

### A Peculiar Warrant.

Warrant was issued in the Police Court Cincinnati last week for John ... to compel him to take treatment for medicine for a severe case of ...

### RHEUMATISM AND CATARRH.

These Deep-Seated Cases Especially Prove It. B. B. B. Sent Free. Diseases, with aches and pains in joints and back, agonizing pains in blades, hands, fingers, arms and ...

Wisslow's Soothing Syrup for children ... softens the gums, reduces inflammation ...

Unpleasant odors from the mouth ... which are always looking for it.

Cure is the best medicine we ever used ... of affections of throat and lungs.—Wm. ...

As a pleasure to note the success of ... of Balki ...

Our Dealer for Allen's Foot-Paste ... der to shako into your shoes: roots the ...

be sealed for time and eternity ... sealing ceremony in accordance ...

permanently cured. No fits or nervous ... first day's use of Dr. Kline's Great ...

man has no master greater than ... his service must always be ...

### Poorly?

For two years I suffered terribly from dyspepsia, with great pressure, and was always feeling poorly. I then tried Ayer's Sarsaparilla, and in one week I was a new man.—John McDonald, Philadelphia, Pa.

Don't forget that it's Ayer's Sarsaparilla that will make you strong and hopeful. Don't waste your time and money by trying some other kind. Use the old, tested, tried, and true Ayer's Sarsaparilla.



### Health at Home

through Hires Rootbeer—a delightful preparation of roots, herbs, barks and berries. Nature's own prescription. Benefits every member of the family.

### Hires Rootbeer

purifies the blood, stimulates the third and pleases the palate. A package makes five gallons. Sold everywhere by mail, 50c. Beware of imitations.

Washed with Thompson's Eye Water

## A SERMON FOR SUNDAY

### AN ELOQUENT DISCOURSE ENTITLED "INCREASE OF FAITH."

The Rev. Quincy Ewing Shows How This Becomes the Prayer of Our Souls When the World's Perplexities Bear Down Upon Us.

New York City.—The Rev. Quincy Ewing, of St. James' Episcopal Church, Greenview, Miss., who was at one time under consideration for one of the important pulpits of Brooklyn, recently preached a thoughtful sermon on "Increase of Faith." Mr. Ewing took his text from Luke xvii: 5: "Lord increase our faith." In the course of the sermon he said: "We do not know why precisely the disciples should have made this request at this particular time. Jesus had just said to them: 'If thy brother trespass against thee rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent, thou shalt forgive him.' Then very abruptly comes from them the request, 'Increase our faith.' Possibly there was some tone of impatience in their voices as they spoke. They may have been in the old book of Leviticus was to be found practically the same commandment that He was giving them; that in the book of Leviticus they were taught not to hate their brethren, nor to bear grudge against the children of their people, but to love their neighbor as themselves; and they may have felt that there was no need for them to bear this old teaching over again from the lips of the Master; that He was but wasting time in telling them what they already knew well.

So their request, 'Increase our faith' may have meant, 'Tell us something that we do not already know—something hid from the prophets and wise men of old times; tell us something, show us something, do something which will make us surer that you are indeed the Messiah and our fathers have looked for; that our hope in You is not misplaced; that You are truly the promised Deliverer. Make us more certain that we were justified in breaking away from the authority of the Scribes and Pharisees, in forsaking all to follow You. Do not simply repeating to us what we may read ourselves in an ancient book; say something, do something, reveal something which will certify our faith in You as the Messiah.'

Or the request may have had a profounder import and been uttered in a tone of supplication and humility and supplication. Suddenly while Jesus was speaking there may have awakened in the souls of His hearers the accusing consciousness that, though they had known for so long the divine law of duty toward their neighbors, yet never had they or their fathers been able to live up to it, to realize in their human life the divine ideal, and accompanying the consciousness of past failure may have been the reflection that they should be able to realize that divine ideal, to express from their human hearts all hatreds, all resentments, all contempt, all unforgiveness and look upon their fellow-men with the steady Christ-vision of redemptive charity.

