ASTRONG AND UPLIFTING DISCOURSE BY THE REV. DONALD S. MACKAY.

Subject : "A Plea For the Simple Life"-Duty of the Pulpit to Sound a Warning Note in Regard to Modern Extravagance in Living.

New York City. — At the Collegiate Church, Fifth avenue and Forty-eighth street. Sunday morning, the minister, the Rev. P. Donald Sage Mickay, presented a strong sermon on "A Pica for the Simple Life." The text was from Matthew vit 31-32: "Take no thought saying, "What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? For your heavenly Father knoweth." Dr. Machay said:

Just 100 years are, in 1803, William

Mackay said:

Just 100 years ago, in 1803, William Wordsworth, the great English poet, then a young man and comparatively unknown, wrote a sonnet entitled "Plain Living and High Thinking." It is so significant that I quote it in full:

"O friend, I know not which way I must miort, being as I am opprest To think that now our life is only drest show; mean handiwork of craftsman.

or groom! We must run glittering like a In the open sunshine, or we are unblest! The wealthiest man among us is the best The weatherst may in nature or in book
Delights us. Rapine, avarice, expense—
This is idolatry, and these we adore.
Plain living and high thinking are no

Hhe homely beauty of the good old cause And pure religion, treathing household laws."

The remarkable thing about these lines The remarkable thing about these lines is that although describing the follies of 106 years ago, they are exactly applicable to the conditions of life to-day. What Wordsworth criticised so forcefully in 1803 is still prevalent in 1903. In spite of the vaunted progress of the nineteenth century, notwithstanding the enormous advance in every sphere of human activity, it is a sad commentary on our civilization that to-day we are just as much the slaves of vulgar ostentation as our fathers were

that to-day we are just as much the silves of vulgar ostentation as our fathers were when the last century still was young.

I need scarcely remind you how powerfully this same criticism of our over-elaborated life has been set forth in that remarkable little book by Charles Wagner, "The Simple Life." Everybody is reading it and admiring it but not every one. I fear, is able little book by Charles Wagner, "The Simple Life." Everybody is reading it and admiring it, but not every one, I fear, is ready to accept its teaching. Wagner is a Protestant pastor in Paris, a man of keen sensibility, a prose poet, a shrewd philosopher and trenchant critic. In this latest book of his, "The Simple Life." he has put forward a plen to his fellow Parisians precisely as Wordsworth did to his contemporaries a century ago. Like Wordsworth. Wagner sees in the elaboration and complexity of modern hie not merely a menace to the stability of the state, but to the intellectual and spiritual life of the individuals who compose the state. Nowhere, surely, is this complex life of luxurious pleasure seeking extravagance so visible as in this metropolis of the New World. Everywhere the drags are off, and the wheels of commerce and society are running wild. When the stoppage will come, as come it must, or how it will come, no one can tell, but that this career of extravagance in living, which New York has been following, especially for the past five years, is bound to end in catastrophe, moral and social, unless sanctified common sense interposes, it needs no prophet to predict. Already the shrewd, hard-headed men in Wall Street are scenting the approaching danger from the commercial standpoint. They tell us that the limit of over-capitalization and headstrong speculation is reached, and the reaction, unless it comes reached, and the reaction, unless it comes gradually and under proper control, will spell panic from the Atlantic to the Pacific. How true that may be as a commercial pre-I do not know; but from the standoint of religion, in the interests of moral-

sharply the feelings, if not the con-uces, of those whom he addresses. Nev-eless, because there is still a residuum good sense even in the most extrava-t of us, I venture this Lenten Sunday sing, in the name of Jesus Christ, to before you this plea for "plain living high thinking." first remark is an obvious inference. living is an absolute condition of high

My first remark is an obvious inference. Plain living is an absolute condition of high thinking. Strennous thinking cannot come from pampered living. There can be no life of worthy thought where existence is loaded down with the vulgarities of luxury. Thought, which is the life of the soul, not early deteriorates, it dies when we make the cares of the body the be-all and the sad-all of our days. The two most illiterate classes in society to-day are the abject poor, who by necessity must think of the needs of the body, and, therefore, can think of nothing else, and the idle rich, who by choice devote every hour of the day to the trivial problem of what they shall eat and what they shall drink and wherewithal they shall be clothed. "The body it is," says Bossuet, the great French preacher, in one of his sermons, "which drags us down from the loftier levels of thought, which chains us to the earth when we ought to be breathing the pure air of heaven." So it is that to-day we are putting an undue emphasis upon the merely outward life. We are elaborating the mere framework of the picture, ornamenting the gilded trappings, indifferent to the essentials which alone give lasting beauty to life and character.

