THE PULPIT.

IN ELOQUENT SUNDAY SERMON BY THE REV. WALDO ADAMS AMOS.

Subject: Angels.

Brooklyn, N. Y .- Sunday evening in the Church of the Holy Trinity the issociate rector, the Rev. Waldo Adams Amos, preached on "Angels." The text was from Matthew 4:6: "He thall give His angels charge concernng thee and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone." Mr.

Amos sald: One evening when the poet Shelley was at University College, Oxford, he and a fellow student named Hogg became engaged in a warm discussion at the dinner table as to the comparative merits of German and Italian literature. The discussion was carried on with great ardor for an hour or more, Shelley defending the Italian writers, and Hogg siding with the Germana. Then it was proposed that the disputants should continue their debate in Shelley's rooms. On reachdebate in Shency the poet turned to ing his study the poet turned to Hoge and said. "To tell you the Hogg and said. "To tell you the truth, I have no knowledge of the Italian language, and I know abso-Intely nothing about Italian litera-ture." Hogg confeased a like ignorance of the German language and literature, and there the discussion ende

Let us begin, then, by saying frankly that you don't know anything about angels, and neither do I. There have been times during the course of ught that they history when people tho knew a great deal about them. The scholinsts. for example. medieval seem to have had inside information which enabled them to give the most detailed account of the nature and habits of angels. Even as recently as 1875 a Mr. Duke, of London, pub-lished a book on "The Nature and Employments of the Holy Angels." Several years ago one of the scluptors engaged in decorating the new cathedral in New York was brought to book when his chisel produced a woman angel, for any one who knows anything at all knows that all angels are of the male persuasion, , Appar-ently, conditions in Heaven are somewhat different from what they are in this world, for among the "angels I have known" several have been of the gentler sex. The whole attitude, however, which prompts a man to write a book on the nature and employment of the angels, or seriously to discuss the question of their sex, finds scant sympathy at the present Nowadays we regard the angels day. of Scripture as part of the poetry of religion; we regard them as products of the poetic imagination, who give expression to their hopes and fears in song and verse; we associate them with shepherds and starlit nights and with "the storied land across the Syrian Sea." Consequently, we resent any attempt on the part of the theologian to reduce the angels to terms of dull prose; we resent any attempt such as that of Father Rackham determine what speech is current in the world beyond, for we know that the speech of the angels is poetry, the language of the heart, and that that language is universal, knowing naught of accent, gender, mood or tense While the angels are the peculiar

while the angels are the peculiar province of the poet, we prosaic folk may, however, apply our scientific method to what the world has thought about angels. We must study historically the gradual development of the idea of angels without feeling that we are rushing in where poets fear to tread. Our word angel is denothing that will cause another to stumble just because I have a right rived from the Greek word meaning a messenger. In the earlier books of to and no one else has a right to con-Old Testament the Angel of the Lord is the messenger who conveys God's word to men. In the later books of the Old Testament and in the New Testament we find the in-fluence of the Persian religion, with which the Jews had come into contact for several hundred years, we find Michael, Gabriel and changels, Raphael, with Persian names. background of the Bible, the back-ground of the Master's mind, is the popular thinking of the day, and consequently we find in our Scriptures this celestial company adapted by the Jews from the poetry and religion of Persia. Included in this heavenly hierarchy were guardian angels, and recording angels, and angels who carried to and from the messages of But all these, guardian angels, God recording angels, angelic messengers, in ancient times, as in our own time, were the products of the poetic imagination When I say that the angels are part of the poetry of religion, I do not mean that they are unreal. The things of poetry are more real than the things of prose. The angels are the things of prose. The angels are the products of the imagination, but we must remember that the imagination is no airy and playful thing. is that deep and essential faculty which in a Newton leaps from the failing apple to the movements of the stars in their courses; it is that idealizing faculty which in a Darwin wings its daring flight from a few observed phenomena to a universal process of evolution. There are angels, then, guardian angels, recording angels, and angels who carry to and fro the measures of God. Sweden-borg, the philozopher, believed in so thoroughly that he used to go into his church all alone in the early orning and preach to them, and if the sermons were expressions of his own deep and earnest conviction, I've no doubt the angels heard him. There are guardian angels. Of their nature and employments we 01 know nothing. But they are the spiritual forces that are above and around and all about us. And maybe just as we in sleep, that counterfeit of death, fare forth into the dream country, so they fare forth and take upon themselves the unknown nature and the unknown tasks of the holy angels. Around, above and all about our ways they minister, and God has given them charge concerning us that in their hands they should bear us up, lest at any time we dash our foot against a stone. In the ear of the prodigal they whisper words of home and loved ones; at the bedside of the suf-ferer they sing, they check the darling as he wanders near danger. Hovering about all our paths, guiding our steps along the King's highway, restraining our weak and sinful impuises, caring, watching, keeping, are the guardian angels of the God of Love. And sometimes they grieve for us, but more often they smile, for these angels have a sense of humor. Else would they have died long since or broken hearts when they saw all the pettiness and all the narrowness and all the misguided zeal of us humans. But they look beneath the surface; they look af our real salves, and in our hearts they see all the glorious possibilities of our nature; they see the salvet in ambryo, and so they smile

