealed, the One through belief in Whom eternal life is obtained, as the Bread of Life which cometh down from heaven, the One to whom coming we shall never hunger and upon Whom believing we shall never thirst.

In Lesson XI, we see Jesus manifesting His delty in healing a man born blind and declaring Himself the

In each lesson Jesus shines out as the Christ, the Son of God. True faith is built upon facts. Here are facts upon which faith can build and believing obtain life through His name.

#### In the Dark Chamber.

We must all go there sometimes—the giare of the day is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shad-owed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading

The photograph of His face can only be fixed in the dark chamber. But do not suppose that He has cast thee aside. Thou art still in His quiver; He has not flung thee aside as a worthless thing. He is only keeping thee close till the moment comes when He can send thee more swiftly and surely on some errand in which He will be glorified. Oh, shadowed solitary ones, remember how close the quiver is to the warrior, within easy reach of his hand, and guarded jealously.—F. B. Meyer.

#### It Gives Courage.

Religion gives a man courage do not mean the courage that hates, that smites, that kills, but the calm courage that loves and heals and blesses such as smite and hate and kill; the courage that dares resist loves and ret of life, against earthly loves and passions, against thoughts, against bad self, but more closely against good self. Turn thine ear and hearken to the living God, who evil, popular, powerful, anointed evil yet does it with good, and knows shall thereby overcome. That is not a common quality. I think it never comes without religion.—Theodore

New Idea in Watches.

A man stopped at the checkingroom of a department store and checked his watch. "Lots of people do that nowadays," remarked the attendant. "Somehow the impression distance from the equally divided has got abroad that an unusually party. There is a captain on each large number of crooks are conductside: He or she says: "The king is ing their special line of business in he who gets the most. One, two, department stores just now. When three!" At this the opposite captains people begin to take precaution against pickpockets the first thing bles or beans as he can in one hand, they look out for is their watches They are willing to take chances on the next two in line become captains safeguarding the rest of their possessions themselves, but their watches they leave with us until they is taken and those who have the most are through shopping."-New York all go upon one side. There may be all go upon one side. There may be fewer upon that side, but they ought to be the best equipped, though they may not be at the second try. At this bout the strength of the two parties is decided.—Philadelphia Record.

MENTIONED.

"Heard a fellow mention me today in connection with the presiden-

"Fact. Said no dub of my type would do."

## \* EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 22,

The Church for Worship and Service. (Mark 1: 21-28; Pan. 40.) This theme reveals the Church of Jesus Christ as serving two great and Jesus Christ as serving two great and necessary purposes: the purpose of worship and the purpose of service. Last week we paid special attention to the church as a place of worship and a place for the proclamation of Sod's truth; this week special emphasis may well be placed upon the other headsphere of the church's life; that is to say, its offer of healing and help for all the needy who come. Many believe the theory that the church must be for worship and preaching only; that it must not undertake any function of social service; but the theory is hopelessly out of but the theory is hopelessly out of touch with reality. The church can-not help itself. It does not always need to perform the same kind of service, but it is and always must be an institution for service. The church is of necessity a saving force in the community. Jesus Christ came to make possible the perfection of huto carry forward that purpose. Other wise it would be a curious puzzle; sted. And this work of the church isted. is to secure the perfection in character of those already sharing its life to bring others within the reach of the love of the Lord, that they also

part of the church's business. This is not an argument for the church merely as a place of kitchens and perfors and good music and gymnasiums; it is more. The great service of the church is to minister to the souls of men. It must seek to win men and women away from sin to loyalty and love toward Jesus Christ. The greatest need of men is that they shall be made conscious of God; if the church does not supply that need, what institution can? There is no hope in any other. But when men become conscious of God, then they their soul's need, and then they must find Jesus Christ. So the greatest business of the church is the bring ing of Christ and men together.

may attain the perfect life. Every

thing that ministers to this work is

### CHRISTIAN ENDEAVOR NOTES

MARCH TWENTY-SECOND.

The Wise Use of Influence. Eccl. 4: 9, 10; Prov. 27: 6, 9, 10, 17, 19. Instructing others. Job 4: 1-4. Saving others. Dan. 12; 1-3. The Spirit's anointing. I. John 2:

Testifying. Ps. 119: 13, 41-46. Home influences, II. Tim. 1; 1-5. Paul's influece. Acts 28; 30-31. Wee to him that is alone, rises as well as when he falls: we need counsel in prosperity as well as in adversity.

Judge your friendship by your courage to correct errors in your friend, and your gratitude when he does the No electricity passes except over

contacts. Get near to men! It is indeed a gift, to see one's self others see us; and that is possible only when we have a friend.

Suggestions. It is the Christian's business to be influential it is false modesty to say

Have friends that can help yoo, in order that you may be able to help your friends

If you have beauty or wit, it is a great power, given you in trust.

If you are unattractive, it is your first duty to become attractive, tha you may better fulfil all other duty.

Illustrations. Fire warms as far as it can, and a wise life influences as far as it can. You influence not by what you do so much as by what you are A violet cannot help being fragres. "See, I can handle coal," said the

girl, picking up a dead cinder, "and not get burned." But her hands and her clothes were sotled. Words go on forever in the air; so also in hearts.

To Think About. Whom can I influence that I do not? In whose power do I try to influence men?