What are some of the causes of this over-

hat are some of the causes of this over-oration in the material comforts of life! Primarily, there is the passion for luxury itself. We are to-day essentially a luxuri-ous race. The pitiful thing is that we are proud of it. We boast about our luxury as something that lifts us above other naas something that hits us above other na-tions. You meet people, for example, who go abroad, and when they return what is the burden of their conversation? Not to tell you of beautiful scenes of nature which they have visited, but to complain that, having gone abroad confessedly for change. they have visited, but to complain that, having gone abroad confessedly for change, they did not find anything exactly the same and just as comfortable as at their own fireside. They criticise the temperature of the houses and vividly describe to you the horrors of shivering in a temperature a little below the fever heat in which they live at home. They denounce the cooking and complain because at an altitude of 5000 feet in the Alps they did not find the delicacies which they were able to enjoy six months before the season in their own New York homes. We may smile at such things, and homes. We may smile at such things, and yet it is this craving for luxury that is destructive of high thinking. It produces a mental imbecility which is unable to appreciate those truths which give dignity to

whatever is costly and superfluous. And it is just this craving for what is costly and superfluous. And it is just this craving for what is costly and superfluous that is making this city a hot

bed of extravagance.

Of course, not everything is superfluous
Luxury is to be distin which is costly. Luxury is to be distin-guished from good taste, and it is certainly not to be counfounded with high art. There not to be counfounded with high art. There is a sense in which things once regarded as luxuries are to-day rightly looked upon as necessities. This is so because life has advanced rationally and its outward wants have so far become more varied. An English writer, for example, in 1577, denounces the effeminacy of his age because people were introducing chimneys instead of allowing the smoke to escape by the door, and were beginning to use vessels of earthenware in place of the old-fashioned wooden utensils. "Formeriy," he says, "houses were cf willow and men were of oak; nowadays houses are of oak and men are of willow."

But nevertheless the fact remains that in this foolish craving for things which are both costly and superfluous lies one fertile cause of the low-toned intellectual life of our time. Our passion for luxury is a mighty barrier in the way of "plain living and high thinking."

A second cause of this elaboration of life

A second cause of this claboration of life in our time is the spirit of social competition. Class vies with class for social suprematy. There is a vulgar ambition everywhere to "go one better" in the matter of functions and entertainments. Take, for instance, the case of a young married sounle in good society, who have a certain happy and miserable.

A SERMON FOR SUNDAY limited income. One or two courses is open to them, either to give up all needless extravagance and devote themselves to building up a quiet home, or to give up the blessings home life and hang on to the blessings of home life and hang on to the luxuries and pleasures of their set. Too often, under the spur of social competition, it is the latter course that is followed. Home life is deliberately, yes and criminally, sacrificed for social life, and social life, so chosen, becomes the vestibule through which many a young hadrand passes into so chosen, becomes the vestinue through which many a young husband passes into the prison house of debt. Unconsciously

the prison house of debt. Unconsciously often, such a man enters a race with his fashionable associates, and they, not his own personal comforts, create his standard of living. He must dress as well as they; he must entertain as lavishly as they; he must keep up the same pace as they. And meanwhile these associates of his are competing with another set just a little higher in the social scale, until society becomes a valuar fewerish competition, in which in the social scale, until society becomes a vulgar, feverish competition, in which every bid for notoriety is pampered, and every fine feeling is sacrificed. One has but to read the so-called society columns of any daily newspaper to witness the disgusting spectacle of this competitive spirit in the struggle for social supremacy. What place, under such conditions, is there for "plain living and high thinking."

under such conditions, is there for "plain living and high thinking."

