one tale an average man is usually ready to swallow is a cocktail.

Putnam Fadeless Dyes are the easet to use. Adv. e people only believe half they

hear, and others believe twice as

Worms expelled promptly from the human system with Dr. Peery's Vermifuge "Dead thop." Adv.

No one is perfect. Even a mule can earn something about kicking from a

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Begar-coated, tiny granules. Easy to take as candy. Adv.

"It must be awful to have your e go back on you." "Don't worry. Yours never will."

any School Children Are Sickly. ny school or delicate, feveriah and cross immediate relief from Mother Gray's wders for Children. They cleanse the act on the liver, and are recommended isining children. A pleasant remedy s. Used by Mothers for 24 years. At gists, 25c. Sample FREE. Address, usted, Le Roy, N. Y. Adv.

Counting the Years. Mollie-They tell me that a ship's life is 25 years.

Chollie-Well, there are a lot of other "shes" with much riggin' that don't have a mate for long after that number of years.

#### IN MISERY WITH ECZEMA

Franklinton, La .- "About four years go my face broke out in little red nples. At first the eczema did not bother, but finally the pimples began itching and burning and then there came little raised places. I suffered untold misery. I scratched them until they bled and I could not sleep at I was ashamed of my face and I could not bear to touch it.

"I tried different remedies without result until I tried Cuticura Soap and Ointment and in six weeks they com-pletely cured my face. That was nine months ago, and no sign has apared since," (Signed) Mrs. Leola Stennett, Dec. 14, 1912.

Cuticura Soap and Ointment sold throughout the world. Sample of each free, with 32-p. Skin Book. Address postcard "Cuticura, Dept. L, Boston."-Adv.

Public Opinion. Public opinion is what we think other people are thinking; or it is what we think other people think we think. When we think we are thinking like other people, then we think they are thinking as we think. That

is what we think is public opinion. When we meet someone who does not think as we think, then we think that is not public opinion. When we meet, or hear of, a number who do not think as we think, then we think that what they are thinking is something contrary to what public opinion ought to be, and, indeed, will be, as soon as they all begin to think as we think they ought to think.

Public opinion is of two kindswhat it is not, and what we think it On the other hand, what we think s public opinion may not be what we think it is.

Amusing Trait.

Lispenard Steward, at a dinner at White Lodge, his Newport residence, raised the self-made men of America. "Quiet, reserved, dignified," he said. our self-made men are not like those England.

"There's one amusing thing about ur self-made men, an Englishman nce said to me.

"'And what is that?' said I. "'You get,' he answered, 'a manuacturer's guarantee with every one of them.'

Private of the Line. Private Judkins was the newest of ecruits on the Texas border. The orporal sent him back to the quarermaster for a rope. Private Smiffins eyed him on his errand, and inpuired what sort of rope he wanted.

"I don't know," answered Judkins. "Well, I'll tell you," Smiffkins voluneered, and he did. Judkins went on and tackled the quartermaster. "Corporal sent me for 40 feet of

kirmish line, sir," he sald. At the Boarding House.

"Mrs. Scanthelp, are you much wor-

"What about, sir?" "That the government will put its

obe into the hash." Anyway, the road to happiness is

Appetite Finds Ready Satisfaction

In a bowl of

always on the level.

## Post **Toasties**

and Cream.

Thin, crisp bits of Indian Corn-cooked and toasted so that they have a delicious flavour-

Wholesome Nourishing

Easy to Serve

-sold by Grocers everywhere.