And so their request may have meant, 'Open wider spiritual eyes, that we may see with You; lead us, draw us up to Your spiritual height; let us share with You Your vision of God and man; let us drink from the invisible fountain of Your secret of life and goodness; let us know the secret of Your Christliness, that we may rise to full sympathy with Your divine purpose and build with You the kingdom of God among men as You would have it builded. But whatever may have been the character of the request, whether of impatient criticism or humble speculation in the words that came from their lips, 'Increase our faith,' we may all utter the deepest and devoutest prayer of the most needful moments of our human life, 'Increase our faith.' How inevitably that becomes the prayer of our souls at times when the infinite problems and perplexities of this problematical, perplexing world bear down upon us and the weight of our responsibilities is so great that we are forced to give ourselves to reflection upon the long and cruel and, apparently, unending suffering of good and evil; the suffering of unnumbered millions; the vast failures of justice and triumphs of injustice; the tragic death of right and victory of wrong; the bitter battles of untruth for recognition by the mind and heart of humanity; the painful, questionable progress of indubitable good everywhere upon earth; and, so reflecting, are tempted to cry to the heaven, or in danger of being mastered by that deep hopelessness which unites no sound and shows itself in no outward sign; hopelessness, that a deathless heart of good does, indeed, throbb on to victory in things evil; hopelessness, that the to-morrow of humanity will be gladder and nobler than its yesterday; hopelessness, that the wrongs we know will be done away, and the good we dream embodied in fact; hopelessness, that our individual efforts, all that we can say, all that we do, are not mere vain, transient strivings against eternal fate, powerless, as the wings of insects fluttering in the storm, to effect any betterment of things that are! How much that prayer of the apostles, 'Increase our faith,' may mean, then, to our individual souls! A silent, unyielded cry for rescue to the Invisible Power that made us and the world; a pleading with that Power Invisible, whose name we cannot then utter, whose attributes we hesitate then to declare, that again we may be privileged to pray, 'Our Father,' that again we may feel ourselves His children; that real enough may become His presence in our lives, to banish from us all doubt that the world intelligible is His; that again we may feel ourselves His children; that real enough may become His presence in our lives, to banish from us all doubt that the world intelligible is His; that again we may feel ourselves His children; that real enough may become His presence in our lives, to banish from us all doubt that the world intelligible is His.

But it is not only in times of sorrow, sadness, perplexity that the request of the apostles should be our prayer, for that request of theirs points to an eternal and universal need of the human soul, the need to-day, to-morrow and forever of a firmer grasp of God, a clearer vision of His purposes, a deeper reading of His will, in order that we may live and save ourselves in the way divine. Perhaps from the standpoint of the need of some of us it is more necessary for us to pray fervently that prayer, 'Increase our faith,' in the seasons of our greatest joy than in the days of our deepest anguish; more necessary at times when the world shines bright about us and we are conscious of the burden of no perplexity and no misgiving, and disposed to be thoroughly satisfied with ourselves, our performances and with things as they are; for then, it may be, we are in greatest danger of forgetting God, of growing unmindful of our personal dependence upon Him, of crowding Him out of our life, of skimming gaily the gay surface of things with eyes and ears blind and deaf to their eternal aspect, their profound and supreme appeal. Perplexed, bewildered, crushed, under the stress of deep personal anguish, we may think God far from us, all out of touch with our lives and their needs. But to think God far from us, however far we put Him from us, however grimly we deny ourselves all consolation faith in His wisdom and goodness—to think God at all infinitely better than to forget, to ignore Him utterly, as if our goodness and our happiness did not need Him; as if the world about us were fair enough and bright enough, and altogether satisfactory enough with or without His presence!