A third cause for the elaboration of the material side of life in our time is the undue craving for pleasure. The emphatic words are undue craving. I am not advocating a sour puritanism or erabled asceticing. Planure has, of course, its essential place in the scheme of right living, and to deny that place creates a reaction which. piace in the scheme of right living, and to deny that place creates a reaction which, however runous, it inevitable. But in our time pleasure has become a tyranny. Its despotism has invaded every day of the week. It has no respect for time or seasons. It appeals to every passion of the soul, and by veiled suggestions it deserrates the holiest emotions of life. New York becomes every evening a vast Vanity Fair, where irrational and too often degraded pleusure lures men and women by the thousand to its gilded shrine, and before that shrine "high thinking and plain living" are nightly immolated.

These are some of the things which stand

These are some of the things which stand in the way of the simple life here in New York. What are some of the perils which

York. What are some of the perils which must inevitably result?

This life of luxury and extravagance intensifies class distinction. The poor man, unable to share in these wanton extravagances, chafes beneath the restrictions, and hatred of his pampered betters bites at the ropes of separation. In Europe, where a certain hereditary distinction between the rich and the poor is recognized, this class rich and the poor is recognized, this class bitterness is not so keen, but in a republic like cors, where every man feels himself as good as another, these ostentations displays the correspondent of of luxurious extravagance become a of discontent in which anarchy and com-munish ferment. Some years ago a friend of mine was driving past one of the beauti-ful o.d homes in rural England, standing in its stately park. He asked the driver who lived there. "Oh." said the man, "we used ful old homes in rural England, standing in its stafely park. He asked the driver who lived there. "Oh." said the man, "we used to have lots of aristocratic company there. They had plenty of money and they spent it freely. We poor folks were well off then. But now the place belongs to a woman, and she is a Methodist, and everything is going to the bad." So spoke the countryman, and from his little view this loss of luxury and extravagance was all wrong, even for the poor man. But meanwhile there was another side to the picture. That estate also included a large tenement district in of the worst portions of London. In wretched hovels surrounded by saloons and low resorts the miserable people paid their rents, exorbitant for such quarters, and these rents supplied the funds for the luxury and extravagance of the former owner. But now what has happened? The lady who owns the estate today is using her revenues, not for her own luxury, but in bettering these homes, in driving out these saloons, and in creating a new spirit of respect and love between her and her tenants. A few country yokels get less to spend for drink, but a great city population has more real joy of living, and the better class distinction between wealth and poverty is at an end.

A second penalty that we must pay for our extravagant modes of life is that they create unnatural appetites. The essence of an unnatural appetite is that it demands a constant stimulus. It needs to be pamp-

create unnatural appetites. The essence of an unnatural appetite is that it demands a constant stimulus. It needs to be pampered by new sensations, and in the effort to satisfy this faise and unnatural appetite, we are inventing forms of amusement so foolish that even pagan Rome might exclaim with wonder, "Behold how these Christians amuse themselves!" Under such conditions who cares for the simple manna ity, the evil results of this over-elaborated mode of living, common even among the poor as well as the rich, are already with us. One does not require the vision of a seer to recognize them.

It is in the face of such conditions that the pulpit of to-day, if it be brave and true to its duty, is called upon to sound forth a warning note. It is indeed a thankless task for the preacher. He must say things, especially in a pulpit such as this, that will cut sharply the feelings, if not the concilences of those whom he addresses. Neverther the first present the preacher of the such as the present the pr

Once more, one other penalty must be paid, and that is the heaviest of all. This paid, and that is the heaviest of all. This mode of life is absolutely at variance with the spirit of the teaching of Jesus Christ. It is pagan, not Christian; it is barbaric, not civilized. No man who is honest in his effort to follow in the footstens of Jesus Christ can live a life whose only thought is to estigit the margle can appear desires. Christ can live a life whose only thought is to ratisfy the merely sensuous desires. What is the one dominant note in the example of Him who when He walked this earth had not where to lay His head, but this: that we should live simply, that we should deny ourselves daily, taking no thought of what we shall eat or what we shall drink or wherewithal we shall be clothed, for our heavenly Father knoweth. The way of the cross is the way of simple

The way of the cross is the way of simple life; not the way of self-indulgence and vulgar extravagance, but the way which He walked with bleeding feet is the path along which we alone can find the joy of plain living and high thinking.

