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OPINIONS OF LEADING PHYSICIANS.

I have much pleasure in hearing testimony to the very successful results I have obtained in the treatment of hemorrhoids by the use of Strong's Pilekone. The relief comes early, and is, I believe, lasting. W. J. LOGIE, M. D., Coroner, London, Ont.
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W. T. STRONG, Manufacturing Chemist, London, Ontario.

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Monogram Paper.



A MOST acceptable Christmas Gift is a box of "Ryrie" stationery, stamped in relief with a monogram.

We engrave a steel die with any three letters, as shown above.
Stamp from 120 sheets of choice note paper.
And furnish envelopes to match, for a total cost of \$4.00.
The "die" will last a lifetime.
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Frankfort Sausages
10c a lb.
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Fresh Daily
CHATHAM PORK STORE
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We are Back Again to REGULAR PRICES
With the Best Work in the City. Goods Called for and Delivered.

Parisian Steam Laundry Co.
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Wanted
At Once
DIRTY CLOTHES by the bundle
The Chatham Steam Laundry
Called for and delivered, Sixth St.

The Bell Telephone Co.,
Of Canada.

A New Issue of the Subscribers' Directory

For the District of Western Ontario, including the Chatham Exchange, will be issued early in September. Orders for new connections, changes of address, changes of names, duplicate entry of names, etc., should be placed at once to ensure their appearance.

P. D. LAURIE, Local Manager

Minard's Liniment for Rheumatism.

"SWEAR NOT AT ALL."

A Vigorous Protest Against the Prevalence of Profanity.

THE BLASPHEMER IS A COWARD

Rev. Dr. Talmage's Sermon in Support of the New International Society, Which Has Recently Been Formed by Rev. John L. Withrow, D.D., to War Against the Sin of Profanity.

Entered According to Act of Parliament of Canada, in the year 1902, by William Bailey, of Toronto, at the Dept. of Agriculture, Ottawa.

Chicago, Oct. 12.—A vigorous protest against the prevalent habit of profanity is made by Rev. Frank De Witt Talmage in this sermon on the text Exodus xx, 7, "Thou shalt not take the name of the Lord thy God in vain."

The blasphemer's condemnation is a mighty theme. Its curse indirectly affects the whole human race. Every man belongs to one of two classes—either he is a blasphemer and therefore, on account of his profanity, comes directly under the condemnation of God, or else he belongs to that large class whose ears are polluted by his profane utterances, in which class are some who listen with indifference or contempt, while others shudder with horror as they hear the blasphemous mention of the name of their Master and King.

No street car or factory or shop or camp is entirely free from this shocking plague. In our streets and public resorts there is daily and hourly evidence of the prevalence of this pernicious habit. Not only does the husband and father swear, but his example is sometimes followed by his wife and his son and even his little children. Motormen swear at their trucks. Engineers swear at their fires. Boys swear at their baseball bats upon the playground. Merchants swear at their clerks. Employees, under their breath in the store and out of their mouths when they are away from the counters, swear at their employers. Men swear when they are buying goods. Fishermen swear at their hooks and lines and at the fish they do not catch. Commercial travelers swear because the train or the hotel meal is late or because there is no water pitcher in the bedroom. Sailors swear at the ropes and winds. Farmers swear at the cattle and the grain and the weather. Men swear at the gutter into which they tumble, and with the wagon wheel which spatters them with mud. Blasphemers swear when they are happy; they swear when they are sad; they swear at everybody and everything.

Profanity is a cruel and a cowardly habit, because it shocks the holiest feelings and pierces the hearts of thousands of Christians who are unable by law to stop this awful and blood-curdling infamy. Only the other day a telephone girl had a Chicago merchant arrested and fined \$20 and costs in the police justice court because the defendant swore at her over the wires. His defense before the justice was that he was hungry and wanted to order his dinner from a neighboring restaurant and that the girl in the central office of the telephone company would not give him the right connection. But when the justice heard the young girl's statement that she could not make the necessary connection because the lines were busy at that time, he decided against the defense of the Chicago merchant. He said, "No man has a right to hurl profane words at any public servant, trying to do his or her full duty."

