Theme: The Enrichment of Life.

Brooklyn, N. Y.—For the last time until the fall the Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church, preached Sunday morning. His subject was "The Eurichment of Life" The transfer of "I have come that you may have Hfe, and that you may have it more

The time was when scientists be The time was when scientists be-lieved that life was spontaneous. It is forty years since Huxley published his article on the Bathybius. The scientist held that there was a gela-finous substance in the bottom of sea along the heat line of the tor. This sheet of living matter enveloping the earth held the proto-plasm that was the germ of all living things that creep or walk or fly. The union of the earth and the deep set water and the tropic heat brought forth the substance that mothered all life. The theory was so novel that the Chailenger was fitted out for deep sea dredging. But the expedition brought the keenest disappointment to the scientist. The investigators found white sand at the bottom of the tropic seas, and the Bathybius be-came as mythical as the Trojan horse. Then scientists set themselves about the task of producing life by chemical means. To make sure there were no pre-existing germs they boiled the water, roasted the earth, and cleaned the air and then sealed all three up in jars, which they kept at blood heat, in the hope of developing spontaneously living germs of an order no taneously living germs of an order no matter how low. For twenty years the experiments were continued, with result that all scientists agree comes only from pre-etist ing life. If you want the living shock of corn, you must begin with the liv-ing seed thrust into the ground. If you want the fig or the grape, you must find the root or cutting. The babe's life comes from the mother who lives before it. Even character comes from contact. Goodness is an importation and salvation an exotic. No man can will himself into gentle-A profane man in his child's presence can set a watch upon his tongue, but planting a lid on Vesu-vius does not put out the subterra-nean fires. The man may restrain his hatred of the enemy, but he cannot will himself into loving the false friend who stabbed him in the back The selfish man compels himself to give, but God alone can stir the generosity that makes giving a suprem oy. Jairus' daughter cannot bid terself to live: Christ standing above her gives life for death. If you have the living plant, the vital spark in the root will take up the dead soil and lend it life. And if you have the living Carist in the heart the soul that is dead in selfishness or dishonor or falsehood can live unto sympathy, justice and love. Christ came to give life. There is no spontaneous goodness. We lift our eyes unto the life giver, the loy producer—unto the Saviour of the soul.

Now, what all the world's a seek-ing is life—more life. Growth? It is a question of vital force. Health? It is the overflowing, outbreaking vi-Death? It aptallty of the body. Death? It approaches when there is not life enough to take up the bread and meat and turn it into rich red blood. A little life means little work can be done. A little mind means that a few books will suffice. A small na-ture means that it needs only two or three friends. A great, royal, divine, universal soul, bulsating, glowing and throbbing with life, means a vitalized intellect. This is an intellectual law. We speak of some young people as having hungry minds. The young scholar devours facts, conver-sation, the statements of books, and sation, the statements of books, and friends. He vitalizes everything he touches. The events go into his intellect in the merning as raw material, rags and wood pulp. The hat the brother cannot know God. 13:13). He came to have broken with truly spiritual, it must be rooted and saul and gone to David "without the grounded in brotherly love. "He that hat the brother cannot know God." 13:13). He came to bavid as Nico-browledge comes out of his intellect. What is the secret of their Plainly, fulness of life. Plainly, Without this abundant life all strug-This one youth has no gift with the brush; he may break his heart, but he will die a paint grinder. Another tolls over his rhymes, but the inspiration will not The advocate stumbles seeking after the necessary word, if he may find the idea. each in turn ends the strangle in de spair. What does he need? Life More life for the intellect, as writer; more life for the imagination as art-ist; more life and passion as reformer and orator, more life as a saint. Men need moral talent for prayer spiritual genius for purity and peac supremacy is an endowment from God. The unseen Father ordains the parents to hand forward their gifts to the children. Romember Christ has come to give life and to give it abundantly.