For some of us this secret of the simple life cannot be learned. We have dwelt too long in the cellar of our appetites, and the reek of the kitchen is in our brains. We must die as we have lived, in the tyranny of those tastes which our surroundings have stimulated. For such of us, plain living and high thinking are both alike impossible. But there are our children. Please God we need not, unless our imbecility God we need not, unless our imbecility has become epidemic, condemn our offspring to this nightmare of extravagance which has so shriveled our own intelligence. We can at least ask God's grace to help us to train the new generations in

That homely beauty of the good old cause, And pure religion, breathing household laws."

ror them at least we can make the beauty of the simple life no poet's dream, but a divine evangel for the generation yet to

Making a Life.

Making a life is a larger thing than mak-Making a life is a larger thing than making a living. Many a man has made a good living who has made a poor life. Some men have made splendid lives who have made a very moderate or even scanty living. Such was Goldsmith's village preacher, who was "passing rich on forty pounds a year." Such was the citizen of Germany, and of the world, who earned hardly \$300 in any single year of his journey here, yet few men have ever had more of life than Martin Luther. It behooves us, therefore, to consider how we may add to our making to consider how we may add to our making of a living the making of a life. So to make aving as to make also the capability of enjoying a living, of using a living after we have made it, so to make a living as to make also a character, a faith, a hone, a soul-this is to add to the making of a life. -Sunday-School Times.

Joy in Self-Sacrifice.

Have you ever made a supreme sacrifice for the sake of another without knowing a joy that made your blood flow quicker to your finger tips? The mother drinks of that draught of life as she watches for weeks over the little child tossed to and fro on the margin where the sea and the sands meet. The father drinks of it when he keeps plodding on in his business, that his boy may have a scholar's education and ms boy may have a scholar's education and be prepared for great work in the world. The girl drinks of it when she saves every penny she can' spare out of her scanty carnings and sends it to help the strug-gling widowed mother. It is the choice wine of life, which makes the soul dizzy with its warm glow. Did not our Lord with its warm glow. Did drink—may we not say it with reverence?
—when for the joy that was set before
Him He endured the cross and despised the

Forgiveness. It would be well for us to study and take to heart the keson of forgiveness. Those who foster jealousy and envy are their own ditterest enemies, and the heart that is free from those things experiences a feeling of freedom, for it belongs to God. With our hearts free from envy and anger we know what peace and contentment are

shame.-F. B. Meyer.

SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 26.

Anbiect: Pani's Journey to Jerusalem Acta xxi., 3-13-Golden Text, Acta xxi., 14-Memory Verses, 11, 12-Commen-

tary on the Day's Lesson. 3. "Landed at Tyre." At Patara Paul found, in a vessel bound over the open sea to Phoenicia, a favoring providence by which his course to Syria was hastened. The 340 miles to Tyre was run in about two days. Here the vessel tarried for every days for change of cargo. seven days for change of cargo.

seven days for change of cargo.

4. "Finding disciples." Here Paul found a small company of Christian disciples, with whom he remained in happy, helpful fellowship, ministering the word. When in strange cities it is always well to look for and associate with the people of God. "Should not go." That is, if he had any regard to his own safety or personal welfare, or to their affectionate solicitude on his account. They were informed by the his account. They were informed by the Spirit that bonds and afflictions awaited the apostle at Jerusalem, but it was not revealed to them as the will of God that he should change his purpose to proceed

thither.
5, 6. "Brought us." "Here is a beautiful and impressive picture of the harmony of and impressive picture of the harmony of Christian communion and the strength of Christian affection." "And prayed." As at Miletus, so here, they pray before they separate. The meeting and parting of Christians should be seasons of prayer and praise. "Taken our leave." While farewells are sorrowful occasions, yet among Christians they are illuminated with a glorious none.

rious nope.
7. "Finished our course." By the same vessel that sailed southward thirty miles vessel that sailed southward thirty miles to Ptolemais, the modern Acre. Here the sea voyage ended. At Ptolemais Paul remained one day with the brethren, and the next day traveled by land the remaining thirty-six miles to Caesarea.