INTERNATIONAL LESSON COM-MENTS FOR SEPTEMBER 26. Subject: Temperance, 1 Cor. 10:23-32-Golden Text: Rom. 15:2-

The

Sunday=School

Commit Verse 24-Commentary on the Day's Lesson. TIME.-57 A. D.

PLACE .- Ephesus. EXPOSITION .--- I. Let no man seek his own, but each his neighbor's good, 23-30. Some of the Corin-thians whose thoughts were entirely occupied with themselves and their own rights and privileges were say-ing: "All things are lawful to me."

Paul, who was governed by the Chris-tian principle of love, and therefore thinking of the effect of his actions not only upon himself, answers: "Yes, all things are lawful; but all things are not expedient (or helpful, or profitable)." A true Christian profitable)." A true Christian not ask what is permissible, but what is profitable. He asks, not what I have a right to do, but what will what will build up Church of Christ, others as well as myself. "Is it permissible for a Christian to attend the theatre?" one aks. Better ask, is it profitable, will it edify? "Is it permissible for a Christian to use the Lord's Day as he does other days?" Better ask, is it profitable, will it edify? In all things "Let no man seek his own but each his peighbor's cond " The baeach his neighbor's good." The be-ilever should not be troubled with a morbid conscience, he should not fear to eat anything sold in the markets because of a suspicion it might have been offered to an idol and thus tainted. He need ask no question about that: for even if it had been oftainted. fered to an idol it really belonged to the Lord; "for the earth is the Lord's, and the fulness thereof" (Ps. 24:1; 50:12; 1 Tim. 4:4). A glorious truth that, with many practical ap-plications. If the earth is the Lord's it is ours also if we are His children. There are some to-day afraid to sit down to the Lord's table unless they have first carefully examined every one there and found that they are perfectly sound in doctrine and in life, lest they themselves be defiled. That is sadly confounding the O. T. laws with N. T. liberty. One can never know perfectly, and could therefore never have a conscience perfectly at rest. Christianity is not morbidness (2 Tim. 1:7; Rom. 8:15). The Christian might even go to a feast made by an unbeliever, and in case he did he should eat whatever was set before him, and not be haunt-ed by the torturing suspicion, "Perhaps this was offered to an idol." He need ask no question about this. But if some one should say, "This hath been offered in sacrifice," then he should not eat, not because he would himself be hurt, but for the sake of the one who said it, that he might not be hurt. His liberty could not be judged by another's conscience, and he would still have liberty to eat as far as his own conscience was con-cerned, but his liberty would give place to love. Here are two great principles: (1) Every man's liberty must be determined by his own con-science, not another's (cf. Rom. 14: 2-10) (2) Liberty must give way 2-10). (2) Liberty must give way before love. The question is not what have I liberty to do, but what does love prompt me to do. If I do partake in grace, no one else whose opin-ion may differ about what is permissible has a right to speak evil of me concerning that for which I return thanks to God. But if I am a real Christian (cf. Jno. 13:35), I will do

