

OFFICER CARROLL CURED OF BAD CASE OF ECZEMA

He writes from Baltimore as follows: "I am a police officer and had long suffered from a bad case of Eczema of the hands and had to wear gloves all the time. I was under treatment by eminent physicians for a long time without success. Last summer Hancock's Sulphur Compound and Ointment were recommended to me and my hands improved on the first application. After a week's trial I went to the Johns Hopkins Hospital to have my hands treated with X-rays. Under their advice, I continued to use your Sulphur Compound and Ointment for 6 or 8 weeks, and at the end of that time my hands were cured. I cannot recommend your preparations too highly." (Signed) John T. Carroll.

Watching for the Lord. By REV. JAMES M. GRAY, D. D. Dean of Moody Bible Institute Chicago. TEXT—"Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:42.



I. That for which we are to watch is the return of our Lord and Savior Jesus Christ to this earth. We seem shut up to this thought both by the context of the passage and the parallel places in the other Gospels. It is, in addition, the simplest teaching of the New Testament Scriptures generally—witness the words in I Thess. 1:9, 10, "ye turned to God from idols to serve the living and true God; and to wait for his son from heaven."

II. The difficulty of watching is illustrated in the drowsiness of the disciples in Gethsemane—"What could ye not watch with me one hour?" (Matt. 26:40). The spirit was willing but the flesh was weak. A condition of things quite as likely in the region of spiritual truth, if one may judge by the frequent appeals to Christians to awake out of sleep, see Ephes. 5:14; Rom. 13:11, 12; I Cor. 15:34; I Thess. 5:6. There are few of us who are not aware of this from actual experience, alas! As in the physical so in the spiritual sense, the longer we have to watch the more difficult a task it becomes.

III. The danger of not watching is seen in our Lord's warning to the church at Sardis—"If therefore thou shalt not watch, I will come to thee as a thief" (Rev. 3:3). "The thief cometh not but for to steal, and to kill, and to destroy" (John 10:10). This last figure is partly interpreted by another in which Christ says: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth" (Matt. 24:48-51).

IV. The accompaniments of watching are: (1) Prayer (Mark 13:33)—To pray aright is to watch, but surely he is not watching who is not praying? Hence "men ought always to pray" (Luke 18:1). Not that we must ever be in the external attitude of prayer, as when the Pharisees loved to pray standing at the corners of the streets, but that our inward habit should be one of daily communion with God, for he heareth us always.

(2) Service—"Joins girded about" (Luke 12:35). See I Kings 18:46, Prov. 31:17, 19. It is the slothful servant who is not watching. The busy servant may not have the particular thought of his Lord's return momentarily present to his mind, but it is nevertheless the underlying motive of his activity.

(3) Testimony—"your lights burning" (Luke 12:35). He who is watching for his Lord's return is speaking of it, witnessing for him. "Ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16) that others may see the way of life. The rewards of watching are: (1) Escape from danger—"Watch ye therefore . . . that ye may be accounted worthy to escape all these things that shall come to pass" (Luke 21:36). Compare the context and the parallel passages with II Thess. 1:5-9.

(2) Bestowal of divine honor—"Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37). It is, of course, impossible to apprehend the meaning of this promised felicity (Isaiah 64:4); we simply know that our Lord's language implies an exaltation beyond our highest thought. (3) Increase of power and opportunity. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing."

Awkward mistakes occur sometimes through falling into certain mannerisms of expression. A person had a habit of frequently saying "for years and years and years." In the course of a sermon, he was preaching on the Prodigal Son, and spoke of him sitting down in that far-off land thinking of the home that he had not seen "for years and years and years."

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Mrs. Farthingale was going out and was wearing—it was not quite altogether spring time yet—the wonderful red fox fur that her mother had given her as a birthday present. Little Walter, Mrs. Farthingale's eldest hope, was amusing himself by playing somewhat roughly with the tail that had belonged to the fox.

Pointed. Gibbs—So they have abolished liquor in the navy. Bibbs—Yes, and I suppose the bayonet will soon be taken from the army, it is used to make a punch, you know.

He Warbled. First Politician—The chairman of the convention seems to be a rather vacillating officer. Second Politician—Yes, a rocking chair man, as it were.