8. "Philip." After a silence of twenty years, following upon Philip's ministry in Samaria and to the Ethiopian treasurer. Acts. 5.54(1) we meet him at Caesarea.

Samaria and to the Ethiopian treasurer (Acts 8: 5-40), we meet him at Caesarea, which had ever since been his home. This seaport, built by Herod the Great, and named in honor of Augustus Caesar, was fifty miles northwest from Jerusalem, and was the residence of the Roman governors of the province of Judea. "One of the seven." One of the seven deacons appointed at the same time with Storfan Johan. at the same time with Stephen (chap. 5). He should be distinguished from

Philip the apostle.

9. "Four daughters—did prophesy." The 9. "Four daughters—did prophesy." The house of the evangelist Philip became, in consequence of the fulfilment of the prophecy in Joel 2: 28, the honored central point of the Christian congregation of Caesacca. His four daughters, who had received the gift of prophecy and of interpretation, furnish new and clear evidence that all believers alike enjoy the privileges of Christianity, and even the earlier instances of the prophetess Miriam. Deborah, etc., prove that there is no difference in etc., prove that there is no difference in the kingdom of grace between male and female. To prophesy is to speak "to edifica-tion and exhortation and comfort" (1 Cor. 14: 3). Where these young women preached, "whether to women only, or in private houses, or to public assembles," we do not know. The statements of the New Testament clearly show that God calls women the same as men to preach His gos-

pel. 10. "Many days." The Greek word for many means some or several. They re-mained longer than they at first intended. Paul's desire was to reach Jerusalem in time for the feast of the Pentecost, but he had arrived at Caesarea earlier than he expected, and now had more than a week to spare, which time he spent at Caesarea. "Agabus." This prophet we have met before (11: 27-30) as the foreteller of famine in the reign of Claudius. He comes now, from the interior hill country, to warn Paul of assault and arrest at Jerusalem. In imitation of the excessive symbolic acting sometimes employed by the ancient Paul's desire was to reach Jerusalem in In imitation of the excessive symbolic acting sometimes employed by the ancient Jewish prophets (Isa. 20: 2; Jer. 13: 1; Ezek. 4: 1), this Christian prophet took Paul's girdle and with it bound his own hands and feet. Using the prophetic form of the Old Testament, "Thus saith the Lord," yet changing it to suit the new dispensation of the Spirit, he cites the Holy Ghost as explicitly announcing Paul's capture and imprisonment in Jerusalem. This prediction was fulfilled not many days after.

11. "Girdle." The loose, flowing robes worn in Eastern countries are bound about worn in Eastern countries are bound about the waist with a sash or girdle. Girdles were quite large and made of linen or leath-er. "So shall the Jews," etc. This pro-phecy was not fulfilled in the letter, but while the Romans actually put the apostle in chains they did it at the instigation of the Jews. "Shall deliver him," etc. This prophesy was strictly fulfilled in every par-ticular. At Jerusalem Paul was delivered ticular. At Jerusalem Paul was delivered into the hands of the Roman soldiers and was sent back to Caesarea a prisoner. He remained in prison at Caesarea about two years, and was then taken to Rome, where he was kept two years longer. During these long years of prison life we hear no repin-ing word from Paul. He is always rejoicing seems to forget his own afflictions in effort to comfort others. Some of Paul's best and most helpful epistles were written while he was under bonds and chained to a Roman soldier, but the word of God was not bound. Out of our afflic-tions God brings a blessing not only to our-

tions God brings a blessing not only to our-selves, but also to other. Examples: Bun-yan in prison, John on Patmos.

12. "Besought him." The correctness of the previous prophecy of Agabus, and the vivid symbol whereby he now impressed this prediction, produced in the minds of the Christian disciples a deep conviction of the certainty of future evil to Paul at Jeruselem. Under this conviction that of the certainty of future evil to Paul at Jerusalem. Under this conviction they unitedly besought him not to go to the place of danger. They interpreted the mission and intimation of Agabus as a warning given to avoid, and so avert the peril. But Paul understood it better. Long years before he had learned from his Lord what """ things he must suffer for this sake."

before he had learned from his Lord what "great things he must suffer for His sake." Experience had verified this word, and made its meaning familiar, so that these new, more specific and intense premonitions of coming trial, clearly intimated by the Holy Ghost, carried their full weight of meaning to his spirit.