In these college commencement days our illustrations should come from the realm of education. Here now we recall Matthew Arnold's definition of eniture - a familiarity with the best that has been done, or thought or said. And to this sentilet us add his other word: There is a power in the universe not ourselves, that makes for right-eousness." What is culture for the eousness." What is culture for the scholar? There is something in the books of great men—in the sage who thinks for us, the poet who signs for us, the orator who pleads for us, the hero who dies for us and that wisdon; beyond ourselves comes in, floods the scholar's sout and transforms him, And there is a physical power in the world, not ourselves, and that we in-voke for progress. Man's arm lifts 100 pounds, but there is a power to the starm, not consider the starm. the steam, not ourselves, that liftr 100 tons of molten steel. Man's les runs four miles an hour, but there is a power in the flywheel of his engine that will help him to run across thi sontinent in four days without losing s no stronger than it was in the days when Caesar made 10,000 soldlers acar his command, but now a power act in himself but in electricity makes for elequence and speech acress a thousand miles of space. And how shall we explain the transformation of impetuous Peter, and passionful David and this cold, craf-ty, ambitious, ernel rabbi. Saul, into this gentle Paul? There is a power in the universe not David, or Peter. sor Saul, that makes for righteous-

give life, and to give it more abund-antly. How do you explain the Ital-ian Rennissance? There was a pow-er in the world that made for beauty The Sunday-School and sweetness, that descended upon the young scholar. How do you account for the German Reformation? There was a power in the universe that made for faith, and character, and self-surrender. And that power descended on Martin Luther. Whence

came the Puritan Reformation in England? The explanation was not

challenging him to stand upon own feet and assert his manho

This principle also explains the se cret of growth that begins with life

him strike his own wife

Blessed

INTERNATIONAL LESSON COM-MENTS FOR SEPTEMBER 6.

in John Eliot, or Sir Harry Vane, or John Pym. There was a power in the world that made for the sense of personal worth, inspiring each man to give an account of himself to God. Amos 4:12-Commit Verse 6-

Read 1 Sam. 27; 2 Sam. 1.

own reet and assert his mandod, unging the sense of brotherhood, and that unseen power flooded the souls of the Pilgrim Fathers and the English heroes, and changed the face of the whole world. Well may the men of every great era of outbreaking genius exclaim: "We lift our eyes unto the hills from whence cometh our help." "Our help cometh from the Lord, who made heaven and earth." Let us now praise famous men of old, who have redeemed the people. But let us remember that God clothed the kulcht with His shining armor, that God pressed that blade with the two edge into the hero's hand; that God lent the soldiers their paens of victory that they sing beside the camp fires; that Christ came to lead His followers forth to their holy war, giving them life, yea, life abundantly. The old idea was that salvation was by intellectual culture. Christ's idea salvation by life through the new eart. Bald intellectualism says Blessed be wisdom." Christ says, Blessed is character." Here is a little child. In his sulfishness he seizes his sister's little toy and breaks it. Time and growth will increase the amount of his selfishness and break the heart of his little child, for growth increases the size, does not change the sort. Here is the youth who is sowing wild oats. Little by little he is draining off all the vital forces. The false friend says, "Don't be discouraged; he will outgrow this." But every farmer is in terror when heafinds the wild outs growing ing illustration of such an one. amidst the tame. The wild outs drink up the rain, steal the richness from the soil, starve the tame outs. And if they do this when the false oats are young, time and growth simply multiply the havor. Time can do nothing for a youth who is sowing wild onts save gather the harvest of pain, disaster and hearthreak. Time can turn a spark into a conflagration, growth can turn a little leak into a large one that will ruin the dike and submerge the land. Given a disease, time does not cure it, but only enlarges and spreads the poisoned tis-sue. Given a selfish child, growth turns him into a monster. Given an avaricious child, time and growth produce a miser. Given a tricky and unning child, years end with a Ben-dict Arnold or an Aaron Burr, or a Judas and a Apostate Julian. What the wild thorn needs is the rich life 'And the men of Israel fied. he cuts from a tested peach or plum a cutting that turns the sour sap into sugar. It is new life we need. Jesus

was right when He showed the se-cret, the new heart, that brings vic-Disheartened and discouraged, the way is not to fiee from God, but to fiee to Him. We live and niove and have our being in God, as our world floats in amethyst and ether, borrow-ing all its colors from the light that surrounds it. We have our life from rich juices of the soil, wherein the tree is rooted—the stimulating at-mosphere with which the boughs are surrounded, and the all-embracing sunshine that lends warmth and beauty to the sweet blossoms and the

ripe fruit Spiritual Religion.