Horn Jewelry. Billy—I hear that Paris is wearing diamonds and rings upon the toes. Willy—Hope we will soon adopt the style. I have a magnificent bunion that I can parade as a cameo.

Nature's Wonders. Swipes—Say, Chimmie, I wuz out in the country yesterday. Chimmie—What'd'yer see dere? Swipes—Lots o' grass what you couldn't keep off'n, by jing—Puck.

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INTERNATIONAL SUNDAY SCHOOL LESSON

LESSON FOR JUNE 14 THE FRIEND OF SINNERS.

LESSON TEXT—Luke 15:9-14; 19:1-10. GOLDEN TEXT—"I came not to call the righteous but sinners." Mark 2:17. The first section of our lesson is the beginning of a new parable (see R. V.) and contains one of the Master's best-known parables. Immediately preceding this is the parable of the unjust judge and the importunate widow. We are plainly told (v. 9) why the Master spoke this parable. It is easy to say that those who trusted in their own righteousness and "set all others at naught" (R. V.) were the Pharisees, but such is not the case; and this parable is a warning to us, lest we also trust our own righteousness (Isa. 64:6). Using this particular class as a background, Jesus paints, in words of simple grandeur, a picture quite familiar throughout the ages. In it he reveals the falseness of human standards and declares the judgment of heaven. The contrast is vivid. Let us look at (1) the Pharisee. The illuminating phrase is in the words "he prayed with himself" (v. 11). Ostentatiously the Pharisee separated himself from his fellow men and this separation seems to have extended even into his prayer life, and he is withdrawn from God also. This is an appalling picture of the man who trusts only himself. Examine his prayer and we see the supposed prayer is really a paean of self-exaltation.

(2) The Publican regarded himself as "the sinner" (v. 13 R. V. marg.). He knew he was a great, an irreligious offender against law and grace. He had sacrificed everything to acquire money. He comes with no outward show except an abundant evidence of the shame and humility of his heart. He also was excluded from men but not from God. Burdened with the sense of his sin, he casts himself upon the mercy of God. He is absolutely devoid of any trust in himself, any contempt for others, and makes a straight, earnest, passionate abandonment of himself and his need to God. He goes away "justified" (judged right). Why? Because he had taken the right place, a sinner's place before God, and found pardon.

II. The Second Section is a story and deals with an individual case, Zaccheus, who was a "chief Publican." Jesus sought him (see Golden Text), whereas Zaccheus was animated by curiosity, and the writer informs us he was small of stature, hence the necessity of climbing the sycamore tree. He went up the tree because of curiosity, he came down because of conviction. He wanted to see this man in the center of the crowd and was amazed to hear Jesus call him by name.

Must Yield Wealth. Zaccheus was rich, dishonest, dissatisfied, but desperately in earnest, and a man of prompt decision. The estimation of his fellow-citizens is indicated by v. 7. Notwithstanding all of this Zaccheus was not so wedded to his money as to let it keep him out of the kingdom. In chapter 18 we read of the rich man who "lacked one thing." He was lost—"went away"—because he would not yield his wealth (see also 18:26, 27). What took place within the house of Zaccheus we are not told, but for the Master to enter was looked upon either as amazing ignorance of Zaccheus' character or else extreme carelessness concerning the maintenance of his own character. Jesus was dealing with one man, not the multitude, hence he leaves them to their amazement. While this is true, yet we can surmise something of that interview by the result (v. 8) for Zaccheus seems to have made a public avowal of his ethical and moral change of heart. Note the steps: (1) He "sought to see Jesus," John 3:14, 15; Isa. 45:22. (2) He was very much in earnest, "climbed a sycamore tree," Luke 13:24. (3) He made no delay, "make haste" Isa. 55:6. The result was that of great blessing to the people and joy in the heart of Zaccheus. (4) He was obedient, joyously and promptly. The genuineness of his transformation was evidenced by the way it affected his pocketbook. He made abundant restitution and gave bountifully to the poor. The love of God shed abroad in the heart of a miserly, selfish man or church will promote honesty both to God and man.