### esus the Teacher and Healer

**••••••••••••** 

By REV. WILLIAM EVANS, D. D. Director of Bible Course Moody Bible Imititute, Chicago

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Some one has said that in this lesson we spend a Sabbath with Jesus. We go with him to church, listen to his preaching, watch him when interrupted by a maniac, cast out the evil spirit, and then make the cure a powerful aid to preaching. After the service, we accompany him to

Peter's house, and see him cure Peter's aged mother of a fever, and there spend the afternoon in quiet and rest. Towards sunset we see the people of the village bringing to him a great number of sick folks on whom he lays his hands and heals. Thus Jesus spent one of the days of his life. And a busy day it

Our lesson sets Christ forth as "one who taught with authority, and not as the scribes." The teaching of Jesus struck the people like a panic. They had been used to the dry-as-dust teaching of the scribes. Jesus spoke a living, not a mechanical, message. He explained the scriptures not as a commentator, but as the author. Christ's message was first-hand. He spoke as one who knew.

conscience, is the ultimate rule of waters of eternal life which come life, the final arbiter in the questions from the throne of God." Plous platof the soul. While we recognize that ters, presented in pride, must be inthe conscience is the vicegerent of God in the soul, the religious instinct lects the inside is a "fool" (v. 40), for ment is opposed to the liquor traffic. in man, yet we must admit that it is God created the inside as well as the The persistent education along sciena faculty that can be warped, drugged, misguided and silenced. Therefore, it cannot be depended upon as an absolutely correct criterion of truth and conduct.

A man may say that he needs no other revelation than his own reason, or that he will accept nothing in the Bible saving what accords with his reason, thereby making his reason, and not the revelation of God, the criterion of right and wrong. Inasmuch, however, as different men have different "reasons" for doing, believing and judging things, we become at once involved in a maze of conflicting standards of truth and are left hopelessly in the dark. Reason, therefore, cannot be the ultimate authority in matters of faith and practice.

When Jesus Christ has spoken, there is nothing more to be said. When Christ has passed his judgment, there is no appeal from it. His words are final and authoritative. Jesus "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have from the church after a lapse of cen- they go on a still hunt for the mosspoken, the same shall judge him in turies. It is unchristian, unchristlike. quito, they beard the hookworm in his the last day." Thus we see that the word of God is not only to be the all (Matt 23:11, 20:28, John 13:14, 15, lives. The human race has learned standard of our conduct here and Phil. 2:5-8). (3) (v. 43), The third that 'no man liveth to himself and no now, but the standard by which we shall be judged hereafter.

Miracles were not the principal part of Christ's work. They were always subordinate. More than once Christ expressed the fear that men might be tempted to make miracles the most prominent part of his work, and thus advertise him as a healer of men's bodies rather than the savior of their souls. That was the reason why again he forbade those whom he had healed to advertise the healing. This is vastly different from certain sects today who make healing the principal thing, and soul-saving subsidiary.

Miracles were merely incidental to the soul-saving work of Christ. Jesus wrought miracles merely to prove to the people that he was the Messiah. Indeed, the challenge to cast himself down from the pinnacle of the temple was a temptation of the devil to make Christ miraculously prove to the waiting people in the courts below that he was the Messiah. This he resolutely refused to do. Nor were his miracles performed for the mere purpose of persuading men. They were tokens of Christ's willingness to relieve the distresses of men. In so far as Jesus was able thus to help and relieve he felt him-

self called upon so to do. Christ's mission is ours likewise. As he was sent into the world by the father, so are we sent by the son, Our fellows are bowed down with spiritual ailments far more serious than the physical diseases of Christ's day. The soul has its diseases fust as well as the body. The spiritually blind, the moral leper, the man dead to the things of God, all these need the healing touch of the Christ. It is the duty of the church to see to it that people thus afflicted are brought

into contact with the great physician. Demonfacal possession was common in the day of Christ. Whether it is still in existence, whether or no men are still possessed of demons, may be an open question. Returned missionaries from China, India, and other foreign countries are very emphatic in the declaration of their belief in demon possession today. Possibly some forms of insanity may be attributed to this source. It may be said that there is nothing contrary to our present knowledge in the statement that evil spirits may and sometimes do gain control over man, and to a greater or lesser extent govern their actions. "There is no certainty that such cases do not occur at the present time, and there is much to suggest that 'active agents of evil do beset the human spirit,' and this is the most reasonable way of interpreting the 'tragedies of human sin,' and the 'unexplained remainders' of human life." Modern science is not in a position to deny the existence today of demoniacal possession. Ill-temper, vice, lust,

lasciviousness. drunkenness - these,

wherever found, are indications, to

say the least, that satan is in control,

## INTERNATIONAL SUNDAY SCHOOL **LESSON**

LESSON FOR FEBRUARY 15. CHRIST'S HATRED OF SHAMS.