13-16. Paul's companions saw the danger, he saw his duty. Had they seen for themselves the same duty and the same cause, doubtless they, too, like him, would have moved on to danger and death, for it is a company of rare spirits who are here clustered around this holy apostle. When these true-hearted disciples could prevail nothing they accepted Paul's decision as the urill of the Lord and ceased all further opposition. They then took up their "carriages"—meaning "baggage" R. V.—and went up to Jerusalem. went up to Jerusalem.

Described His Own Death.

Dr. Micoud, who was medical officer on the steamer Leos, of the Messageries Maritimes, has met with a tragic death, writes the Paris correspondent of the London Express. By mistake he gave himself an injection of atrophine instead of morphia. Almost at once he discovered what he had done, and, going on deck, informed two army surgeons who were passengers that he was about to die. He lived an hour and was conscious to the last. During the whole of this time he described his sensations to the surgeons, who took full notes. The surgeons consider his story to be of

Not Adapted For War Ships.

The que n of the adaptability of fue, oil for steaming purposes on war vessels has been decided unfavorably, it being maintained that this is hardly practicable, maintained that this is narrily practicable, owing to the fact that such vessels rarely ply between fixed ports. In the case of the merchant marine, where fixed routes and sailings are general, there is no difficulty about securing ample oil supplies at

American Railroad in France.

Americans, it is asserted, have secured franchises which call for the construction of 275 miles of electric railroad, connecting Lille and Roubaix in the French coal regions, which, if carried out, will entail an expenditure of about \$7,000,000.

Blake's Book Brought \$38,000. William Blake's "Illustrations of the Rook of Job" was sold at auction in London for \$28,000. The book was published in 1825, and contains the forty-three original proof impressions of engravings and original designs in colors.

A Story of Bjornsterne Bjornson. One day while in Norway an oppor-

tunity was given to me, says a writer in the Cosmopolitan, to have verified the statement that the name of Bjornson means as much as the Norwegian flag. A battalion of Norwegian and Swedish cavalry, infantry and artillery, between three and four thousand strong, were returning from their maneuvers to their post in Christiania. In passing Aulestad, the general in command sent his adjutant in advance to beg Bjornson's permission to bring

him an ovation. With his family and guests assembled about him on the veranda, the monumental figure stood with bared head to receive the military greeting. As each regiment passed in review below, presenting arms as to their chieftain, there went up a deafening shout of personal salutation from each of the soldiers, who then joined in singing the national hymn, to whose author they were offering this spontaneous salute. There was the unique spectacle of a man in private life being accorded a military, spontaneous demonstration by the nation's army which a king might envy.

The love of the Norwegians for their poet and writer has its origin in the warm heart of the man himself. Bjornson is so close to us." said a Norwegian one day. "He is in all our bearts, and we feel that his own heart ind arms are open to us always. Both good and great, he would never do anything that was not good and noble, and we must love him." Thus do the hearts of the people go in the direction of their Northern Star, their Bjornsterne.

An Incorporated Family. The scale business being prosperous and leaf-lard in brisk demand, the ribe of Fairbanks thought itself waranted in holding a reunion last Aurust at the Fairbanks homestead in Dedham, Massachusetts. Jonathan Fairbanks was the original American ancestor, and from him are descended 1000 American families. The reunion turned out to be interesting and sucressful, and one of its results is the recent Fairbanks Family in America. as a society for historical purposes, to hold property, preserve records and objects of family interest, and promote the education of its members in subjects relating to their family history. The society will buy the Dedham homestead, and make that its headquarters, and will doubtless raise as large a fund as is necessary to provide sufficient annual income to carry on ts work. The project seems adapted to furnish a good deal of lawful and innocent entertainment at small cost. and is likely to commend itself to other families that are scattered over the United States .- Harper's Weekly.

Weak?

" I suffered terribly and was extremely weak for 12 years. The doctors said my blood was all turning to water. At last I tried Ayer's Sarsaparilla, and was soon feeling all right again."
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Don't doubt it, put your whole trust in it, throw away everything else. \$1.00 a bottle. All draggists.