The blasphemer is essentially a coward, because he inflicts suffering on persons who are powerless to resist or retaliate. It is a hard word, said the plain, unvarnished Anglo-Saxon word which describes the cowardly act. I want you swearers to realize the extent of the injuries which you are doing against some of your fellow men when you swear. I want you to fully realize how you are cutting and lacerating Christian hearts with your blood-curdling oaths by trying to put yourself, if possible, in your Christian neighbor's place, who is compelled to listen every day to the public utterances of profanity. You can judge, perhaps, how your Christian neighbor feels by supposing that some one is speaking slightly and then there is a sudden and stammering of some one you very dearly love. You have a mother or a wife or, perhaps, to use a better illustration, a young daughter whom you fondly cherish. Suppose in some public place you should hear her name vilified. What would you do? Why need you answer? Even now I can see your cheek flush and your teeth become set and your hands clench together. You would immediately demand an apology from the villifier or, perhaps, if you are an impulsive man, you would raise your fist and knock that man down. You would do just what a friend of mine did some years ago in Waynesburg, W. Va. He was bringing home the dead body of his idol. As a great, rough, brutal porter took the coffin out of the baggage car, he, the father, said to him: "Man, please be careful. Don't handle that box roughly." But when the porter in spite of that plea swore at the coffin, and used a contemptuous epithet about the beloved form within it and roughly set the box tumbling upon the platform, as an average expression man lets a trunk fall to the ground, my friend doubled up his fist and knocked that porter clear into the tracks. He hit him so hard that the policeman who ran up at first thought him dead. But, though the policeman was about to arrest the suffering father, he did not, for when he heard how the porter had sworn at the body of the dead child he turned and said, "Brother, if that brutal porter comes to, hit him again a little harder than you hit him before, and I will stand by and, if necessary, help you." That spirit

which my friend showed toward the porter who swore at his little girl's body, you, O blasphemer, would show toward anyone who would insult the fair name of a pure, noble daughter, whom you devotedly loved.

Now, my sinful brother, you who are addicted to the habit of swearing in public, did you ever stop to think that nearly always there are Christians men and women around you who love the name of Jesus Christ more than they love their father or mother or wife or daughter, or you love your child? Did you ever stop to think that by your profanity you are dishonoring the name of that Christ for whom those men and women, if necessary, would be willing to die? Have you a right to insult their Christ's name any more than they have a right to insult your child? Oh, my blaspheming brother, I called you a cruel coward. I take it all back. I take that statement back, because you may have sinned thoughtlessly. I cannot believe that you have deliberately intended to do this cruel thing. In the past you have not realized the enormity of the injustice which by the public habit of profanity you are doing against some of your fellow men. You are so kind hearted you would not hurt a dog or a cat. Surely after this you will cease to use blasphemous words in public and not further cut and lash into the bleeding hearts of your Christian brothers and sisters with the sharp, merciless impiety which has heretofore proceeded from your profane lips.

Profanity is not only a cruel, but also a very foolish habit. My profane brother, can you cite me one instance in all your life when the indulgence in the habit of swearing helped you in the least? Did the stone over which you stumbled get out of your way or apologize to you because you cursed it? Did the winds ever abate when you were crossing the seas because you blasphemed them? Did your employees ever love you better or work for you harder because you lost your temper and hurled at them a whole tornado of oaths? Did your horse ever bite better because you swore at him until you were red in the face? Did the insect stinging you when you cut your finger, merely because you made the air sulphurous with your denunciatory imprecations? "No," you answer, "I cannot think of one good result that ever came from the evil of profanity." It is such a foolish habit that I sometimes wonder why God does not let sticks and stones and the dumb brutes have power of speech to rebuke man as he chides the long eared beast, or burden open his mouth and speak to the quick-tempered and unreasonable prophet of old. Fought to have better sense.

Blasphemer, have you ever stopped to consider what would be the effort of your profane words by which you condemn your fellow men if they were literally carried out? Have you ever stopped to consider that if you ask God to condemn your fellow men to the infernal regions you express a desire that through all the coming ages they will suffer greater torture than ever a human victim suffered upon the operating table, under a surgeon's knife, when anaesthetics could not be administered? You express a desire that they shall be thrown into "the lake of fire and brimstone," the false prophet and the false prophet are and shall be tormented day and night for ever and ever." You express a desire by your profane oaths to see human beings suffer as Mark Anthony and Cleopatra compounded them to suffer, when, at the banquet table, this guilty, merciless twin ordered poison to be administered to their slaves and prisoners so that they might witness their convulsions in the throes of an awful death.