LESSON TEXT-Luke 11:37-54. GÖLDEN TEXT-"Be not deceived; God o not mocked."-Gal, 6:7.

This is a strange breakfast episode (to "dine" means literally, to breakfast). Jesus accepted three such invitations from the Pharisees and was accused of being a glutton and a wine bibber, Matt. 11-19; Luke 7:36, 39, 44. In this instance we are told plainly (v. 54) why he had been asked to this feast. At a later time, e. g., during the Passion week, Jesus delivered a special discourse against the Pharisees (Matt. 23) in which he repeated many of the things we study

#### Must Be Clean.

I. False vs. True cleansing (vv. 37-44). The orthodox Jew is very punctilious to avoid ceremonial uncleantiness. In Christ's time this ceremonialism was at its highest development. To be defiled was far worse than to be morally unclean. This Pharisee "marveled" that Jesus was not likewise concerned with his outward acts (v. 39, se also Matt. 23:25, 26). To have a clean cup and platter was more important than to have a clean heart. In a fragment of Gospel found at Oxyrhyncus, Jesus is reputed to have and to conquer, until 'the centuries said to a Pharisee: "Thou hast washed in waters wherein dogs and swine have been cast, and wiped the ed chain that bound her for a thououtside skin which also harlots sand years, has seized the shining twoanoint and beautify, but within they edged sword of God's eternal truth, are full of scorpions and all wicked-The word and teaching of Jesus, not ness. But I have been dipped in the wardly purified. He who thus negoutside. Their hearts were filled with tific temperance lines, instituted by "extortion and wickedness." As a the Woman's Christian Temperance substitute these false teachers laid union years ago, is bearing fruit today great stress upon alms. In the Arabic "alms" is closely related to the means "to cleanse." word which Hence verse 41 may read, "cleanse what is within, and surely all is clean to you." It is not so much alms that people long for as fair, honest treatment and accompanying the service, a loving heart (John 13:34).

Jesus pronounces three "woes," a show of tithing the common garden mint and herbs and at the same time avoid the weightier matters of just relations to their fellow men and love to God (v. 42). We are not to neglect our churchly duties at all, but these cannot be substituted for righteousness (see Micha 6:8). (2) A "woe" against those who love the all (Matt. 23:11, 20:28, John 13:14, 15, "woe" is directed against hypocrisy. To touch a grave was to become unclean, and hence they were whitewashed to give men warning. Many Christians are without beautiful to behold, yet within full of dead men's bones and all manner of uncleanliness.

#### The Three Woes.

II. Real vs. Sham Lives (vv. 45-54). The lawyers were the theologians, the expounders of the Mosaic law. Evidently the words of Jesus produced great conviction. The word "reproachest" (v. 45) means "to entreat spitefully," and the probabilities are that he spoke to Jesus as if to rebuke him. Jesus at ores pronounces three woes upon him and his class. (1) A "woe" because they laid burdens upon others which they themselves would not even ultimate foundation of morals, touch with one of their fingers (Matt. hygiene and social order-in other 23:4). That is, they added to the law and troublesome details, which they declared to be more important than the law itself. (2) (v. 47) A "woe" is pronounced upon Review. them for honoring the dead prophets and at the same time rejecting and persecuting those that were living. To honor dead teachers, to praise the prophets of the past, those whom we cannot endure while living, is a form of hypocrisy which costs but little. It implies that had they lived in the days of their fathers their conduct would have been indifferent, yet they are with the living prophets, following the example of their fathers. God foresaw this (v. 49) and the faithful minister of his word must expect a like treatment (Mk. 10:29, 30). (3) (v. 12) The "woe" was pronounced against these religious teachers because, possessing the key to knowledge, they neither entered themselves nor would they allow others to enter: "ye enter not in yourselves, neither sufer ye them that are entering in to enter.' (Matt. 23:13, Am. Rv.). There lawyers, theologians, were professedly interpreters of the law, that law which was the foundation and bulwark of the Jewish nation. In fact, however, they had so obscured and "explained" that law as to leave men in darkness. Supposed to lead men into truth, they were shutting them out of the truth. What a terrible indictment of many of this present age who profess to

