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SARSAPARILLA
PILLS
HAIR VIGOR.

Keep the bowels regular with Ayer's Pills and thus hasten recovery.

Revenge.

The rain fell monotonously from the gray sky, like tears from a sorrowful face.

"No, Jerome McWade! No, never!" Her cruel words wrung a groan from the strong man's lips, but he was not yet daunted.

"Can you not," he faltered, "learn to love me?"

"No. A thousand times no," she replied.

A wild, cruel light flashed in his eyes.

"And yet," he sneered, "they say never too old to learn."

And, pausing only to select the best umbrella, he rushed forth into the wet, cold night.

A Good Check.

As he took off his coat his wife said to him gently:

"You remember those eight letters I gave you to post three days ago?"

He started.

"Yes. I—I remember."

"But you didn't remember to mail them, did you?" she said sweetly.

"No, I didn't. How did you find it out?"

"Among them," she explained, "was a postal card addressed to myself. Since it didn't reach me, I knew you hadn't posted my mail. I shall always use this scheme in future. It only costs a cent, and it makes an excellent check on you. Now give me my letters, and I'll post them myself."

Quizzing the Circulator.

"Who did you say that stranger was?" asked the country editor.

"Jonas Perkinbine," replied the loafer at the village store.

"Well, well! Why, that's the name of one of our subscribers."

"Don't say? What's the name of the other one?"—Philadelphia Press.

In the copper belt of Shasta county, California, ore has been found 250 feet deeper than it has been found hitherto.

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Rheumatic



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PAPERS BY THE PEOPLE

IMPARTIAL RESTRICTION OF IMMIGRATION.

By Bishop Henry C. Potter.



BISHOP POTTER.

The questions which now confront the American people are two-fold: Whether there should be any restriction to immigration, and if so upon what that restriction shall be based. Self preservation, we are wont to say, is the first law of nature. The American republic exists for the illustration and propagation of the maintenance of certain ideals of civic government and of personal freedom. The invasion of a race which would destroy these would be a sufficient ground for resisting such invasion. The nation rests upon the cornerstone of the eternal righteousness, and a race which by its moral or religious standards would assault these would strike at the foundations of the republic; therefore some restriction of immigration has in it the essential equality of equity.

I believe that a common law which would bear equally upon all those various races and peoples that are knocking at our doors would command the sympathy of the republic and the votes of the upright men, but any proposed legislation must have in it the essential notes of equity and absolute freedom from racial prejudice.

THE CURSE OF ILL-GOTTEN WEALTH.

By Rev. Dr. Madison C. Peters.



Business success does not bring happiness. "Man cannot live by bread alone," by estates and dollars, if he could he would only be an animal. What the world wants to-day is men who will amass golden thoughts and golden deeds, and not mere golden dollars. Good men don't work for money, they work for character. Character is perpetual wealth, and by the side of him who has it the millionaire who has it is not a pauper. Plain living, high thinking and useful effort are real riches. Never adopt the base motto, "all is fair in trade." I have seen men, inflexible in principle, upright and down-square, who have gone under, but came up again from their losses and failures with a conscious integrity. I do not believe that "every man has his price." When anyone complains that he has to hunt the streets with candles at noonday to find an honest man, we are apt to think that his nearest neighbor would have quite as much difficulty as himself in making the discovery. If you think there is not an honest man living you had better, for appearance sake, put off saying it until you are dead yourself.

PROFIT SHARING SCHEMES FAILURES.

By John A. Howland.



I know a man who has a farm worth \$20,000 which for ten years he has been letting out to tenants. He has had the place stocked with the best dairy equipment possible, and in letting out the place has exacted of the tenant that he purchase one-half the stock and the equipment, the tenant and owner dividing equally on the profits. Here is one of the best possible examples of a profit sharing scheme, but from the point of view of a man who might reasonably expect a 5 per cent income on the value of his farm, the whole scheme has been a failure. He finds that in the eyes of most of his tenants the mere idea that the tenant is compelled to share profit, is at once the stumbling block to the tenant's efforts. The tenant overlooks that he has the use of land worth \$20,000,

"THROW OUT THE LIFE LINE."

How the Famous Song, Now Sung in 27 Languages, Was Written.