demn me for doing. Whatsoever ye do, do all to II. the glory of God, 31-S3. Paul lays down a very simple but very great principle for deciding what we may do and how to do it. "Whether therefore ye eat or drink, or whatsoever do all to the glory of God.' That principle will settle all our questions Do nothing that you cannot do to God's glory, and whatever you decide to do, do it to His glory. Then we can put away all troublings of our conscience and be free from all sense of condemnation. But how many things professed Christians are doing which if they stopped and thought they would soon see that they could not do to God's glory. If you have any doubt about anything you are doing, ask yourself, can I do this to God's plory? If you are not absolutely sure that you can then don't do it. And SILW you do it be sure you do it to God's We should give no occasion to stumbling to any one of the three classes into which God divides men, Gentiles, the Church of God. Our own pleasure should never be our rule of action, but the pleasure and profit of others, even all men. Our own profit should be utterly igpored (cf. Phil. 2:4), and we should live for the profit of others, i. e., that they may be saved. We should be giad to give up our liberty or any right if some one thereby may be saved (cf. cb. 9:12, 22). How intensely Paul was occupied with one thing, the salvation of others (cf. Rom. 10:1; 9:1-3; 11:14; 1 Cor. 9: This is the Christian principle of total abstinence, abstinence for the purpose of saving others.

SEPTEMBER TWENTY-SIXTH How Missionaries Win Souls for

CHRISTIAN ENDERVOR NOTES

Christ-1 Cor. 9: 19-23. The Bible as soul-winner, Ps. 19: 7.14.

Preaching the word. Rom. 10: 8-21. Purity wins souls. 1 Tim. 4: 6-16. Kindness wins souls. Rom, 12: 17-21 Going to the lost. Matt. 22: 9; 28: 18-20.

Praying for the lost. Neh. 1; 4-11 The central idea of missionary work is service, and whatever the mission-

ary sees that needs to be done he adopts as his work (v. 19.) The true missionary will fall in with all innocent customs, prejudices, and beliefs of those whom he is trying to lead to the one essential truth

The missionary finds in every man a different problem, to be solved in a new fashion. There can be no cutand-dried methods in missionary work

(v. 22.) The appeals of ambition and pride that other men bear mean nothing to the missionary. He is a missionary because his one ambition is for the sprend of the gospel (v. 23.)

Missionary Methodo. The medical missionary in his dispensary meets all men soon or late, because all men are at times sick; and he meets them when they are humbled by a sense of their own weakness and in a teachable mood. The missionary surgeon has a skill that is really one of the miracles of atian centuries, and as he

exercises his wonderful calling he is of necessity preaching the power of the healing Christ. The woman missionary doctor can go even into the harem and zenana where no man would be permitted, and brings life for the soul while min-

istering life to the body. The magic lantern is a strong ally missionary work, and the modern missionary appeals to Eyegate as well as Eargate.

The "baby" or gan is a powerful miscionary auxiliary, and the gospel is aung into men's hearts quite as often as it is preached into them Missionaries use tracts skilfully, for

a tract may become a continuous mis-sionary, doing its silent work for years after the missionary has passed to other fields,

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 26.

Faith Paralyzed By Fear-(Matt. 14, 22-33.) Matt. 14, 22-33. The passage is full of the dramatic. Not often did Jesus constrain his disciples to leave Not often did he send the mulhlm. titude away. Usually to both dis-ciples and to multitudes the word was, "Come unto me." Here he seems to suggest that it was expedient for him

that they go away-and it was. Remember the situation. The multitudes, tremendously stirred by the miraculously provided loaves and fishes(saw in Jesus their sort of a king, and proposed, by overwhelming popur pressure, to make him king. As the desert of temptation, so now lar the the suggestion comes: "Establish kingdom by short-cut method." presence of the disciples, who The were more or less sympathetic with the crowd's view, the presence of the insistent crowd itself made impossi-ble that prayerful solitude which which Jesus often sought and which even he was afraid not to have. Hence the expediency for him of their de Hardly less expedient for parture. the disciples was it that they go away. True they soon came into physical danger; but in the outcome they en-

THE WARFARE AGAINST DRINK RELIGIOUS TRUTHS TEMPERANCE BATTLE GATHERS

STRENGTH EVERY DAY.