Do you ask what sort of faith this is we need to pray for to have increased? Is it faith in a particular dogma—dearer mental comprehension of some series of metaphysical propositions—faith in the infallibility of some verbal formula? Nay, the faith of our deeper need is that faith which means steady vision of the divine unseen and the divine eternal; profound consciousness from moment to moment of what the poet has called "the deep below the deep and the height beyond the height," nobler conviction within us, becoming ever more ineradicable and unconquerable, that the real value of things is a spiritual value, their real meaning a spiritual meaning, their real end a spiritual end. This is the faith upon which depends ultimately our strengthening and saving; the faith which our Bibles, our churches, our creeds, our dogmas, our devotions were meant to inspire, and which, if they do not inspire, they are but as sounding brass and tinkling cymbal. This is the faith we need to pray for, kneeling in our news on Sundays, or busy at our work on week days, increase of vision, of faculty, to see and feel below the earthly deeps and beyond the earthly heights, and when we pray God to increase for us this fundamental faith, be tempted to dictate to God how He shall answer us or when. We may want one answer; He may know that we need another. We may choose to have our answer in full all at once; He may choose to answer us in the first available of it to-day, and to prolong the giving of it through the years of a lifetime, perhaps through the aeons of eternity. We may undertake in our wisdom to impose conditions upon God that we imagine He must fulfill if He would answer our prayer, forgetting the one fundamental condition, that we must impose upon ourselves honest eagerness to hear the higher voices that may call to us from day to day, and to obey them when they do; honest struggle to beat back the unholy temptations that beset us, darkening the way to our feet; honest purpose to do the duties that throng us hourly, momentarily, and in their doing ultimately illumine any darkness; the soul can enter.

The prayer of the apostles was answered hardly as they expected certainly it might be, but answered nevertheless and to a degree of richness that they were not able all at once to fathom; answered for them, as it has been through the ages for all their hearts, by the first available of it to-day, and to prolong the giving of it through the years of a lifetime, perhaps through the aeons of eternity. We may undertake in our wisdom to impose conditions upon God that we imagine He must fulfill if He would answer our prayer, forgetting the one fundamental condition, that we must impose upon ourselves honest eagerness to hear the higher voices that may call to us from day to day, and to obey them when they do; honest struggle to beat back the unholy temptations that beset us, darkening the way to our feet; honest purpose to do the duties that throng us hourly, momentarily, and in their doing ultimately illumine any darkness; the soul can enter.

### Home Thoughts.

High thinking chisels the features into the beauty of a pure and refined expression. The tone of the mind assuredly reveals itself on the face. If our thoughts are kind, generous and forgiving, our faces will unconsciously reveal the sweetness of these virtues. Into a kind heart God's light of light, which radiates on the face and makes it fair and pleasing.

### Christian Joy.

Christian joy is an experience of great depth and solemnity. It never overlooks that sadness and sternness of life; it is not a shallow, particular dogma—dearer mental comprehension of some series of metaphysical propositions—faith in the infallibility of some verbal formula? Nay, the faith of our deeper need is that faith which means steady vision of the divine unseen and the divine eternal; profound consciousness from moment to moment of what the poet has called "the deep below the deep and the height beyond the height," nobler conviction within us, becoming ever more ineradicable and unconquerable, that the real value of things is a spiritual value, their real meaning a spiritual meaning, their real end a spiritual end. This is the faith upon which depends ultimately our strengthening and saving; the faith which our Bibles, our churches, our creeds, our dogmas, our devotions were meant to inspire, and which, if they do not inspire, they are but as sounding brass and tinkling cymbal. This is the faith we need to pray for, kneeling in our news on Sundays, or busy at our work on week days, increase of vision, of faculty, to see and feel below the earthly deeps and beyond the earthly heights, and when we pray God to increase for us this fundamental faith, be tempted to dictate to God how He shall answer us or when. We may want one answer; He may know that we need another. We may choose to have our answer in full all at once; He may choose to answer us in the first available of it to-day, and to prolong the giving of it through the years of a lifetime, perhaps through the aeons of eternity. We may undertake in our wisdom to impose conditions upon God that we imagine He must fulfill if He would answer our prayer, forgetting the one fundamental condition, that we must impose upon ourselves honest eagerness to hear the higher voices that may call to us from day to day, and to obey them when they do; honest struggle to beat back the unholy temptations that beset us, darkening the way to our feet; honest purpose to do the duties that throng us hourly, momentarily, and in their doing ultimately illumine any darkness; the soul can enter.

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### Growing Faith.

