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He Testified in Song.

OLONEL C. C. FOGLE, attorneyat-law, of Lancaster, Mo., re-lated the following legal incident: "One of the most original lawyers I ever met in my life was 'Sam' Dysart, who some twenty years ago was a resident of our county. He is some kin to Major 'Ben' Dysart, of your town. 'Sam' was a born humorist, and could have made his fortune in the ecture field. When he lived up our way he was engaged on one occasion defend a lot of boys and girls charged with disturbing a religious assembly out in the country, by 'laugh-ing and giggling' is the way the information read. The case was tried before Squire A. C. Bailey, a good old man, who has long since gone to his final reward. Like all cases of the sort, it attracted an immense crowd from the vicinity of the alleged outrage. T. C. Tadlock prosecuted, and he was instructed by the church people to spare no pains to convict the disturbers, who were very much frightened by being dragged into court. All the defendants were children of good families, and it was their first offence. They candidly, admitted they laughed out in church, and the State insisted that by their own mouths they were condemned. Brother Tice Spears, a righteous man of Puritanic type, was the main prosecuting witness. He had conducted the services, and he testified that his peace was sadly disturbed by the unseemly behavior of the 'rioters.' After he told his story in chief he sat down with clasped hands waiting for the defend-

ants' attorney to begin on him. He didn't have long to wait. The examination began like this: 'Brother Spears, you led the meet-

in' last night?"

'I did, sir,' "'You prayed?"

'I did, sir,' " 'And preached?"

"I tried to." "'And sung?"

" 'I sung." "What did you sing?" "There is a Fountain Filled with

Blood," ' sir.
"Here Mr. Dysart pulled a hymnbook from his pocket and handed it to the witness, with the remark: "'Please turn to that song, Brother Spears.

"The witness did so. 'That's what you sang that night?' "'It is, sir.'
"'Well, stand up and sing it now, if you please.' (%)

"You heard what I said, Brother Spears. "'But I can't sing before this sort of

"'Brother Spears,' with much apparent indignation, 'do I understand that you refuse to furnish legitimate evidence to this jury?" "'N-no-but, you see"'Your Honor,' said Mr. Dysart, 'I

insist that the witness shall sing the song referred to just as he did on the of alleged disturbance. It is a part of our evidence, and very import-ant. The reason for it will be disclosed later on.' There was a long jangle between

the lawyers, and the court finally ordered the witness to get up and sing.
"'And, mind you, Brother Spears," ly 'you must sing it just as you did that night; if you

change a note you will have to go back and do it all over again. "The witness got up and opened the book. There is a vast difference between singing to a congregation in sympathy with you and a crowd of court room habitues. Brother Spears was painfully conscious of the fact. You know how those oldtime hymns are sung in the backwoods settle-You begin in the basement and work up to the roof, and then leap off from the dizzy height and finally finish the line in the basement. That's the way the witness sang. He had a good voice-that is, it was strong. It eemed to threaten the window lights. The crowd didn't smile-it just yelled with laughter. The jurymen bent dou-ble and almost rolled from their seats. The court bit his cob-pipe harder and looked solemn. It wasn't any use. There were only two straight faces in the house. One belonged to a deaf man and the other to 'Sam' Dysart. The singer finished and sat down. He looked tired. 'Sam' immediately ex-cused him. When the time for speechmaking came 'Sam' remarked to the jury: 'If you gentlemen think you could go to one of Brother Spears' meetings and behave better than you have here, why, you may be ustified in convicting these boys and girls.' That was all he said, but it gave the jury lots to think about, They brought in a verdict of not guilty, with the request that Broth er Spears sing another song. But that gentleman had gone home and court adjourned."-Macon "Republican."

Pearls of Great Price.

To-day some of the finest pearls of the world go to China. There is a mandarins there. Many go to India for sale to the rajahs, and a large number to Paris, whence they are re-exported. Fine pearls are still of great value, but not so much so as they were in the past. In Roman times they were worth more than now. Julius Caesar once presented to the mother of Marcus Brutus a pearl valued at \$240,000. Cleopatra is said to have swallowed one worth \$300,000, and she had another equally valuable. Philip II, of Spain received a present of a Panama pearl worth \$20,000, and a Spanish woman of Madrid owned one worth 30,000 ducats.
During a visit to Constantinople I
was shown the Sultan's pearl collection. He has about a peck of pearls of different sizes, some as big as a pigeon's egg, and some no larger than the head of a pin. He has quilts em-broidered with pearls, saddle cloths decorated with them, and a great number of mirrors with pearl-studded handles, which are probably used by the ladies of his harem .- Buffalo "Ex-

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—"Catholic Standard and Times."