The Personal Liberty Fake.

The supremest source of human law, the Supreme Court of the United States, for years has sustained prohibition as a right of the people. It has said, the people can go to the ex-tent of "entire prohibition." It has decided that "the liquor traffic is not a useful occupation, but one harmful and permicious." According to the According to the rulings of the Supreme Court, prohi-bition is not a violation of either civil rights or individual liberty. Is the Supreme Court a "riff-raff of mor-al idiots," are these decisions born of integrance and are the al idiots," are these decisions born of intolerance, and are its members intermeddlers?

The personal liberty cry belongs to a barbarian past, and not to this age, when one cannot build himself a frame house within fire limits of a city, or set up a slaughter house within city borders, or drive his own horse faster than a walk across a bridge, or smoke a cigar in a railroad Let Thine thage shift they heart heart As a light over life's rough way, That others may find it an easier path, And be led to a perfect day. -E. W. Hawkins, in Pittsburg Christian car where ladies are, and where la-dies themselves cannot wear merrywidow hats in opera houses. Bob Burdette said: "The Declara-

fion of Independence was not written in a beer garden on a Sunday after-noon, not by a jug full." The barrier line of personal liberty lies between the help and the hurt of another; over this line we have no right to step to the injury of our neighbor. Mr. Watterson bitterly denounces

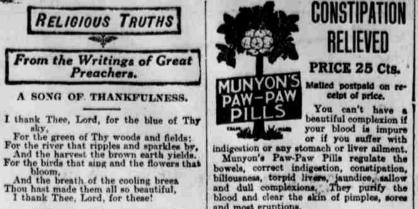
as tyrannical, the sumptuary law that "denies to a citizen the right to order his life, his home, his meat, his drink, his clothing according to his convenience." Will not Mr. Watterson apply this test to the sumptuary law of the saloon?

Every woman in our country who fills the holy office of wife or mother, has a right to a home. The sumptulaw of the saloon says to hundreds of thousands: "You shall not have a home, you shall live in a hovel, you shall not order your home, nor food, nor drink, nor clothing to sult your convenience, but these things shall be ordered to suit the saloon. You shall toil all day in the harness of oppression, and when namess of oppression, and when night comes you shall not even order your restful sleep, but watch the stars for the return of drunken husbands and sons." What about this inhu-man denial of the right to order meat, drink, clothing and home life?

Every child in this country has a right to an education and a chance

army of children, "You shall have neither; to the streets and sweatshops you shall go to earn bread, and by evil environment you shall be handicapped throught your youth." One of the most inhuman facts the sun has shone on since it hid its face from that awful crime on Calvary's summit, is seen in multitudes of wo-men and children denied the right to order their food, clothing, education and home life, by the tryannical sumptuary law of the liquor traffic. Are these to suffer on in silence that men may order for their drink what, to say the least, they do not need and what the Supreme Court says is the source of more misery and crime than any other? When on election days these women and children gath-er near the polls and out of the ashes of smitten home life, plead with men to remove what denies them the right to order their life comforts and joys, are they to have no more respectful reference in the Courier-Journal than that their presence is "an indecent spectacle?" Cardinal Richelieu, when his niece

"Around her form I draw the awful circle of our kinely church; Step a foot within, and on thy head aye! though it wear a crown, I'll lay the curse of Rome."



bowels, correct indigestion, constipation, billousness, torpid livers, jaundice, sallow and dull complexions. They purify the blood and clear the skin of pimples, sores I thank Thee, Lord, for a brain to think, And a will to dare and do: For a heart which may give my fellow man A love that is strong and true: For a spirit that is but the breath of God, And is new when the world is old— I vield them all to Thyself, dear Lord, They are Thine to have and hold. and most eruptions.