of a double rose grafted within, orchardist can use the wild root,

tory and neace

knowledge comes out of his intellect nor can he know man. The precious at night in the form of literature. He Christian quality of love will open has a vitalized mind. He possesses the eyes of our spirits to the abiding life, creative. If he is a poet, give heauty of every human soul, to the him the great authors, the great singers, and be will extract their mes-sages. Witness the way Schiller di-sages witness the way Schiller di-sages the books of Goethe. Witness struggling like a plant in a dark dun-Millet's mastery of the old teachers.
Witness Mozart's swift progress in possibilities hidden in the being of music. No imitators these men.
Every page is stamped with individception of the good concealed within our brothers and sisters will help us our brothers and sisters will help us to catch some bright glimpses of our Father in Heaven. It is human selfishness, which bides the true na-ture of God's children, however de craded they may have become by from our sight; it is the same deep leadly shadow which darkens our own perception of God. Through brotherly love filial affection to s born in human hearts, and when that sucred emotion has once filled our whole being, spiritual religion is known and loved .- Arthur W. Fox

The Cause of Much Trouble.

All kinds of doubts, disappoint ments, vexations and sins come to the eligion secondary. If his main concern is to get on in the world, to make money, to have a comfortable time, to indulge a taste or inclina-tion, then come in a troop the things which chase away sleep and pierce with anxieties and doubts.

Our usefulness, our happiness, our growth, our triumph, are to come, it they come at all, as the result of givng the accept of our lives to our spir Let us be Christians and make first things or stop trying to deceive ourselves and others by rialming to be Christians when we tre not .- Baptlet Argus.

LED INTO TEMPTATION. "Didn't I see the grocer's boy kiss

you this morning, Martha?" Yes'm. But he ain't to blame, ma'am. 'Twas the iceman set him the bad example."-Cleveland Plain Dealer,

TOUCHY. "Got a summer cold, I see." "And your next remark, I presume will be to the effect that they are the

worst kind."

"Oh, no; I think winter colds are just as bad."-Pittsburg Post. A PROTEST.

"Say, you ampire!" "Well, what is it?" "Cut out dem steam-roller decisons. Dis ain't no political convention."-Pittsburg Post.

HAVANAS. "What was the feature of the Cu-

ban campaign?" "The cigars," replied the absent minded veteran, who was deeply inberested in politics .- Cleveland Press

Subject: Saul and Jonathan Slain in Battle, 1 Sam. 31-Golden Text,

TIME .- 1056 B. C. PLACE .-

EXPOSITION.—I. The Death of Saul and His Sons, 1-6. With this lesson we come to the end of Saul's career, so promising in its beginning, so gloomy in its ending. It is sadly and solemnly instructive, as showing and solemnly instructive, as showing how much a man may have and yet his life prove an utter tailure after all. He was a goodly young man—there was not among the children of farael a goodlier person than he" (1 Sam. 9:2). His father was a mighty man of valor" (1 Sam. 9:1). He was humble (1 Sam. 10:22), and considerate of others (ch. 9:5). But we find him later in (ch. 9:5). But we find him later in life a monster of pride, arrogance and self-will (ch. 18:7-11; 19:10; 20:30-33; 22:9-19). Here we have a lesson of how little real worth there is in merely natural virtue and how easily it is transformed into devilish sin. But there was promise in the life of Saul for other reasons. God's grace was manifested to him (ch. 10:7-9), the Spirit of God came upon him (ch. 10:10; 11:6), he undertook aliant battle against the enemies of the Lord, and won a great victory (ch. 11). So we see that a man may know something of the power of the Spirit, can war to a certain extent in the energy of the Spirit, and win victories for God, and yet after all, be-come an apostate and his earthly life close in hopeless gloom (Matt. 7:22, Saul seems to have been a strik-His decline was step by step (ch. 13:8-14; cf. 14:18-20). His loss of the kingdom was foretold at this first step away from God. He takes a long step further downward by positive disobedience (ch. 15:19-23). With this false step his rejection from the kingdom is declared in no uncortain terms. Finally, falling to get any answer from the Lord about the battle with the Philistines, he turns to the devil (ch. 28:6, 7), and this crowning act of apostasy leads to the awful judgment and ruin of our les-son (1 Ch. 10:13, 14). No matter how often or how completely Israel routs the Phillistines, the Phillistines are always sure to gather strength and renew the attack (v. 1). The Philistines had been effectually subdued in the days of Samuel (ch. 7:13). There was a great victory under Jonathan (ch. 14). David wins a great victory (ch. 17:52), but in our lesson the Philistines renew the war. we see a change from the days of Samuel and Saul's early days. Then the enemies of the Lord fied (ch. 7:10; 11:11). There is a return to the days of Hophni and Phinehas (ch. 4:10). The explanation is simple. Saul had disobeyed the Lord; and the Lord had forsaken Saul (ch. 18:12; 28:15-19). However mightly the Lord might have helped us in times past, if we disobey Him and He forsake us, our power will be gone and defeat and shame cartain. It seems very sad to think of the noble hearted