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"Have by some surgeon, Shylock, on thy charge to stop his wounds lest he do bleed to death." People can bleed to death. The loss of blood weakens the body. It must follow that gain of The blood gives the body strength. strengthening effect of Dr. Pierce's Golden Medical Discovery is in large part due to its action on the bloodmaking glands and the increased supply of pure, rich blood it produces. It is only when the blood is impoverished and impure that disease finds a soil in which to root. The "Discov-ery" purifies the blood and makes it onistic to disease. When the body is emaciated, the lungs are weak, and there is obstinate lingering cough, "Golden Medical Discovery" puts the body on a fighting footing against disease, and so increases the vitality that disease is thrown off, and physical health perfectly and permanently restored. It has cured thousands who were hopeless and helpless, and who had tried all other means of cure

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LAYING ASIDE

Eloquent Sermon by Rev. Dr. Hannon Last Sunday Morning.

Addresses his Congregation on Besett ing Sins and the Manner to Combat Them.

Rev. Dr. Hannon occupied the Park street pulpit Sunday morning for the first time after his holiday. The text chosen was Hebrew xii, 1, "Let us lay aside every weight and the sin which doth so easily beset us." The preacher said: The word beset as defined by English dictionaries means to harass, embarrass or obstruct. To beset is to close in or hem round a place or a person as an army surrounds a city. The besetting sin then is that particular sin to which your nature is most prone or inclined and therefore it surrounds and meets you at many points. This one sin embarrasses and obstructs you in the Christian course. We learn from the book of Judges that some wicked men of Gibeah surrounded the house where the travelling Levite lodged and took his wife and killed her. Of these men it is said "Certain sons of Belial beset the house round about." They surrounded the house and by force controlled ats occupants. Paul knew that the runner on the Grecian course at the start laid aside his long flowing robe and every other weight which might hinder or impede his progress. And seeing the Hebrew believes on the Christian believes on the Christian course he said, "Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before Thus the believer is exhorted to lay aside or put away the sin which surrounds and besets him in

his Christian course.

The besetting sin is the particular sin to which your nature is prone or inclined. Every man's nature is biased toward some wrong. Esau, the elder brother of Jacob, is called a profane person. A profane person is one who undervalues sacred and spiritual things, one naturally lacking in reverence for divine things How did Esan display profanity? that day the first born son had the right to the priesthood and the right to the inheritance. (But all these Esau sold for a mess of Jacob's red pottage. The sin then toward which Esau's nature inclined was profanity. He overvalued secular things. He undervalued divine things. This was his besetting sin and by this sin he called a supplanter because he art-fully and treacherously took Esau's Esau was born heir. But Jacob did this because he had a nature prone to supplant. Supplanting was his besetting sin. The Apostle John writes of Diotrephes at Cornth, who loved to have the preeminence among his brethren in the church. This love of the preeminence made Diotrephes of the preeminence made avery troublesome person. He ignor-ed and slandered the divinely appointed officers of the church. refused to co-operate in the divinely authorized schemes of the church This love of the preeminence was the besetting sin of Diotrephes, as indeed it is of many. These instances wil show that the besetting sin is the sin to which your nature is most inclined. This besetting sin is of many different kinds. In one it is covet-

ousness, in amother fit is dicentious-ness, in one fit is drunkenness, in another laziness. The nature of one is inclined to anger, the nature of another is inclined faulsity. One sins with his tongue, another sins with his hand. The besetting sin of one person is very different from the be setting sin of another.

When matured the besetting sin brings men to disgrace, destruction and death. When Mary broke the box of very costly ointment and annointed the Lord's feet and wiped them with her hair, so that the house was filled with the precious odor, Judas Iscariot exclaimed, "Why was not this oint-

ment sold for three hundred pence and given to the poor?" The Apostle John tells us that this Judas said "Not that he cared for the poor, but because he was a thief and had the bag and bare what was put therein. Here we learn that in the nature of Judas there was an all controlling love of money. He was by nature a thief. Love of money, or coveteousness was his beset-ting sin. Moved by this coveteousness he sold his Lord for the thirty pieces of silver, by which he brought on his own death and covered his name with disgrace forever. The coveteousness of King Ahab moved him to murder Naboth. This act caused his own death and covered his name forever with shame. The besetitng sin of cover-teousness when matured makes the miser. The besetting sin of anger when matured, makes the murderer.

