

## WORDS OF THE WISE.

Be still, O heart! cease fearing, fretting  
About the future, all unknown.  
N'er think the Master is forgetting  
About His own—His purchased one.  
—Jean H. Watson.

The best of life ought to be before and not behind us: greater attainments, greater blessedness. Waste not the days in idle regrets, in vain lamentations of the past, but forgetting the things that are behind, our follies, and failures, press onward and upward.

Do you blame yourself for sin? It is not the deed that you call sin that is the greatest sin. It was your spirit before fell that was wrong. The deed only revealed yourself to yourself. You were a failure before you knew yourself. You are in the region of blessedness now if you will but have it so.—R. J. Campbell.

## AN INSIDIOUS SIN

The one reason why we have to guard against this sin of intemperance with such extraordinary care is the fact that it, of all sins, insinuates itself into the fibre of the nature, and immediately it begins to affect the character. Do not think of it as a robe that may have been slipped over, and when it becomes uncomfortable you will fling it off. It is a garment like that Hercules wore; it is soaked in every thread and fibre, with poison and the poison will soon begin to go into your system.

It does not matter how honorable and straightforward a man is before he falls beneath the power of this vice. You are as simple as a child if you expect that in a year after, in that man, the very elements of virtue or of strength will remain. You know that is true; you know that there are men whose foreheads would once have mantled with a genuine blush if charged with falsehood; they would deny a fact now and look into your eye and you know that man will condescend to the low, despicable cunning of a savage, no

GIVE YOUR STOMACH  
A NICE VACATION

Don't Do It by Starving It Either—Let  
a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself.

If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They, therefore, relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that meant much to me as well as my clients. It was not the works of days but of months. I was working day and night almost, when at a very critical time my stomach went clear, back on me. The undue mental strain brought it about and hurried up what would have happened later on."

"What I ate I had to literally force down and that was a source of misery as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose my ambition to carry out my undertaking. I looked pretty gloomy for me and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets and at once went down to a drugstore and brought a box up to the office."

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and braced up and went ahead with my work with renewed vigor, ate just as much as ever I did and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me as well as my reputation and last but not least my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50cts. a box.

ingenuity has ever been discovered short of absolute confinement that will restrain than man from ruining himself, and he will practice any amount of deceit to obtain the poison which is his destruction. His character begins just simply to crumble away, like the foundation of a house when the water is run beneath it. You cannot depend upon the word of a man who has fallen under the power of vice.

This sin comes into the house like a serpent. We can keep out of any sin; not this one. Your child, the little fellow that used to sit beside you, who used to nestle against you in the church—you see his face to-night; do you know where he is? He whom you loved, now an outcast. You are silent. What do you propose to do to counteract and destroy this terrible evil? Have you any plan? What do you propose to do to save your children from the power of this vice? How do you propose to save your friend? Are you just going to let him slip? It is worth all your thought, all your trouble, all your pain. If you could rescue one single man or woman, although it is just about hopeless, rescue them. Try. If you could rescue one man or woman, it would be the greatest achievement of your life.—Rev. J. Watson (Ian MacLaren).

## BEECHER'S RELIGION.

If he cared very little what the great public thought about him, he cared a great deal about how those who knew him felt toward him. The expression uttered by him on his seventieth birthday represents his habitual mood: "I love men so much, that I like above all other things in the world to be loved. And yet I can do without it, when it is necessary. I love love, but I love truth more, and God more yet." For great as was his love for his fellow men and his desire for their love, the dominating motives of his life were his love for God or his love for Christ, and in his experience the two phrases were synonymous—and his desire for God's love.

No one who knew him intimately could doubt the simplicity and sincerity of his piety. Christ was a very real and a very present person to him. His disbelief in theology never involved in doubt his experience of vital fellowship with the living God. I do not mean that this experience was not more real at times than at others; nor that he did not have at times the experience which in Jesus Christ found utterance in the bitter cry, "My God, My God, why hast thou forsaken me!" But if so, these experiences were rare. His prevailing mood was one of the conscious presence of Christ, to whom he would at times refer as simply and as naturally as to any other friend and companion. Yet he never, if I may so speak, traded on this experience. He never assumed it as an authority. He never said that Christ had told him to do this or that. His experience accorded with and interprets practically the philosophy of Professor William James, that mystical states are authority to the persons to whom they come, but are not to be quoted as an authority to those to whom they do not come.—Lyman Abbott.

## A BETTER USE FOR HIS HEAD

Thomas A. Edison was once asked by a lady if he were a total abstainer from drink. When told that he was she asked: "May I inquire what made you so?"

And he replied: "I think it was because I always felt that I had a better use for my head." Comment upon his answer is hardly necessary.

Who can measure the loss to the world if that wonderful instrument of thought, that has given us so much of light and leading in the practical mechanism of life, has become heavy and torpid with drink instead of electric with original ideas? And what a beautiful example for the young man of to-day.

Man is great enough to defy God, he is too great to be annihilated. The moral nature is the greatest part of man, but man cannot educate his moral nature. He may be very good or very bad. His moral nature is unreliable. Pity a man who has gotten where the weight of wrong does not trouble him.

You cannot educate a bad man into a good man. Education is a drawing out. How much drawing out will a lesson take to get sugar? The fatherhood of God and the brotherhood of man have been misconceived by some interpreters. We are not ineffectual descendants of Jehovah; there is but one only begotten Son. A new nature is demanded to make man right.

Cabby (politely)—"Beg pardon, sir; please don't smoke in the keb, sir. Ladies do complain of the bacca uncommon. Better let me smoke it for you outside, sir."

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3—Express from Point du Chene, 16.50  
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