

so he could work better. I suppose stimulate means to make one think easier; and I've been thinking, mother; if I had something to stimulate my brain, I could study better; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example I will not go far astray; and now I would like a few cigars, to make my brain work well, so that I can stand at the head of my class."

"I hope I shall never see my son with a cigar in his mouth; it would be the first step to ruin."

"You don't think father, is ruined, do you? and he he has taken a good many steps since he has taken the first cigar."

"I think, my son, your father would be better without cigars, or tobacco in any shape, but he formed the habit when he was young, and now it is hard to break off."

"But father says 'we are to blame for forming bad habits, and it is a sin to continue in them.' I heard him say that in the pulpit not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to leave off drinking whisky. But father says 'it is no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk.' He says it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite drinking whisky and getting drunk."

"No, I know that, mother; but I was going on to say that if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go a day without any cigars; and, besides, he could not write his sermon without them. I am sure if he could write as well and do as much good without using tobacco, he would not spend so much for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial and save my money for the missionary box. Besides, he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now, I am quite certain that father would not spend so much money—more than I ever spent in my whole life for candy,

gum, clothes, and everything else—if he did not believe tobacco was a real benefit to himself and others. Why, mother, do you know anything about the price of cigars in these times? Cousin Edward Wilkins, who smokes a great many,

says you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece. I heard Deacon Tompkins say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking in the study after dinner, and I was trying to get my arithmetic lesson.

Now, mother, do you think my father and the deacon, and a whole host of ministers and elders, and temperance lecturers, and lots of good Christian people spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends for cigars, would support a missionary in the West for a whole year, and would be a better salary than most Western missionaries now get. Really, mother, I can't believe that using tobacco is wrong, as long as so many good Christians use it. I don't care so much about chewing. I would rather have some nice clean spruce-gum, like they have down in Dickson's store; I would like to smoke as my father does; and please, mother, give me a little money to get some cigars."

"My son, you may talk the matter over to your father. Ask him if he thinks it will improve your habits and your manners to learn to smoke; if he approves, you may ask him for a cigar."—*N. Y. Republican.*

Is it Right?

Is it right for men who profess and call themselves Christians to pray, "lead us not into temptation," and then needlessly expose themselves to the influence of drinks which have tempted and ruined thousands?

Is it right for men to ask God to "Give us this day our daily bread," and then support a system that licenses men to destroy the good grain by converting it into body and soul-destroying drink?

Is it right to build churches, chapels, and schools to help to save the people, and at the same time license men and women to open shops in which liquors are sold which will destroy the people?

Is it right to license a man to sell drink which will make people

drunk, and then fine men and women for getting drunk?

Is it right to license men to make paupers and criminals, and tax sober and virtuous people to pay rates to keep them?

Is it right to derive a revenue out of a system which demoralizes and degrades the people?

Is it right for the people to wish the temperance cause success, and at the same time continue to drink and support the liquor traffic?

Is it right for any man or woman who wishes well to their country to stand aloof from the only certain cure for our national intemperance?

Is it right for a Sunday-school teacher to teach scholars to beware of the dangers of the public house with breath smelling of strong drink which comes from such places?

Is it right for a minister of religion to preach against drunkenness, while he continues to use the drink which alone produces it?

Is it right to admit into Christian churches, as members, liquor sellers, or persons in any way interested in the traffic, who, by their business, are constantly hindering the spread of the gospel, and leading professor of religion astray?

Is it right to do wrong and expect wrong to produce right?  
*John W. Kirton.*

Ordaining a Saloon-Keeper.

Let us look and listen while the authorities ordain a saloonkeeper. He openly professes that he has been "called" to sell rum; and he is recommended as a man of good moral character by some one who is willing to back him financially. The licence fee is paid, and he is pronounced all O. K., by the ordaining authorities, who now proceed with the ceremony as follows:

Take thou authority to tempt men. Take thou authority to rob men of their money and reason. Take thou authority to stain our streets with blood. Take thou authority to destroy the sons of men, and take thou authority to defy the commands of High Heaven. And when you are called to an account in the day of judgment, present this license, and say that we, the authorities, who have been elected by Christian people, authorized you to SELL RUM.—*The Palm Tree.*

Satan's Kindling Wood.

Beware of cigarettes. Says a correspondent of the *Rural New Yorker*: I have tried cigarette smoking, and have examined cigar-

ettes, wet and dry. I find opium and fenugreek in them to such an extent that the smoking of one or two would narcotize me, although I am an old smoker. In closely observing ardent smokers of cigarettes, I have observed the effect of the opium in the eyes and its unmistakable operation on the nervous system, and in other ways have seen the ruin the use of the fashionable cigarette is bringing upon young men and middle-aged men, too. That there is misery and death in the use of the cigarette as now made, I challenge any man to deny. No person who habitually uses them, as now prepared, can long be healthy, especially in the nervous system, nor can such persons long have good sight, appetite, or physical comfort.

The Diamond Dyes always do more than they claim to do. Color over that old dress. It will look like new. Only 10 cents.

Many a man dates his downfall in life to the time when he learned to play poker in a jury room.

For a cough or cold there is no remedy equal to Ammen's Cough Syrup.

Ammen's Cough Syrup is not a patent medicine. No patent has been asked for or obtained upon it. To protect the public from counterfeits and imitations the manufacturer has had the label registered in Washington. The Syrup is made from pure and costly drugs, and cannot be sold as cheap to the dealer as the common patent medicines that are simply made to sell, which explains why dishonorable druggists or dealers try to sell you something else when asked for Ammen's Cough Syrup. It is upon the market upon its own merits. You can buy a sample bottle for 15 cents, upon which, at the wholesale price the manufacturer makes nothing. Ask to see a large bottle, and read the label.

The strongest argument against the liquor traffic: the men who are engaged in the business are the men who oppose it.

"Do boldly what you do at all." Boldly do we affirm that Kidney-Wort is the great remedy for liver, bowels and kidney diseases. Rheumatism and piles vanish before it. The tonic effect of Kidney-Wort is produced by its cleansing and purifying action on the blood. Where there is a gravelly deposit in the urine, or milky,ropy urine from disordered kidneys, it always cures.

**KIDNEY-WORT**  
**HAS BEEN PROVED**  
 The SUREST CURE for  
**KIDNEY DISEASES.**  
 Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.  
**Ladies.**—For complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely.  
 Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.  
 43 SOLD BY ALL DRUGGISTS. Price \$1.  
**KIDNEY-WORT**