"But," answers some blasphemer, "you know just as well as I that there is not one man out of a thousand who ever means what he says when he blasphemes. His profane oaths are mere exclamations. They come from the lip and not from the heart." Then, my brother, there is only one other deduction which can come from the use of this evil habit, to condemn your brother to eternal misery or you are lacking in reverence to God, which is precisely the attitude condemned in this commandment. Either you despise your fellow men or else you despise the name of your Creator. There is no other outcome to these two extremes.

Either you are cursing your fellow man or you are mocking your divine Maker. The profane habit is to be dreaded because it is often the outgrowth of seemingly very harmless beginnings. The blood-curdling oaths heard in the house of the rich man and among the so-called respectable members of society are not, as a rule, born among the saloons and the outcasts. They were not once the inhabitants of the slums and the places of wassal and crime. In all probability their germs were fostered in the parlors of Christian homes and in the weekday schoolrooms and even in the Sunday schoolrooms attended by Christian children. These germs of the most horrible of profane oaths were once the exclamations and ejaculations and the slang expressions so commonly used by boys and children upon city streets. They are the "By Georges," the "By That's" and the "By Other Things." They are the exclamations which are used to-day by many people who consider themselves educated and polished and refined.

Profanity can grow from seemingly very harmless beginnings. Therefore it is the duty of all Christian parents not only to refrain from the use of such unnecessary and absurd exclamations as those just quoted, but they should instill into their children the right use of the English language. The Anglo-Saxon tongue is a noble tongue. It is especially rich in vehemence, emphasis, and vigor. It might use the expression, sledgehammer words, powerful enough to annihilate any foe. In its broad sweep of denunciatory words the English language is unequalled by any language. Therefore, Christian parents, in the education of your child,

ABSOLUTE SECURITY.

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Carter's
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to this open barn door and raised his arms as he cried: "Curse God! Strike if you dare!" Immediately there was a flash, and the blasphemer fell dead. The God who had uttered the words of my text had heard. God in one stroke of the unsheathed sword of fire made that blasphemer answer for his crime.

I have written this sermon upon the blasphemer's condemnation for two purposes. The first is, I want to make the blasphemer realize his awful danger and, by the grace of God, to rescue him if possible from the awful destruction toward which he is heading. I want to rescue him by the grace of God, because, my brother, you will never be emancipated from this sinful habit of profanity unless you seek divine help. After you have been a profane man for many years your profanity becomes a part of yourself. You are bound to this evil habit by links stronger than steel. So, my profane brother, if you wish to be emancipated from this sin of profanity you must pray to God for help. You must plead and pray for divine help to resist this evil habit to the day of your death. You must pray not only for the forgiveness of your past profanities, but you must also pray that God will keep your lips pure from ever uttering another blasphemous word.

The second reason why I preach this sermon is to rally all Christian people to the support of a new interdenominational society, which has just been formed to war against the sin of profanity. I believe this society has as great a mission as the Christian Endeavor Society, the Brotherhood of Andrew and Philip or any of the other interdenominational societies which are binding together the Christian people of the land. This society is called the Anti-Profanity League. Rev. John L. Withrow, D.D., an ex-moderator of the general assembly of the Presbyterian church and the present pastor of the famous Park Street Church, Boston, has thrown the weight of his influence into it and accepted the presidency. The object of this society is to rally all Christian people together to oppose this universal evil. That society will furnish you tracts; it will teach you what to do and what to say in the unrelenting warfare hereafter we are all pledged ourselves to wage. The society called the Anti-Profanity League will arouse your holy enthusiasm if you will only let it. Oh, my brother, will you ask to overcome the worldwide sin of blasphemy as well as all the other kind of sins which are striving to destroy the throne of righteousness and are defying your Master and King? Lord God of the past, help us to make thy Son's name honored and worshipped all round this blaspheming, cursing and Holy Spirit defying world—around this world which more often hears the name of Jesus spoken in decision than in earnest, tender, heart pleading prayer.