Jonathan as involved in the over-throw of his father. But parents al-ways involve their children in the consequences of their transgressions. The question arises whether Jonathan for all his generous friendship for David and all his faith (ch. 14:6) was faultless in the matter. He knew that his father was rejected David chosen of the Lord (ch. 23:17) Ought he not to have broken with place of service, as the secret disciple, however loyal he may be at heart always does (2 Cor. 6:15-18). What

au inglorious ending to what might have been a glorious life (v. 4).

II. The Triumph of the Philistines, 7-10. This is what came of asking a visible king instead of God (ch. 12:12). It was all very joyful at first (ch. 11:14, 15), but the arm of flesh soon falled them. It will always be thus. Those who look to man rather than God for help, will always end by being cursed (Jer. 17:5, 6). God let them have their king that they might learn their folly by bitter experience. "They cut off his head, and stripped off his armor, and they fastened his body to the wall of Beth-shan." From 1 Chron. 10:10 we learn further that they "fastened his head in the house of Dagon." Indignity was added to indignity. The world rejoices in nothing so much as in the downfall of

one who has been a servant of God (cf. Ju. 16:21-25). III. The Gratitude and Valor of the Men of Jabesh-gilend, 11-13, Saul had rescued the men of Jabeshgilead from terrible suffering shame (ch. 11:1-11), and they had There is this one not forgotten it.

bright spot in the dark record of his death. The one act to which the Spirit of the Lord had inspired him (ch. 11:8) brought its reward even in his downfall, but that reward was simply honor from man. That was simply honor from man. That was all he sought. That was all he got (Matt. 6;2). But the most touching and lasting tribute to the memory of Saul was that of David, whom he had pursued with such relentiess hate (2 Sam. 1:17-27). David has nothing but good to say of his failen foe.

WOMEN PRECLUDED. Lady Applicant-"I see, sir, that

you advertise for a partner, and as sex wasn't mentioned I called to-" Merchant - "Pardon me, madam, but I thought the question of sex was

quite covered. My advertisement calls for a silent partner."-Boston Transcript.

The Licerary Digest quotes an authority in Cosmos to the effect that at inst a method has been found to make a much stronger and more durable gas mantle by using an artificial silk as the fabric on which the oxides are deposited. This slik is made by the dissolution of colluloss in ammoniate of copper.

THE STREAK INSIDE.

feathers "-Houston Post.

"The cat sneaked beneath the souch when I came in; it must have a yellow streak in its make-up." "It must have. I see the canary's cage is empty and here are some

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER SIXTH.

Topic-Songs of the Heart, IX .- A Life Lived With God, Ps. 91. God everywhere. Ps. 139: 1-10. God working in us. 1 Cor. 12: 4-12. God dwelling in us. John 14: 15-18.

His fullness in us. Acts 6: 1-6. His quickening. Rom. 8; 1-11. Abiding forever. 1 John 2: 27-29. The "secret place" is easily found; it is an open secret to the pure in

Satan is the father of lies, but God's truth is a shield against them. nen realize the comfort and safety of

absolute sincerity. Many that do not know God are openly prosperous and do not seem to have fallen; nor will they be seen

as fallen till we reach the land of open vision. The child of God is kept in all his

ways, ways secular as well as ways religious. Thoughts.

One great hindrance to living with God is subservience to the senses. If we live to the spirit, we shall live with God who is a spirit.

Live with God, and there is much esides with which you will not care to live, such as show, pomp, worldly power, luxury.