From the combined parable and story we can read the lesson that Jesus is the friend of sinners and not of sin. Thus the friend of sinners seeks and saves men. He sees the acts and the attitude of men and is ready to justify those whose attitude is that of humility and supplication. He seeks men even as he sought Zaccheus, and as he saves he produces in them those fruits of righteousness which are the evidence and demonstration of their salvation. The scribes and the Pharisees saw Jesus eating with the publicans and expressed this disapproving surprise only to receive his rebuke. "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous."

Liberty. Liberty is the right to do what the law allows; and if a citizen could do what he forbids it would be no longer liberty, because others would have the same power.—Montesquieu.

Knowledge and Age. At twenty we know, at thirty we think we know, and at forty we give it up.

Happiness. There are no rules for felicity.—Victor Hugo. On Patriotism. He who loves not his country can love nothing.—Byron.

Temperance

(Conducted by the National Woman's Christian Temperance Union.) NO SURRENDER! In every moral struggle foreign-born citizens have fought with native Americans to bring victory to the cause of righteousness.

WORKINGMAN AND THE SALOON. I have worked in the factories, mills and mines of this country for many long years, and have seen the effect of the liquor traffic upon the security of the workingman's employment. In all legitimate occupations, the total abstinence is to be at his work when he is expected, and not spend one-third or one-half of the first part of each week in getting over the influences of a drunken carousal.

WORK TOGETHER. The temperance platform is as broad as the earth and as wide as the world. Its limits are marked only where liquor ceases to flow. There is room in that platform for all; nor can any race, creed or nationality monopolize it. It is a signal fact and propitious sign of the times that the Catholic priest and the Protestant minister can, and do, stand side by side, shoulder to shoulder, on that platform. The cause is God's and humanity's. We shall battle for the cause whether on the lower plane of temperance or on the higher ground of total abstinence; whether in the lesser ranks or in the larger files of national movements; we shall battle for the cause.—Rev. Father J. J. Curran (Pennsylvania).

CITY AND NATION'S WEALTH. "The wealth of the city is not in its buildings, not in its banks, but in the boys and girls and the ideals in their lives. These ideals are the things that we neglect most." This is not quoted from a sermon or a temperance lecture; it is the language of the first assistant district attorney of New York city in an address delivered before a gathering of professional men who cheered it to the echo. The Woman's Christian Temperance union believes in raising the standard of American citizenship through the conservation of these ideals. Says Mrs. L. H. N. Stevens, national president of that organization: "Blessed is the estate which recognizes as its chief asset its young men and women."

DRINKING TO GET BUSINESS. If you must drink to obtain business, forego the business. You will be solicited by all sorts and conditions of men to join them in drinking, and they will feel offended if you refuse—but refuse. Don't think they will respect you more for not drinking. Not they. The psychology of the drinker's mind is this: He wants to see all men share his weakness, and hates the silent disapproval implied in a refusal to join him. If it is a choice between the enmity of drink and the enmity of the man whose hospitality you refuse, take the lesser and eschew the insidious, far-reaching destructiveness of drink.—From "Letters to a Young Man," by Arthur M. Harris of Seattle, in West & Co.'s Docket.

FIGHTING ALCOHOL. From all points of view, it is certain that we ought to battle against alcoholism with every means at our disposal if we wish to see a dyke against the spread of tuberculosis, and today we can accept the unanimous statement of the Paris Anti-Tuberculosis congress of 1905 that to fight alcoholism signifies in the last analysis to fight tuberculosis.—Prof. Tiberti Ferrara.

PERTINENT QUESTIONS. The average American saloon takes from the people \$7,300 a year. What does it give in return? If you spend one dollar or ten dollars in saloons, what will you have for your money? If the saloon is good, why keep women and children out of it? If the saloon is good, why screen windows and doors? If the saloon is good, why close it when there is a riot? If the saloon is good, why do the police first go there to find criminals when a crime is committed? If the saloon is good, why close it on Sunday and election day? If the saloon is good, why keep it away from church doors, schools and rich men's homes? Why do not real estate men advertise saloons in their town? Why deprive paupers, lunatics, idiots and criminals of the personal liberty of landing upon our shores and grant saloonkeepers the right of manufacturing all of them at home?

FLED FROM ENRAGED WOMAN

Bear Proved More Than Match for Husband, but Ran When Attacked by Victim's Wife.