teach the Word. We quote from the letter of a Wisconsin business man: "The average man is interested in the teachings of the Bible. If the Bible cannot stand upon its own feet, it is foolish to bolster it up by any personal ideas. We make too many apologies for Scriptures and do not stand squarely by what it teaches." Not a few who occupy the position of teachers obscure the truth of God and they shut men out of a real knowledge of him. Jesus thus replies to both Pharisees and the lawyer, that character is not a garment to wear, but it is the inward furnishing of the heart



(Conducted by the National Woman's Christian Temperance Union.)

#### TEMPERANCE COMING.

In her stirring address before the National W. C. T. U. convention at Asbury Park, N. J., and later speaking before the house judiciary committee in Washington, Mrs. Mary Harris Armor, the "Georgia cyclone," gave some of the reasons why we may look for a "saloonless nation in 1920." We

"I believe that Jesus Christ meant what he said and said what he meant when he declared, 'All power is given unto me in heaven and in earth,' and I believe that the God who made the sun stand still on Gibeon, and the moon on Afalon, at the cry of his fighting, praying, believing servant, Joshua, is perfectly able to smash the liquor traffic into everlasting smither-

eens, whenever we get ready. "The old order changes, giving place to new, and God fulfills hanself in many ways.' He has promised the destruction of the liquor traffic in these words, 'Every tree that bringeth not forth good fruit is hewn down and cast into the fire.' Certainly no man would say that the liquor traffic brings forth good fruit; hence the liquor

traffic must go. "One of the ways in which God is fulfilling this promise is through his eternal truth in science. King Alco hol has marched down the ages for these thousands of years, conquering sob with a ceaseless sorrow,' but at last science has burst the blood-rustand challenges the monster to mortal combat. To doubt the issue is to doubt the sanity of the human race and the power of the everlasting God.

"I believe we shall have a saloonless nation in 1920, because public sentiin a mighty army of young men and young women in the various religious and philanthropic organizations in our schools and colleges, and even in the halls of congress.

"The liquor traffic is doomed to speedy destruction because it is opposed to common sense. Hasn't it always been opposed to common sense? Yes, but people have not been exergriefs that like an avenging nemesis cising their common sense in this dihang over men of such a character, rection until comparatively recent (1) A "woe" against those who make years, for two reasons: First, because God's eternal truth in science had not been revealed on this question as it is today; second, the world is better today than ever before, and the public mind is obsessed with the idea of the preservation and prolongation of human life. Eugenics is the most popular fad of the day. City, state, and national governments are places of pre-eminence (v. 43, cf. Matt. looking after the health of the people 23:6, 7). This spirit has not departed as never before. They swat the fly, man dieth to himself,' and reformation is the watchword of the hour; hence, men are training their common sense on this question, and the liquor traffic must go."

#### STOCK ARGUMENTS

Revenue Argument-When the people decide that the truth is being told about the alcoholic liquor trade the money value will not count, for conscience aroused puts the value of a man above all other things .- National

Liquor Dealers' Journal. "Personal Liberty."-This argument loses more and more of its force. Consideration of the public welfare continues to grow and overshadow the rights of the individual. The drink question must be fought out upon the words, the public welfare. If the public welfare requires the suppression of the alcoholic drink traffic, it should be suppressed.-American Brewers'

#### SALOON IS TOLERATED

The saloon is an outlaw and a nuisance, and it lives by sufferance where it lives at all. You do not defend the saloon as an institution; you tolerate it, if you tolerate it at all, on the theory that if you tried to abolish is you might get something worse.