If we expect to spend eternity with

God, we would surely better learn to live with Him in time. Seemingly thing in Christianity is God's living with men; Christ came to prove it

possible Illustrations.

God in your house makes it at the same time the lordliest palace and the strongest fortress. The inmates of a house spend time

together. So we with God, if He is an inmate of our house. Those that live together come to be

like one another. So we, if we live with God, come to be like Him. It is an old saying, "You cannot know a person till you live with him." Neither can you really know the full blessedness of God till you live with

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 6.

Epworth League Rally Day-Our Charge-1 Tim. 4. 6-16; Matt. 24, 45-51,

I Tim. 4. 6-16. The special strength of this passage for our young people may be found in the last five verses. They contain vital exhertation. The first part of the passage is a stroke of Paul's at a foolish custom many times popular in religious exercises, so called, wherein the body was sub jected to severe discipline, believing that therin lay great virtue. Paul says to dicipline the body may be good for something; but is not very profitable. After all, the chief thing is godliness. If I can make sure of godliness, the physical exercises of restraint must recognize in it at once that there can be no limit set to its

Then appears the principle theme of the passage, in the tremendous claims which are made for the practical application of godliness when once made active and evident in the life of the Christian. And the conclusion which none can possible escape if he starts this scripture with Paul, is, that we should meditate and give ourselves wholly to this truth and present to the cause the profit which is possible in our espousal, which means not only our own salvation but also that of

Matt. 24, 45-51. A very serious pass-"Who then is a faithful and ervant?" How that searches us! My service to those to whom I can come in blessing is to spring from my appreciation of the genius of a ser The warning that here runs so seriously into the bitter judgment at the end, is for those who dare to risk their duty upon the Lord's delay, as though more time would justify anything less than sincere service every hour from a servant. Our service to God and his cause is in no manner related to the length of its privilege; but only to the fact that we are ser-vants with a charge and dare not even be false or negligent thereto.

ATTACKED BY AN EAGLE. Discovering an eagle's nest in the

'ace of the Lost Well Canyon Cliff, Arthur Williams, a Riverton (Wyomng) rancher, got two companions to issist him in robbing the parent bird of her fledgelings.

A rope was dropped from the top of the cliff and down this Williams ilid a distance of 200 feet until oposite the nest. At that moment the mother eagle appeared; and without hesitation attacked the man. Willams struck at her with a stick he carried as a weapon and at the first blow it was dashed from his hand by the beating wings of the eagle. Pecking, clawing and striking stunning lows with her wings, the eagle was ceating the man when one of Williams's companions dropped a heavy stone on her and she fell into the canyon.

Although severely lacerated and bruised, Williams nevertheless secured the nestlings and then descended to the floor of the canyon, where he attempted to capture the parent bird. As he grasped her, her vitality returned, and she beat him off and soared away.

Williams' companions gave wounds emergency attention, drawing the torn fiesh together and plastering it with postage stamps. He was a dilapidated spectacle when he returned to town, but had not received any injury of lasting consequence.

THE BEACH VARIETY. "Do you believe in long engage ments?

"Well, I think that good form de mands at least a day."-Louisvill Courier-Journal.

WOODS FULL OF 'EM. "I'il brand him as an ingrate." "Naw; brand him as something worth while. Ingrate doesn't mean

anything nowadays." - Washington

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

The Deciding Vote—How a Mother's Prayers and Confidence Had Their Decisive Influence in the Making of a Law.

There lives in a Western State a humble old lady whose interest in politics is confined to the single fact that her son was elected a number of years ago a member of the legis-lature, and has several times since been re-elected. What he has actu-ally done in the legislature she does not know. She has no doubt that he has done all that a good boy, grown to be a great man, ought to have done or could do; and one good thing, at least, he did to justify her confidence.

When the legislature assembled in the autumn of 1906, the son visited his mother, and chided her good-naturedly for not reading the speech-es he had sent her. She had saved them all, and knew just where they were; but she confessed that she had not been able to read them all, nor to understand very well what she had read.

"But you're going to make a speech this year that I shall read, every word," she said.
"Tell me which one that is, and I'll be sure to make it," said he.
"It's the one on the anti-saloon hill" said she.