The besetting sin of licentiousness when matured, makes the castaway. This besetting sin moves the captive to wrong acts against his conscience his judgment, and public morality He knows when committing the ac that it is absolutely wrong. But lustful desire moves him on as steam moves the locomotive. In the 7th chapter of his Epistle to the Romans, Paul describes a man who knows the law of God, and with his mind desires to obey it. But the force of sinful desire moves him to disobey the law, even against his judgment and cor cience, "For the good that I would I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it but sin that dwelleth within me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me

into captivity to the law of sin which is

n my members." The man here described is rent and divided by two op-posite forces. The law of God in his mind is moving him to right conduct. the force of sanful desire is moving him to wrong conduct. The force of sinufl desire compels him like a mili-tary captive, to act against his judgtary captive, to act against his judgment, and conscience. The good that God's law commands him to do. The good that his own judgment and conscience tell him to do. This good his sinful desire or inclinations tell him not to do. So this sinful desire or appetite besets and controls him. In reformation times, when the Pone was formation times, when the Pope was sternly opposed to Luther, Luther said "I am more afraid of my own heart than of the Pope, and all his cardinals, I have within me a great pope, Self."
Your besetting sin is more dangerous
to you than all your competitors and enemies. That corrupt foe within which can move you to wrong acts

which can move you to wrong acts against your dearest interests is most to be dreaded.

Beyond all question, St. Paul in the text directs the believer to put away or lay aside this besetting sin. "Let us lay aside every weight and the sin which doth so easily beset us." As the runner on the Grecian course laid aside every weight that might hinder or trip him in the race, so the Chris-tian is to lay aside or put away this particular sin. The Lord himself directs us to put away, root out, or lay side the besetting sin or disposition to sin. "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thy foot of-fend thee, cut it off; it is better for thee to enter halt into life than having two feet to be cast into hell, into where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck 'it out; it is better for thee to enter into the kingdom of God with one eye than having eyes to be cast into hell fire, where their worm dieth not and the fire is not quenched." Our Lord here puts the eye and the hand for the lusts to which we are tempted through these organs, as by cutting off the hand and putting out the eye the, power of acting and seeing would be destroyed our Lord certainly means that we are to stake at the arms and the second contribution. strike at the very root of such unholy dispositions as well as cut off the occasions which tend to stimulate them. Thus we are to put away, root out or lay aside, at any cost, our besetting

The besetting sin is not less breach of God's law because it is mitted through the exercise of a nature specially prone or inclined to it. Some Christians think that as they avoid many sins they will be partly excused for this one. They think they will be excused because of their natural bias toward this one particu-lar sin. To this class of persons the apostle James says: "Whosoever shall keep the whole law and yet offend in one point he is guilty fell. A person who artfully and treacherously takes the place of an if thou kill thou art become a transother is a supplanter. Jacob is gressor of the law." The law is one and each commandment is a part of it. Therefore the violater of any blessing and to Isaac's blessing. By this artful treachery Jacob took for himself the valuable. of the fence is as much outside his de-fined limit as if he had broken the fence in many places. The law defines the limit inside which man's life should move and remain. He who violates any command is outside hi divinely appointed limit and stands before God as a breaker of His law. Do not excuse yourself for that one sin to which your nature is bent. That you may be able to lay aside your besetting sin examine your character and conduct in the light of God's law from a judgment of what

is your sin, and squarely condemn it. For if we judge ourselves we shall not be judged. In order to lay aside the besetting sin look daily to Jesus that He may reveal his saving power in you. "Looking unto Jesus the author and finisher of our faith." It was the power of the indwelling Christ which enabled Paul to overcome the bent of his nature to pride or self-exaltation. To lay aside your besetting sin keep daily before you Christ's example of earnestness in resisting sin and wrong. "For consider him that endured such contradiction of sinners against himself lest ye be weary and faint in your mind, ye have not yet resisted unto blood striving against

To lay aside the besetting sin avoid the circumstances which tempt the weak part of your nature. To put off this sin practice every exercise of heart, mind and body which tends to build you up in holiness.

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