What is the tendency of my influ-

Father of 500 Children. Among their treasures the late

Ambassador and Lady Durand have a large quantity of Persian silk stuffs and a magnificent Sultanabad carpet of quaint design. Horns of they and the rest are evidence that Sir Mortimor is an excellent shot. While at Teheran the late ambassador thung in the billiard room a painting of Fath All Shah, who is reputed to have had over 500 children. painting was executed by order of the new shah's grandfather for presentation to Queen Victoria. It never reached England, however, for very obvious reasons. Sir Mortimer Du rand has spent practically the whole of his life among Asiatics, and is as well acquainted with their peculiarities as any man living. It was in 1873 that he joined the Indian Civil Service, and during the Afghan War he accompanied Lord Roberts as political secretary. His principal diplomatic service was a mission to the Ameer of Afghanistan some years whose vigorous personality greatly impressed our representative, During those negotiations, which were for the settlement of troublecome boundary questions, Sir Mortimer would sit for hours poring over mays, and working on them with pieces of colored chalk to illustrate his arguments .- P. T. O. An extraordinary pair of elephant's

tusks lately shown in London measure in length eleven feet five inche and eleven feet, respectively, but each has a girth at the base of only eighteen and one-half inches, and to-gether they weigh but 293 pounds. The great length and slenderness of The great length and slenderness of these tusks, as contrasted to the usually comparatively short and stout ones, has suggested to Professor Rowland Ward that there may be two races of elephants in East Africa, the supposed source of the tusks. Absence of wear at the end of the tusks indicates that the elephant differed from the common ones in not digging for roots.

#### Health and Hunger.

By R. HOLT-LOMAX.

Man is on the bealth path. Books every day advise him what to eat and drink, whether to take exercise or not, if work will help him or idleness contribute better to long life, while newspaper advertisements teem literally with searching questions of his health, and how he may "feel good" again. Vacation-time, supposed to build up tissues against wear and tear another year, is, euriously enough, the season when the worker and the leisured mar alike-have forced on them the consideration of their health. Holidays, it may be, give the former just a "snrok" of life without sufficient time for his recuperation. A few weeks change, indeed, although enjoyable, many leave him worse off than before when warmed to harness. The wealthy, on the other hand, at this time suffer from the too-elaborate life. At any rate, their doctors recommend a sojourn at some watering-place, where outside topics become smothered in the usual santtarium talk.

Houses need spring cleaning. So do men, who think it right occasionally to raise an outcry against graft or immorality, and also to investigate their state of health. One modern feature of this intermittent hygienic scare has been the readiness of doctors to respond in print to various suggestions for the conduct and prolonging of existence.

John Bull has bitterly bewailed his lost roast beef, the lack of which is telling on his figure. Indeed, with all respect to vegetarians, they fail to give one the impression of wellnourished people. A writer famous on political economy, who left off meat, when he returned to it committed to the flames all work done in the interval.

As to exercise, it is as difficult to know. Several living politicians still in their prime refuse of their accord to stir a yard. Other men of equal prominence are never happy unless actively engaged in limb-stretching. Set hours, again, may suit those used to them. But that regularity itself gives health is a pleasing modern fiction. Weary William is robust enough.

In health discussions stress is laid upon longevity, whereas, to the majority of men, the daily sense of being well is what they want, not extra years. As some one asked the other day, "Who cares to live beyond the Bible limit?" None, certainly, save those perhaps who have already reached it. Meanwhile, health-finders mob exceptional cases of extreme old age as if to wring from the decrepit creatures some subtly-guarded secret of long life. Not bad advice was that bestowed on such an one by an old dame, herself for seventy years an inveterate pipe-smoker, to the effect "she never worried, but took things as they comed."-Harper's Weekly.

Auberon Herbert's Conversion.

I remember hearing from my dear friend, North Pinder, now, alas! gone over to the majority, a curious anecdote of Mr. Auberon Herbert. He was staying at Pinder's house, Rotherfield Greys Vicarage, near Henleyon-Thames, and there were other guests in the house. High debate was held on various questions, social and political; and Auberon Herbert took, as was his habit in those days, a strong Tory line. One night, on retiring to bed, he asked for a book, to read when he should wake in the morning, and Pinder supplied him with a volume of Carlyle—I wish that I could give the title. He came down to breakfact next day converted to Radicalism, if Radicalism is the right word for the political opinions which he held thenceforward. Possibly Anarchism would be better. It was a case of instantaneous conversion, and it had this characteristic of conversion, that the "old man" was put away utterly and at once. This was Auberon Herbert's way .- Alfred J. Church, in the Speciator.

Economical But Unsuggestive. An amusing story recently went the rounds at Princeton concerning a last year's graduate, an industrious student of an extremely literal

At the beginning of his concluding year, it appears, his father, about to set off for Europe, had promised the boy that if he got his degree he would be sent for by his parent, who would take him for a Continental trip lasting the entire summer.

His ambition thus stimulated, the lad studied faithfully all the college year, and in June came through with flying colors. Then he cabled his father: "Yes "

The old gentleman, however, would seem to have forgotten his impulsive offer, for after musing a bit over the message, he cabled back: "Yes,

Whereupon the son, in turn a trifle perplexed, thought it over. Finally he cabled his father: "Yes, sir."—

Harper's Weekly.

Legislation to Stop the Bind Weed.

With the introduction of a bill yesterday in the House by Representative Osbant, of Ellis County, many legislators learned of the existence of a new pest weed in Kansas. weed is commonly known as the "bind weed," and Oshant says that thousands of acres in Ellis County are covered with it. He says it is distinctly a pest and that it is spreading rapidly. He asks in his bill that the Legislature provide an appropriation of \$1000 to be expended under the direction of the Regents of the State Agricultural College in ridding the State of the weed.—Topeka Capital.

"Is the master of the nouse in?" inquired the smooth tongued book agent of the little boy who had answered his ring.

"Nope," said the boy.

"Little boys should not tell falseboods," said the book agent. "Isn't
that your father reading the newspaper there by the window?"

"Yop," was the answer, "that's ps
all right, but ma is out."