Perhaps one of the most popular songs or hymns which Ira D. Sankey made famous during his great evangelistic tours was that called "Throw Out the Lifeline." Although the great singer—evangelist has been oftentimes credited as the author, the man who wrote the words and music was Rev. E. S. Ufford, who now lives in Springfield, Mass., and who at the time was the pastor of a church in a little village near Boston. He sold the words and music for \$25, and often said that it was the easiest money that he ever earned.

While strolling along the beach in his little village, during the summer days, Rev. Mr. Ufford oftentimes noticed an old wreck on the sands and often wondered in his imagination how the old boat happened to become wrecked and stranded, and it called to his mind the fact that many human beings were going the same way as did the old boat.

He held an open-air meeting on the village green some time after this and preached to men about their souls and called attention to the wreck and offered to throw out a helping hand to any who would listen to his appeal.

Going home that night, he sat down and in fifteen minutes penned the hymn which now has been sung in 27 languages and printed over 5,000,000 times.

Rev. Mr. Ufford penned the lines in 1886, yet to-day the song is as popular as when it was first sung in the little Massachusetts village nearly 20 years ago.

The author took a trip around the globe a short time ago, and in Japan, China, Ceylon, Italy and England found incidents connected with his song. In Honolulu he found the words and music in the Hawaiian tongue,

and that without the land he could do nothing; also he forgets that he has invested in only half the equipment necessary to running the farm in the best manner possible. It is the idea that profits must be divided at all that discourages this labor where in all logic the scheme was for its encouragement.

There is a New York house where the scheme is falling every day, whether the chief owner knows it or not. The house is interested in a peculiar specialty, and in the founding of the concern the present business manager was one of the chief promoters. Not until it was well on its feet as a success did this manager think of some stock for himself. Then he made overtures to the one man who held the majority of the stock, and was allowed to purchase \$5,000 in shares. Soon after he discovered that the principal salesman of the establishment, covering a considerable and difficult territory, was drawing exactly his own salary, and had been allowed to purchase \$5,000 worth of stock on exactly the same terms as he.

Thus the whole scheme is a failure unless it may be that the greater encouragement that might come to the salesman the business manager. At least the manager's heart is out of his work, far more than if he were dependent upon an insufficient salary only. Yet this business manager would be absolutely content were it not that he feels a less deserving man in the establishment is doing as well as he.

THE HUMANITY OF WOMAN'S DRESS.

By George Bernard Shaw.



On Saturday night I went to the opera. A lady came in and sat down very conspicuously in my line of sight. She had very black hair and stuck over her right ear the pitiable corpse of a large white bird, which looked exactly as if some one had killed it by stamping on its breast and then nailed it to the lady's temple. The spectacle sickened me. I presume that if I had presented myself at the doors with a dead snake around my neck, a collection of black beetles pinned to my shirt front and a grouse in my hair I should have been refused admission. Why, then, is a woman to be allowed to commit such a public outrage? I once sat behind a matinee hat decorated with the two wings of a sea gull, artificially reddened at the points so as to produce an illusion of being freshly plucked from a live bird. Both ladies were evidently regarded by their neighbors as ridiculous and vulgar, but that is hardly enough when the offense is one which produces a sensation of physical sickness in persons of normal humane sensibility.

THE CHURCHES NEED UNITED ACTION.

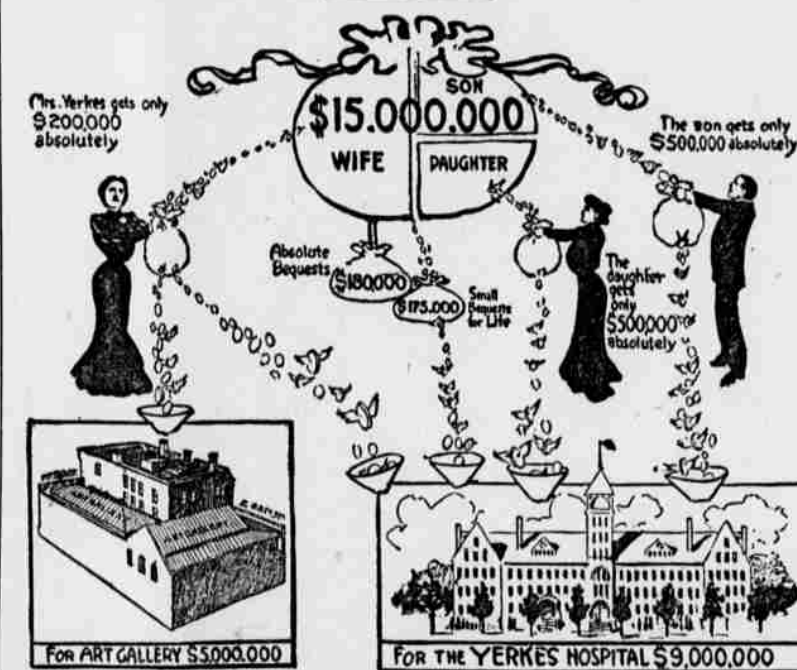
By Rev. W. F. Wilkinson.