One pill is a gentle laxative; two-pills s thorough physic. They do not gripe, they to not weaken. Price 25 cents. MUNYON'S REMEDY CO.,

53d and Jefferson Sts., Phila., Pa.

Consul J. H. Dunlay, of Cologne, reports that all fruit tree crops, except peaches, in Rhenish Prussia are poor this season. Small fruits, howver, are abundant and cheap.

OF READACHE-Hicks CAPUDINE Whether from Colds. Heat, Stomach or vervous Troubles, Capudine will relieve you, it's liquid-pleasant to take-acts immedi-tely. Try it, iter, 25c, and 50c, at drug ores.

Whooping cough kills more chil-dren under five years of age than scarlet fever.

COVERED WITH HIVES.

Child a Mass of Dreadful Sore, Itch-ing, Irritating Humor for 2 Months —In Terrible Plight—Disease Cured by Cuticura.

"My six year old daughter had the dreadful disease called hives for two months. She became afflicted by playing with chil-dren who had it. By scratching she caused large sores which were irritating. Her body was a complete sore but it was worse on her arms and back. We employed a physician who left medicine but it did not help her and I tried several remedies but without avail. Seeing the Cuticura Reme-dies advertised, I thought I would try them. I gave her a hot bath daily with Cuticura Soap and anointed her body with Cuticura Ointment. The first treatment relieved the itching at 1 in a short time the disease disappeared. Mrs. G. L. Fridhoff, Warren, Mich., June 30 and July 13, '08." Potter Drug & Chem. Corp., Sole Props. of Cuticura Remedies, Boston, Mass.

The Worst Sandwich,

"Give me a ham sandwich!" shout-ed the traveler at the bar of the refreshment room. Two seconds later he complained to the attendant, "That was the worst sandwich I ever had. No more taste than sawdust, and not big enough to see." "You've et yer ticket," returned the attendant contemptuously; "this here's yer ham sandwich."—Tit-Bits.

Meddlesome Neighbors.

A girl in a small Kansas town has been engaged seven times. Her neighbors have adopted this slogan for her: "Present company always for her: "Present company alwa accepted."-Kansas City Journal.

MUST BELIEVE IT.

Every Reader Will Concede the Truth of This Statement.

One who suffers with backache or any form of kidney trouble wants a cure, not merely temporary benefit. Rev. Maxwell S. Rowland, of Tom's

River, N. J., makes a statement in this con-nection that is worth attention. Says be on with an attack of kidney trouble, had severe pains in my back and loins and was generally run

Reuben In Town.

He was a long, lean, lanky fellow, with a complexion as brown as a berry and an eye as blue as the summer skies. Anyone looking at him for the first time could hardly have failed to guess that he came from that section of the country where mother's ples are so sood, and, therefore as popular, as the ever were, and as he entered the hotel and planked his carpet-bag on the counter the roomclerk winked at the fellows about the office, as much as to say, "Watch me damle the reub." "Good morning, sir." he said, po-litely. He was a long, lean, lanky fellow,

"Mornin'," said the farmer. "Got a place where a fellow can sleep here?"

here?" "Yes, I guess so," said the clerk. "Do you want a room with a bath?" "Wa-al I dun'no," said the farm-er, "It all depends. If your rooms is so all-fired dirty they need a bath, I reckon I do."—Harper's Weekly.

AFTER SUFFERING **TEN YEARS**

Cured by Lydia E. Pinkham's Vegetable Compound

MARLTON, N.J.-I feel that LydiaE. Pinkham's Vegetable Compound has given me new life. I suffered for ten years with serious female troubles, in. flammation, ulcer-ation, indigestion, nervousness, and could not sleep. Doctors gave me up, as they said my troubles were chronic. I was in despair, and did not

care whether I lived or died, when I read about Lydia E Pinkham's Vegetable Compound; so I began to take it, and am well again and refleved of all my suffering."-Mrs. GEORGE JORDY, BOX 40, Mariton, NJ. Lydia E. Pinkham's Vegetable Com.

pound, made from native roots and herbs, contains no narcotics or harmful drugs, and to-day holds the record for the largest number of actual cures of female diseases we know of, and thousandsof voluntary testimonialsare on file in the Pinkham laboratory at Lynn, Mass., from women who have been cured from almost every form of female complaints, inflammation, ul-ceration, displacements, fibroid tumors, irregularities, periodic pains, backache, indigestion and nervous prostration. Every suffering woman owes it to her self to give Lydia E. Pinkham's Vege

table Compound a trial. If you would like special advice about your case write a confiden-tial letter to Mrs. Pinkham, at Lynn, Mass. Her advice is free, and always helpful.