You cannot build a slaughter house in your block without consulting the people around you, because you cannot confine the odors to your own land, and yet you establish a saloon and fill the air with poison and then say to the people who must breathe it and suffer it that they have no right to protest.-William Jennings Bryan.

FIGHTING FOR THE CHILDREN.

(By HON, SEABORN WRIGHT) Pitted against the sobrlety of the coming generation, pitted against the finest virtues of our children in the nursery of life, stand vast business interests with millions upon millions of invested capital, every dollar of it dependent upon the wreckage of a new generation. In this fact is the terrible wrong and infamy of the legalized liquor system. It is not for the men of this generation that I have been fighting; it is for the children of the coming generation.

#### CAUSE OF CRIME.

In my experience on the bench, I have judged over 15,000 criminal cases, which have included every imaginable type of crime. I do not mean the petty offenses which are tried by police magistrates, but crimes such as robbery and murder. I have come to the conclusion that the men who com mit these crimes are not the important factors in the situation. Seventy-five per cent, of the unfortunates come into court because of the saloon.-Judge Robert Cary, New Jersey.



Rooseveltian dictum that Root is the ablest man in America. "It recalls also many stories of Mr.

Root's brilliance at the bar. One of these stories is about a woman who sued a railroad company for \$25,000 ing a cloudburst. for the loss of her thumb, which had been destroyed in a rear-end collision. Mr. Root-a young man thenopened the defense with the words:

"Twenty-five thousand dollars for the loss of a thumb. Well, gentlemen of the jury, the only justification 1 it over." can see for so exorbitant a claim is that it was the thumb the lady kept her husband under."

His Guess.

Bacon-I see Kansas City, Kan., had Egbert-I take it that some of the

1,234 divorced in 1911 didn't marry again, then.

Practical Effect. "Can't that man get along in his talk without so many 'damns?' " "I'm afraid not. He's a mill

The man who wastes his time doesn't seem to realize that he will need it all before he dies.

000 Nobel peace prize recalls the mobile club of Minneapolis, has invented this: A motorist was telling of a trip

through the Red River valley. The party, he said, came to a stream, but the bridge had been washed away dur-"After we got on the other side we

found ourselves on the finest kind of a road," he pursued. "Yes," he was asked, "but how did

you get your car across that stream?" "Oh, we just sat down and thought

#### Melting Aluminum.

While charcoal should be invariably used in melting brass and bronze states the Brass World, it is not only useless in melting aluminum, but dan-\$81 divorces in 1912 against 1,234 in gerous. Aluminum'is so light that the charcoal is apt to become intermingled with it, and the castings made from it will have small specks and pieces in them.

> Fewer people would have axes to grind if they were forced to supply the rotary power for the grindstone.

Use Roman Eye Balsam for scalding sen-sation in eyes and inflammation of eyes or cyclids. Adv.

The one sure thing that comes to

him who waits is old age.

Men Fight On Their Stomachs Napoleon so said. A man with a weak stomach is pretty sure to be a poor fighter. It is difficultalmost impossible—for anyone, man or woman, if digestion is poor, to succeed in business or socially—or to enjoy life. In tablet or liquid form

Dr. Pierce's Golden Medical Discovery helps weak stomachs to strong, healthy action-

helps them to digest the food that makes the good, rich, red blood which nourishes the entire body. This vegetable remedy, to a great extent, puts the liver into activity—oils the machinery of the human system so that those who spend their working hours at the desk,

sehind the counter, or in the home are rejuvenated into vigorous health, Has brought relief to many thousands every year for over forty years. It can relieve you and doubtless restore to you your former health and strength. At least you owe it to yourself to give it a trial. Sold by Medicine Dealers or sond for for trial box of Tablets—Dr. Pierce's invalide Hotel & Surgical Institute, Buffallo, N.Y. You can have Dr. Pierce's Common Sense Medical Adviser of 1008 Pages for 31c.



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