Growth is characteristic of all life. It is an evidence of health and increasing strength. Every soul is born as a child into God's kingdom. It must begin, and all beginnings are small. In our judgments of others we ought to remember this fact. One has no right to expect from a child that which belongs to an adult. In the same way, Abraham was first called into God's service because he has every one since. His faith was untried and his growth just begun. God promised him great things which he hesitated to believe. When told that his descendants were to be as numerous as the stars he staggered at the thought. All passed like a dream before him. The patriarch was skeptical. "Lord, how shall I know that I shall inherit it?" God's word was not sufficient. He wished some evidence that would assure him of positive knowledge. He wished to know years after that man staggered not at the command of God when told to slay his own son. The difference was not in the quality of his faith, but in the nature of his faith. Abraham's faith was a simple faith in God's laws apply in principle alike to all. Abraham's experience becomes in a measure a part of our own. A living faith solves all things. Abraham's vision of the smoking lamp and perished sacrifice was but temporary. It served him for the moment and then became a recollection. But his faith became a permanent one. It was a lamp that grew the brighter. Here lies the strongest evidence of our acceptance with God. The vine lives because of its attachment to the tree. It draws its life from other veins. If your horizon wider, your faith stronger, your sacrifice more willing? These are your assurances of greater things beyond.—Presbyterian Journal.

### Doing What We Can.

Doing what we have the power to do is our highest privilege and duty. We often feel that, if we had more money, or more influence, or more power, we could do something worth doing, but, as it is, our possibilities are sadly limited, and we can have no hope of greatly honoring God, or helping our fellows. Yet the one woman in the world whose name stands highest above all others for what she did in her day and generation was not a woman of great wealth or of special power. Of her it is said simply, "She hath done what she could." She may have thought that her sphere and abilities were limited, but God blessed her simple doing with His blessing and with her ever-growing fame. All that God would have us do is to do what we can. That much we ought to be ready to do gladly.—Sunday-School Times.

### Christian Faith.

"Sun of my soul, Thou savest dear," is a line that ought to be said every hour of a Christian's life. Some good people are the prey of nature's despondent temperaments. Such need a double supply of goodness and must pray for it. The worries of business or household care, the loss of sleep or the derangement of the bodily machinery, put such Christian folk under a cloud very often. To-day they sing no larks; to-morrow the barometer goes down and they are in the dumps again. Such people should look after their bodily health as a spiritual duty. Moreover they should keep their Christian faith where it will not be exposed to every east wind and trench to death by every shower that falls.

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A prominent club woman, Mrs. Danforth, of St. Joseph, Mich., tells how she was cured of falling of the womb and its accompanying pains and misery by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—Life looks dark indeed when a woman feels that her strength is fading away and she has no hopes of ever being restored. Such was my feeling a few months ago when I was advised that my poor health was caused by prolapsus or falling of the womb. The words sounded like a knell to me, I felt that my sun had set; but Lydia E. Pinkham's Vegetable Compound came to me as an elixir of life; it restored the lost forces and built me up until my good health returned to me. For four months I took the medicine daily and each dose added health and strength. I am so thankful for the help I obtained through its use."—MRS. FLORENCE DANFORTH, 1007 Miles Ave., St. Joseph, Mich.

A medicine that has restored so many women to health and can produce proof of the fact must be regarded with respect. This is the record of Lydia E. Pinkham's Vegetable Compound, which cannot be equalled by any other medicine the world has ever produced. Here is another case:—

"DEAR MRS. PINKHAM:—For years I was troubled with falling of the womb, irregular and painful menstruation, leucorrhoea, bearing-down pains, backache, headache, dizzy and fainting spells, and stomach trouble. I doctored for about five years but did not seem to improve. I began the use of your medicine, and have taken seven bottles of Lydia E. Pinkham's Vegetable Compound, three of Blood Purifier, and also used the Sanative Wash and Liver Pills, and am now enjoying good health, and have gained in flesh. I thank you very much for what you have done for me, and heartily recommend your medicine to all suffering women."—MISS EMMA SNYDER, 218 East Center St., Marion, Ohio.

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Ask your druggists for RHEUMACIDE and insist on getting it. Beware of substitutes of doubtful value.  
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