Just Her Size,

Mistah Bones-Say, Sam, who sot de fust prize at de cull'd mas-querade ball las' night?

Mistah Jones-De woman's prize dun went to Miss Pealle Washing-ton. She wuz dere as "Faith, Hope an' Charity."

Mistah Bones-Why, she couldn't dun go as three people all at once. Mistah Jones-Huh! Doan' dat gal weigh ober three hundred pounds?

The most spectacular fire ever witnessed in the oil industry was at one of the Dos Bocas wells in Merico. About 60,000 barrels of oll burned up daily for nearly two months. The flames rose to heights

in the world. The liquor traffic says to a great

kind.

was demanded by a llcentious king. said

nized as paramount. Some of the talk is inadequately characterized as foolish, for it is wicked; but for the greater part it does not proceed to action and is mere silliness and gush. In one conspicuous instance, however, has developed into a dissolution of the family and a scandal, consequent on the complacence of the parties concerned. There is always a possi-bility of an example of that kind commending Itself to men of erratic character, who hope that an indul-gence of their vagrant fancy may be regarded by the public as excusable It cannot be too soon or too clearly

Preachers.

Only use them. Lord, in Thy shaping hand For an end that Thine eye can see, As day by day Thou art fashioning Thy child to be more like Thee. Let Thine image shine from my faithfut heart

A Growing Social Peril.

No apology is needed for a protest against the foolish talk that may be

heard in some quarters about a new relation in the domestic circle, who is

commonly referred to as the "affin-ity." She is not mother, sister or

wife, but occupies a vague position as an interloper in the social order,

whose claims are coming to be recor

shown that the American people, especially the Christian public, will not condone any nonsense of that It has too high a regard for purity in domestic life, and will not tolerate offenses that impair it. The war that has been waged against the Mormons, who boldly added the affinity to the household, proved that polygamy was regarded as an offense against public decency and against the national conscience. This at-tempt to introduce successive polygamy is still more odious, because it involves greater suffering and open shame. That there are cases in which divorce is justifiable cannot be denied, but only extreme wrongdoing or intolerable misery can be accepted as valid ground for recourse to the remedy. The mere desire to get rid of a partner who has lost her youth and charms, and to replace her with one who has both, is no such ground.

person other than the legitimate part-ner. It is in such preference, and the indulgence in it, that the danger lies. No one realizes at the beginning of such an association how rapidly the passions may develop. The noxlous weed grows with amazing speed, and it has the tendency to intoxicate the mind and becloud the reason. The warning of approaching disaster causes the victim to exclaim: "Is thy servant a dog, that he should do this there?" We have dollar the this thing?" Yet he may drift on the seductive stream until he is unable to avoid doing it. The time comes when the struggle to do right involves such a struggle as Christ described as cut-ting off the right hand, or sacrificing

The evil, however, does not in many instances proceed so far. It may consist in nothing more than the preference for the society of a

Social Position.

What safisfaction is it to have social position and political preferment our conscience is dulled ?--- Rev. John Hale Larry.

Sacred Truths.

The truth of affection is more sared than the truth of science .- Rev. Lyman abbott.

King Menelik and the Cannons. While we are hearing such contra-

dictory reports of the health of Menelik it is a variation to read an anecdote of the Negus, even if it shows him in an unlovable light. A Paris contemporary recalls the story that some years ago Baron Mylius visited the Negus, taking with him among other presents two small mountain cannon.