No man can look at the divided state of God's heritage and be satisfied. He must see, if he can see anything, that division is weakness and that the time taken to defend indefensible positions is worse than wasted, because it takes the strength, force and attention needed for important Christian work. We hear of consolidations, trusts, mergers on every hand in the business world, but there is no place where a merger or a consolidation is as dire a necessity as in the church of God.

That the division of religious effort has enormously emphasized the narrow, the sectional in church life is true past successful contradiction. Too often victory has been sought for a form of faith, a name, a church organization, rather than for the truth. What the churches need is united action.

HOW THE YERKES MILLIONS ULTIMATELY WORK FOR HUMANITY.



and sang it in English to the natives in the little church and the congregation then sang back to him in their language.

Dwight L. Moody called "Throw Out the Lifeline" his favorite and Dr. Theodore L. Cuyler had the song sung in his church, for he declared it had in it more electricity than any other hymn he ever knew.

Kaiser Wilhelm.

The dislike of the German emperor shown by English people of all classes to-day is odd. To the unimaginative person the German emperor could never appeal, because with all his practical energy, his desire to do good business, he is romantic. There is something of Richard Plantagenet or Charles XII. about him. But why he should act as a bluster on English people, who fare for heroes and romance and are moved by a great gift of oratory, we cannot understand. They might forgive him a good deal because his speeches translate into such grand English. Besides, he remains far and away the most interesting and potential figure in world politics.—Saturday Review.

Miserable Luck.

"I was awfully exasperated yesterday," said Mrs. Filppendyke. "What happened?" "Why, you see, I had been owing Mrs. Dullson a call for months and months. Well, along in the afternoon I saw her starting away, all dressed up, and I thought to myself, 'Here's my chance.' So I hurried across the street to leave my card, and—"

"Did you find when you got there that you didn't have any?"

"No, it wasn't that. Just after I had pushed the bell button she came home, and, of course, there was nothing for me to do but go in."—Chicago Record-Herald.

A Concession.

"Aren't you afraid of the influence of the railroads?" "Yes," answered Farmer Cornstossel. "But I must say that I would not like to discourage 'em entirely. They do beat walkin'."—Washington Star.

Could Not Trust Him.

After a wordy argument in which neither scored two Irishmen decided to fight it out. It was agreed, says the Washington Post, that when either said "I've enough" the fight should cease.

After they had been at it about ten minutes one of them fell, and immediately yelled, "Enough, I've enough!"

But his opponent kept on pounding him until a man who was watching them said:

"Why don't you let him up? He says he's got enough."

"I know he says so," said the victor, between punches, "but he's such a liar you can't believe a word he says!"

Was Too Honest.

Honesty is one of the leading principles taught in the public schools, and the teachers begin early to impress the value of this trait in character on the minds of the youngest pupils. A South Chicago teacher had a pupil who gave her much sorrow by his unfortunate habit of fibbing on every possible occasion. One day she kept him after school and gave him a serious "talking to." "Just look at the life of George Washington," she said, "he couldn't tell a lie." "Huh," remarked the unregenerate youth, "what was the matter with him?"

Danger in Being Reformer.

"A reformer has many difficulties to face."

"Yes," answered Senator Sorghum. "As soon as the public discovers a reformer it makes so much of him that his personal vanity is in danger of being developed until it destroys his usefulness."—Kansas City Star.

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