ып," said she. 'Oh, that one!" he said, somewhat

confusedly.
"Yes. I know it will be a good "Yea. I know it will be a good one. My boy, you know what liquor did for our home years ago. I have prayed all the years that my son might grow up to save other boys from his father's fate. And this is your opportunity. I know you will be true to it."

"Well, mother," replied the son, "I don't know that I have much con-fidence in these efforts to make men good by legislation. You can't very well do more than regulate the liquor traffic. The attempt to prohibit it altogether always fails. I don't know that I can make a speech in favor of that bill."

But these arguments fell unheeded on her ears. She did not take them seriously. She thought her

'Oh, I know you like to tease me," "but I know you'll vote for that bill and speak for it. shall read every word of your speech, and I shall pray for you every day, that God will bless that speech and make it win the fight."

The son had, indeed, expected to speak on the bill, but on the other side; and he never had doubted, nor had his political friends, which he would vote. But the weeks went by, and the fate of the bill hung in the balance, and he kept his own counsel. It was assumed, however, that he would vote against the bill in the end, and so his silence caused no nuessiness to the liquor men.

"I know why you are waiting," wrote his mother. "You are waiting to make your great speech when the great fight comes. God bless you, my

boy! I am praying for you. How proud I am of you!" It was that letter that put all doubt aside. When the lines began to tighten and a deadlock was threatening, he first voted on an amend-ment which forecasted his final action. That vote brought surprise to the friends of the liquor cause.

And when the bill came up on its ird reading, he spoke. He did not third reading, he spoke. He did see the members of the House, he saw an old woman, reading speech through spectacles that re quired frequent wining, and it was a speech that carried conviction.

The vote was so close that any one of a dozen things might have turned the scale; but among the stories told in the committee-rooms, after the bill became a law under which several hundred saloons were obliged to close, is that here related. It is the true story of the way a mother ers and confidence had their decisive influence in the making of a law.—Youth's Companion.

Eat Candy.

The old saying of the tipple is-sugar kills more men than rum. T cheap physicians of the day cut out all sweetening if a man becomes ill. Now we are advised by moderns, by the up-to-dates, "the more sweets a man takes at a meal the less alcohol wants. Conversely, nearly every drinking man will tell you that he has lost his taste for sweets. The more candy a nation consumes, the less alcohol." The United States Government buys candy by the ton and ships it to the Philippines to be sold at co to the soldiers in the canteens. men crave candy in the tropics, and the more they get of it the less vinc and whisky they want. What shall we believe?—Victor Smith, in the New York Press.

Drunken Czar Russ Terror. "A drunken Czar is the terror of Russia," says Kellogg Durland, who has returned to Boston from Russia. where he was recently arrested with William E. Walling.

"In America," said he, "the Czar is generally believed to be abstemious but the fact is he is drunk a good part of the time. He is no stupid, as is commonly believed here. Rather, I should say he is stubborn.

Denounces Wine For French Army The league which has for its purpose the abolition of the use of alcohol in the French Army met at Lyons and passed resolutions in favor of suppressing the drinking of officers' messes and against giving liquor ration to the troops in war time, as well as in time of peace.

Danville, Va., population 16,000, after a hot campaign, reversed the "wet" yote of 1905 and came back to the prohibition column.

The Prussian Minister of Justice is leading a movement among the alum-ni of the universities to check drinking on the part of the students. Canadian mail carriers are to b

required to sign a contract pledging themselves not to carry any intext-cating liquors while carrying his majesty's mails Gertrude M. Duff, a prohibitionist

was elected superintendent of schools of Madison County, lowa, over the hardest kind of opposition. During his incumbency in office her predecessor had made no effort to have the law providing for instruction in temperance lived up to.

Elbert Hubbard, the noted sage of the Roycrofter establishment at East Aurora, New York, declared in the course of a lecture that local option is coming, and continued, "Prohibi-tion is coming to, and then you can lock for empty penitentiaries. There wouldn't be any more shootings if there weren't any liquor."

Thesi Sunday Breakfast Cable

TELL ALL YOUR TROUBLES TO

Tell all your troubles to Jesus,
His sympathy reaches so wide;
His well understands without telling.
But blessed it is to confide.
He heldeth you close to His bosom,
And biddeth your corrow to cease;
He whispers of poy everlasting.
He whispers of comforting peace.