The Negus was delighted. How many enemies would they kill? Pointing to a tree, the potentate said, "Fire by the side of the tree." The Baron used his glass and pointed out that a whole family seemed to be taking the shade at the spot. "Yes," replied Menelik, "it was the tree I was thinking about," and it was only with the greatest difficulty that his Majesty was prevailed upon to choose another target. However, all's well that ends well. The Negus was delighted with his present, and so was the Baron, for he came away the owner of a fine coffee plantation .----London Globe.

tered into a more sympathetic under-standing of Jesus, who was, as they were now taught, something vastly than a political provider of bread-was indeed "worthy of wor ship" and truly, "the Son of God" (verse 33.) Knowing Peter's characteristic im-

petusity and self-confidence, it is not surprising, is it, that in the more than experience in which they dramatic learn this lesson Peter is most prom inent? Neither are we surprised that Peter's doubt with its small admixture of faith (verse 31) speedily led to the collapse of his daring adventure on the water. Peter saw and heard too much 'to succeed. He and heard his Jesus word "Come," and that was good, and that was enough. For while he saw Jeus and while he heard Jesus only. he walked unafraid and successfully. But when his eyes shifted from Jesus to rushing wave, and when boisterous ind shut out the "Come" of Jesus, the very paralysis of fear stopped him and he began to sink. But while sinking, again he saw Jesus only, and then that latent something in him which Jesus recognized as rocklike, and which, when developed, made Peter the pentecostal preacher, found volce, and in answer the Master of wind and wave and the Saviour of sinking men immediately stretched forth his hand and caught him.

The Best Jail.

Thomas Nelson Page was talking in the smoking room of the Amerika about the old-fashioned bad men of the West. "They are extinct now," said Mr.

Page, "and I am sorry. They were, you know, so picturesque. I remember a Western trip-" He laughed heartily.

"We were all seated in the barroom of Tin Can or Dead Cur-some such town. I was the only tenderfoot present. Every man about me bristled with guns and knives like an enraged porcupine. If I refused to drink, I was given to understand I would be turned into a human pin cushion or worse.

"Well, as I sipped a friendly glass of something resembling wood alcohol, a very had man, indeed, rode on a prancing mustang right into the barroom. He drew up and had a drink. Then, spying me, he said: " 'Whar ye from, stranger?' " 'Richmond,' said L

" 'Not good old Richmond, Va.? he exclaimed. 'Yes,' said I; 'do you know it?'

"'Know it?' he shouted. 'Know ? Best jail I ever was in.' "---162 Washington Star.

ROUGH ON RATS.

"Yes, the dye in her false hair caused her to have blood poisoning." "Sick from rat poisoning, ch?"-Houston Post.

T. S. Partie

Shall the crown of gold on the distillers' and brewers' brow in Ken-tucky hush into silence the Hon-hearted manhood of our State, when the sons and daughters of Columbia are demanded to feed the maw of the liquor traffic?-Colonel Geo. W. Bain,

Productivity.

What modern civilization might be able to accomplish in the wise use of its productive powers if these were not wasted or diverted from their proper channels by the use of drink, we have never yet been able to prove on a large scale. Experience in limit-ed sections, however, seems to indicate that if the money spent in drink, which enriches a few and returns to labor a relatively smaller amount than other products of toll, were erpended instead for the necessities and simple luxuries of life, the wheels of industry would not as now lose power at every turn because of the stupendous waste of a nation's resources in drink and its attendant evils

Hence every man who is trained to sobriety is doubly valuable to the na tion, since he is likely to become not only an efficient user and developer of national resources, but at the same time he lessens by so much a wasteful loss in national productivity.

Calls New Jersey Rum-Ridden.

J. Frank Burke, State superin-tendent of the Anti-Saloon League, who occupied the pulpit of the M. E. Church at Nutley, N. J., on a recent Sunday, said: "New Jersey is one of the most

rum-ridden States in this country, if not the worst. A vigorous temper-ance campaign will be waged this fall, and I ask the church workers to be active on election day.

Temperance Notes.

Men in all oursuits of active life, almost invariably name sobriety as one of the essentials of highest suc-COSS.