Essentials in Horse Training.
Do not break your horse, but teach him. It is a mistake to say you must break a colt. There is nothing about him that needs breaking. All he wants is teaching or guiding. You cannot crowd everything into a horse's brain in a few hours. It takes time to teach a child. Why do you expect a horse to learn everything you desire him to know in a few hours? It is impossible. But intelligent men, owners, trainers, persons who manage horses, and every man who has a horse, can accomplish wonders in your colt.

BEAMS OF SUNSHINE

Chatham Branch of the International Sunshine Society.

Motto—Good cheer.
Have you had a kindness shown? Pass it on.
'Twas not given for you alone—Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—Pass it on.

The Chatham Branch of the Sunshine Society held a meeting on Friday last, when five new members were enrolled. It was decided to give a social evening in a week or so, when our Sunshine friends will be much in evidence. The members will begin work at their next meeting on a quilt, which when completed will be sent to the Children's Hospital in Toronto. The Juniors, who used this idea for giving their dues last spring, also intend to start one soon, which will serve as a Christmas present to some poor family. The Juniors held their last meeting at the residence of Mrs. Polson and spent a busy afternoon with their sewing; our Junior Branch is a very energetic band of little women. Where are the brothers, who should be Sunshine men, too?

The President has procured several Sunshine pins from headquarters. They are exceedingly pretty in design, and we think each of the members should have one.

Make the best of everything; think the best of everybody; hope the best for yourself, and persevere.

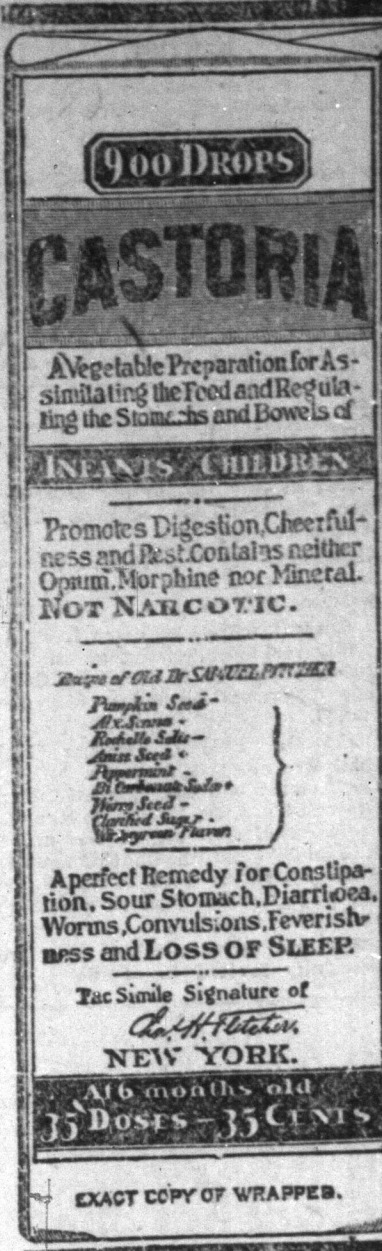
RIGHT WILL REIGN.

Let us believe
That there is hope for all the hearts
That grieve;
That somewhere right
Drifts to a morning beautiful with
light,
And that the wrong,
Though now it triumphs, yields no
accepting long,
But right will reign
Throned where the waves of error
beat in vain!

—Frank L. Stanton.

The upright man will be downright in many things.

SEE THAT THE FAC-SIMILE SIGNATURE OF
Chas. H. Fletcher
IS ON THE WRAPPER OF EVERY BOTTLE OF CASTORIA



Castoria is put up in one-size bottles only. It is not sold in bulk. Don't allow anyone to sell you anything else on the plea or promise that it is "just as good" and "will answer every purpose." See that you get C-A-S-T-O-R-I-A.

Sportsmen if you want Guns or Ammunition

of any kind, go to Quinn & Patterson, they have the most complete stock of this class of goods in Chatham and their prices are away down. Bear this in mind, as it will save you money, and they have an immense assortment to choose from.

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Choice Olover Seed, Timothy Seed, White and Black Oats, Barley, Oorn, Beans, Buckwheat,
For Best Bread
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