Tell all your troubles to Jesus,
A wonderful Savieur is He;
He went to the depths of all sorrow,
And knoweth the strength of your plea.
Oh, surely 'twill beip you to tell Him,
And lean on the arm of His might;
He promised His yofe should be easy,
His burden, He said, should be light.

Tell all your troubles to Jesus,
Our pitiful Saviour so strong,
Abundantly able to help you,
And willing to banish the wrong.
Oh, deem not that you are forgotten,
Though weaping your aight may bedim.
But tell all your troubles to Jesus,
For these secondaries with Mar. For there is compassion with Him.

Mrs. Frank A. Breck, in the Christian

Would Not Slight His Work. A prominent judge, living near Cincipnati, wishing to have a rough fence bulls, sent for a carpenter, and said to him:

I want this fence mended to keep out the cattle. There are some un-planed boards—use them. It is out of sight of the house, so you need not take time to make it a neat job. I will only pay you \$1.50."

However, afterward, the judge that the boards were planed and the fence finished with exceeding neatness. Supposing the young man had done it in order to make a costly job

of it, he said, angrily:
"I told you this fence was to be covered with vines. I do not care

how it looks."
"I do," said the carpenter. "How much do you charge?" "A dollar and a half," said the

man, shouldering his tools. "Why did you spend all that labor on the job, if not for money?" "For the job, sir."

"Nobody would have seen the poor work on it." "But I should have known it was there. No; I'll take only one dollar and a half." And he took that and

Ten years afterward the judge had a contract to give for the building of certain public buildings. There were

certain public buildings. There were many applicants among master-builders, but one face attracted attention. It was that of the man who had built the fence.

"I knew," said the judge, afterward telling the story, "we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."—Home Heraid. Herald.

The Best Remedy. Dr. Talmage once told a story of a soldier in England who was brought

a sergeant to the colonel: "What," says the colonel, "bringing the man here again? We have tried everything with him." "Oh, no," said the sergeant "There is one thing you haven't tried

I would like you to try that,"
"What is that?" said the ccionel.
Said the man: "Forgiveness." The case had not gone so far but that it might take that turn, and so

Well, young man, you have done so and so. What is your excuse?"
"I have no excuse; but I am very

"We have made up our minds to forgive you," said the colonel.

The tears started. He had never been accosted in that way before His life was reformed, and that was the starting point for a restired. the starting point for a positively Christian life. Oh, church of God. quit your sarcasm when a man falls! Quit your irony, quit your tittle-tattle and try forgiveness. God, your mother, tries it all the time. A man's sin may be like a continent, but God's forgiveness is like the Atlantic and Pacific Oceans, bounding it on both sides.—Home Heraid.

Counting Our Mercies

There is one kind of mental reckoning in which every Christian be-liever should be proficient—and it is in reckoning up the mercies which a kind Providence continually sands Count your mercies, for as you do the mercy will grow. As sorrow brooded over seems the worse so grace meditated over appears the more lovely, gracious and helpful. Gratitude hat sometimes been defined as a lively sense of favors to come, but it is certain that the contract of the cont tain that the very effort to recall the favors God has shown in the past both honors Him and prepares the mind and heart the more intelligently and profitably to use such blessings as may yet be in store.

A pastor once visited a member of his church whose pew was more often vacant than occupied. He found him seated in his home before a cheerful fire. Without saying a word he took the tongs and removed a live coal from the fire and placed it alone on the hearth, watched it turn from the red glow of heat to a black, charred mass. The member watched the proceedings with interest and charred mass. The member watched the proceedings with interest, and finally said, "Sir, you need not say a single word, I will be there here-after."—H. V. Tanner.

God Chooses Our Neighbors We are willing to love our neighbors if we can choose our neighbors But that is just where God tests us He gives us neighbors whom we naturally would not choose, in order to teach us to get upon the real neighbor rule of helping the man next us, whoever he is. Until we do this, our neighborliness is but a sham, not the Christian kind .- J. R. Miller.

No Referendum For Elijah Elijah did not have to wait for a serendum before he began his work of reform.-Home Herald.