An Evansville brewery failed the other day, the failure being caused, it is said, by the going dry of Indiana countles.

The Washingtonian Movement of 1840 to 1845 did much good, and some harm that might have been averted if the church had been as intelligent on the alcoholic drink question as it is to-day.

The people of Nashville, Tenn., are building a new Y. M. C. A. building at the cost of \$200,000 as a substi-tute for the saloons which they got rid of

The cheapest way for those brew-ers to prove that i ore beer is sold under prohibition than elsewhere is to organize a little boom for prohibition themselves. They folks would believe

When one reads the statements of When one reads the statements of the brewers as to the amounts of good grain, hops, etc., they use in their manufacturing processes, the most striking suggestion is that in making nothing out of something the brewers do beat all creation.

the right eye; when to give up is like rending the very heart. Many have lost life and the soul itself in ignobly yielding rather than taking the firm but painful course. The crisis beworse than one of life and death, and it is of such a crisis, in its incipient stage, that people in society talk so lightly and frivolously, when they discuss the subject of the "affinity."---Christian Herald.

Winning the Kingdom.

"Through many tribulations," said the apostle missionaries to their Gal-atian converts, "we must enter into the kingdom of God." It was at the cost of bitter persecution that these Christians, won from amongst the heathen in those days of beginnings. held fast to their new faith. But how glorious was the result of such suf-fering bravely endured, in the lives strong and noble which came out of

We live in times as different from that early period as the modern threshing machine is from the rude tribulum. People do not, in our land, suffer for their religion in the same way as did the first followers of Christ. But it is still true that, only through discipline, sometimes sharp and severe, do human lives become worthy of the kingdom of God. There may be much in our present lot that is hard to bear, but a blessed outcome is certain to all God's children.

Christ Within.

The last and greatest wonder of the Gospel is that Christ, the great Model, does not leave us to copy Him at a distance, but actually enters our soul and remodels us. And faith is only the closing of soul with Christ, which this living Redeemer. with His self-sacrificing and yet His victorious spirit, becomes ours.

Making a Life. There is a vast difference in mak-ing a life and making a living. With but little effort anybody can make a living; but it requires the strenuous endeavor of a manly soul to make a life.-Rev. Weston Bruner.

The Way to Heaven.

If we would live the life which leads to heaven, we need only intend to do right voluntarily in preference to doing it by compulsion of circum-stances against our will.—Rev. Hiram Vrooman Vrooman.

PRACTICAL DEVICE.

"Why don't you mend that large hole in your umbrella?"

to see if it is still raining."-Meggen-

don't want to go any higher. Jack-"But you won't be able

say you've been to the top." Vera-"Oh, yes, I shall."-Path-

down. Doctors were of 800 to 1,400 feet. not helping me, so I began using Doan's Kidney Pills. They brought me prompt relief, and as I con-

tinued taking them

the pains in my back disappeared and

the kidneys were restored to normal

by all dealers. 50 cents a box. Fos-

The Musical Touch,

A baseball player had two fingers of his right hand pretty badly

bungled up in practice, and on his way home from the grounds he

dropped into a doctor's office to

have them attended to. "Doctor," he asked, anxiously, as he was leaving, "when this paw of

mine heals will I be able to play the

"Certainly you will," the doctor

"Well, then, you're a wonder, Doc. never could before."-Everybody's

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Hick's CAPUDDINE is the best remedy-relieves the aching and feverishness-cures the Cold and restores normal conditions. It's liquid-effects immediately. Inc., 25c, and 10c., at drug stores

Zion City is to have a physician

Hamlins Wizard Oil is over fifty years old and, like an old friend, it can be de-pended upon just as surely as the family doctor who may he miles away.

The trade name af a certain Aus-tralian brandy is the "Boomerang."

Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflamma-tion, allays pain, cures wind colic, 25ca bottla

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Pieasant, Palatable, Potent, Taste Good, Do Good, Never Sicken, Weaken or Gripa-loc. Sc. Soc. Never sold in bulk. The gen-uins tablet stamped C C C. Guaranteed to curs or your money back.

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