A. B. McCloskey, a farmer near Hyner, was attacked by a she bear in his barnyard and so seriously wounded that it is feared he may die. The bear came into the yard in search of food. McCloskey shot at the animal with a small caliber target gun and wounded it. The bear threw him to the ground and badly mangled his left arm and leg. The animal was driven off by Mrs. McCloskey, who beat it with a club. A party of farmers started in pursuit of the animal over the mountains later in the day.

Discovering the Real Mexico. Some of the correspondents with the army at Vera Cruz are acquiring a knowledge of Mexico which they are imparting to their readers to the benefit of the public. They are learning that cities founded by the conquering Spaniards before Jamestown or Plymouth began are not mere adobe villages, but are architecturally reminiscent of Spain in its heroic age. One correspondent admits that all the public buildings in Vera Cruz are good "and compare favorably with what we have at home."

Man's Life Outlays. An eccentric personage has just died in a town in the west of France at the age of seventy-seven. When he was eighteen years of age he began to keep a book of personal expenses. For 52 years he jotted down every item. During this period he smoked 628,713 cigars. Of this number 43,692 were presented to him by friends. For the remaining 595,021 he spent the sum of £2,640. He had bought 86 pairs of trousers, which cost him £92; 75 jackets and waistcoats for £160, and 62 pairs of shoes for £66. He used 300 shirts and 354 collars, for which he paid £53. His omnibus and tram fares came to £52. In 15 years he drank 28,875 bottles and 40,303 small glasses of liquor, and spent on them £1,104, plus £249 in tips.—Glasgow Evening News.

Pigeon's Fast Flight. The Lanarkshire (Scotland) Homing federation had a most successful race from Dumfries the other week, and many of the birds covered the distance to their lofts at a speed of over sixty miles an hour. The fastest performance that has been reported in the race was that of a pigeon belonging to Messrs. Stuart Brothers of Larkhall, which accomplished the journey at the rate of fully sixty-six miles an hour. In pigeon-flying these fast velocities can only be accomplished when the birds have the wind behind them, and should a pigeon have to face a moderate head wind, its speed would be only about thirty miles an hour.

"Your wife seems rather nervous." "Yes; she is keeping up with six continued stories in the magazines and four in the movies."—Seattle Post-Intelligencer. Where Friday night is amateur night Friday night is the proper night for attempting to kiss a girl for the first time. A good disposition is more valuable than gold, for the latter is the gift of fortune, but the former is the dower of nature.—Addison. Half the truth may cause more trouble than a whole lie. Most women who claim to be men haters are unable to prove it.

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HYPNOTISM FOR THE AILING. Famous French Physician Claims to Be Able to Cure Many of the Ills of Mankind. Dr. Bertillon of Paris asserts that psychotherapy, or soul-culture, is the medicine of the future. He does not put his patients into hypnotic trances, but places them in an environment which creates an appetite for sleep. He invites them to repose on their beds and think of nothing. Then he leaves them, and they gradually succumb to the "tick-tack" of a metronome. When a patient is in a hypnotic slumber, if it is desired that he shall be cured of a tendency to excessive indulgence in alcohol, the psychotherapist suggests to him that he cannot raise a glass of abinthe to his lips, and repeats the suggestion until the prohibition is so engraved upon the brain that if the patient would he could not do so. Dr. Bertillon is frequently consulted by those who have had unhappy love affairs, and it is said that through hypnotism they obtain release from their unrequited passion.

Quiet Desired. Wife—Do you love me still, dear? Hubby—When I'm trying to read the paper I do.—Boston Transcript. "Sniffins has a screw loose." "Maybe that is why he is always trying to make himself tight."

Accounting for It. Show us a man who thinks he knows it all and we can show you a moving picture of a big mistake.

"Johnny on the Spot" When breakfast has to be prepared in a hurry— When something appropriate is wanted quick for afternoon lunch— When thoughts of a hot kitchen appall one— Whenever the appetite calls for something deliciously good and nourishing— Post Toasties —with cream, and, say—berries or peaches! These sweet flakes of corn—toasted crisp—satisfy summer needs. Ready to eat from the package—no bother—no work—no fussing. A food with delightful flavour. Grocers everywhere sell Post Toasties