The State archivist at Frauenfeld in the canton of Thurgovie, has disovered a valuable manuscript, which had been used as a cover for other documents. It is a portion of a Book of Hours written in the twelfth cou tury, it is supposed, either in a Swiss or German convent. This, at all events, is the opinion of MM. Buchi and Wagner, professors in the University of Fribourg, and other noteworthy personages in the world o letters.

What is Pe-ru-na.

Are we claiming too much for Peruna when we claim it to be an effective remedy for chronic catarrh? Have we shundant proof that Peruna is in real-ity such a catarrh remedy? Let us see what the United States Dispensatory, says of the principal ingredients of

Peruna. Take, for instance, the ingredient bydrastia canadensis, or golden seal. The United States Dispensatory says of this herbal remedy, that it is largely employed in the treatment of deprayed

mucous membranes lining various mucous membranes liming various organs of the human body.

Another ingredient of Peruna, corydalis formosa, is classed in the United States Dispensatory as a tonic.

Cedron seeds is another ingredient of Peruna. The United States Dispensa-

tory says of the action of cedron that it is used as a bitter tonic and in the treatment of dysentery, and in inter-

mittent diseases as a substitute for Send to us for a free book of testimontals of what the people think of Peruna as a catarrh remedy. The best evidence is the testimony of those who have tried it.



Rather Flery.

Old Uncle Hiram from down Bacon Ridge way, balted in front of the

"quick-lunch room."
"Waal, begosh," he drawled in deep meditation. "I always heard that thar was a blamed lot of fireeaters up in town, but I didn't know they would go that far."
"What, now, Uncle Hiram?" ask-

ed the city nephew. "Why, just look at that sign, Lightning Lunches." Just think of lunching on lightning!" — Chicago Nows.

Many a man's strong breath is due to his weak backbone.

Capudine Cures Indigestion Pains, Belching, Sour Stomach, and Heartburn, from whatever cause, It's Liquid. Effects immediately. Doctors prescribe it. 10c., 25c., and 50c., at drug stores. He Disciplined Her.

The Lady-Look here! you said that if I'd give you your dinner, you'd mow the lawn for me."
The Hobo-I'd like to do it, ma'am, but I gotter teach yer a lesson. Never trust th' word of a

total stranger."-Cleveland Leader How's This?

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. Cheney & Co., Toledo, O.

We, the undersigned, have known F. J.
Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDINO, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and muchous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

Tightwads Cured By Hypnotism. Dr. Negresco, a noted physician, read before the medical society a paper dealing with an analysis of the psychology of avarice, claiming ava-rice to be a form of insanity, curable

by hypnotism and suggestion.

The learned physician pointed out that close-fistedness is not the only abnormal symptom in an avaricious person. Like a victim of melanchol-ia, the close-fisted person shuns so-clety and even his friends and spends his days brooding over alleged trou-bles and financial problems. He is forever on the lookout for persons liable to deprive him of part of his wealth by legal or illegal means. Like insane people, he lacks in moral and physical sense.

The lecturer stated that he has cured several persons so afficted by hypnotism and suggestion. — New York American.

Looked Like A Football. The feat of catching a baseball dropped from the Washington Monument, accomplished Friday on his thirteenth effort by Catcher Charles Street, of the Washington American League team, was first attempted in 1885 by Paul Hines. A curious ef-fect noted by that player was an apparent increase in the size of the sphere. At the start the ball looked like a pea; as it drew close it seemed to the strained eye as large as a football. Trying three times, ball. Striking the ground in its di-rect descent, the sphere made a dent

World. REMAINS THE SAME Well Brewed Postum Always Palatable.

se than an inch deep.—New York

The flavour of Postum, when boiled according to directions, is always the -mild, distinctive, and palata It contains no harmful substance like caffeine, the drug in coffee, and hence may be used with benefit at all times.

"Belleving that coffee was the cause of my torpid liver, sick headache and misery in many ways," writes an Ind. lady, "I quit and bought a package of Postum about

a year ago My husband and I have been so pleased that we have contin to drink Postum ever since. We like the taste of Postum better than coffee, as it has always the same leasant flavour, while coffee changes its taste with about every new com-

ination or blend. "Since using Postum I have had no more attacks of gall colic, the heaviness has left my chest, and the old, common, every-day headache is a thing unknown." "There's a Rea-

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkga.

Ever read the above letter? A new ne appears from time to time. They re genuine, true, and full of humar