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Our Friends. Some men are your friends only so

long as they can use you.-New York The missing link from Fashoda to Ujiji, in the telegraph line from Cape Town to Cairo, will be supplied by

wireless instruments. ATLANTIC CITY.

A Unique City by-the-Sea. Atlantic City has no season. It is peren-nial. It has broken a tradition: that a seashore resort is necessarily a summer resort. It took daring and imagination on the part of the first man who decided on the part of the first man who decided to spend his winter vacation at a famed summer place, and even more of the same qualities on the part of the hotel keeper who decided to keep his house open and provide lodgings for whose might follow in the trail blazed by the daring innovator. The experiment succeeded a decade ago. The Gulf Stacam made it so. Geographically Atlantic City is the most favored resort on the North Atlantic Coast. Its great temperature regulator is the Gulf resort on the North Atlantic Coast. Its great temperature regulator is the Gulf Stream, which approaches the land nearer at this point than at any other place north of the Carolina coast. Thus the ocean winds that come breezing and the carolina coast. of the Carolina coast. Thus the ocean winds that come breezing out of the east are tempered to the winter sojourner and made almost balmy and free from chill.

made almost balmy and free from chill.

Put a pipe in your mouth, jam your hands snugly into your pockets, and take a turn along the board walk and notice the crowds. But for the absence of the light summer dresses, duck trousers and straw hats, it might be a cool morning in early summer. Business men, University of Pennsylvania undergraduates, trim young women in light furs and smart wraps, invalids in roller chairs, convalescents making slow progress on the arm of cents making slow progress on the arm of an attendant—all taking advantage of the

invigorating ocean breezes.

There are fun and amusement a-plenty for the person who is seeking recreation and not health. The Casino has an excellent baliroom, and a commodious white marble swimming pool of sea water, warmed to a comfortable temperature for bathing, no matter what the season. There are bowling alleys and sun parlors with commanding views of the ocean and espanade. Three long ocean piers are additional places of resort and amusement. They are kept comfortably heated when the temperature demands. For the large contingent who devote their time to outdoor sports there are the golf links, of which Harry Vardon, the English cham-pion, spoke so highly. The course is owned by the Country Club, but its courtesies are extended to hotel quests. A well-equipmed clubhouse is on the grounds of the club. Fishing is kept up throughout the winter. The Horse Show draws thousands of visit-ors. To speak of the hotels is hardly necessary. They range from huge structures equipped with every convenience that luxury can command to quiet villas and boarding houses. They stand to satisfy the va-

New York Post.

The New Jersey Central has a double daily service to Atlantic City from New York, leaving the latter city from foot of Liberty street at 9.40 a. m., 3.40 p. m. Send to C. M. Burt, General Passenger Agent, New York, for illustrated booklet and time table. It's free for the asking.

HOW A BEAUTIFUL WOMAN ESCAPED SPRING CATARRH BY USE OF PE-RU-NA.

Nothing Robs One of Strength Like Spring Catarrh---Spring Fever is Spring Catarrh.



MISS HELEN WHITMAN.

Miss Helen Whitman, 3081/2 Grand Avenue, Milwaukee, Wis., writes: "There is nothing like Peruna for that tired feeling, which gives you no ambilion for work or play. After a prolonged iliness about a year ago, I felt unable to regain my health, but four bottles of Peruna made a wonderful change and restored me to perfect health. As long as you keep

your blood in good condition you are all right, and Peruna seems to fill

the veins with pure healthful blood. I thoroughly endorse it." -MISS HELEN WHITMAN.

Have you got nerves? Well, you ought to have nerves. But they ought to be strong nerves. Bot they ought to be strong nerves. good nerves. Does your hand tremble? You are living too fast. Does your heart flutter at times? You had better call a half. American live to fast. better call a halt. Americans live too fast. They crowd too much into a single day. They have too little leisure. The hospitals insane asylums are filling up. The quiet, pastoral scenes of yore are It's time that we quit this sort of

Monument For Two Purposes.

Sir John Cave was in Glasgow in

1807, at a time when the populace had

it in mind to honor Nelson with a

monument. Sir John attended a public dinner one evening whereat the

monument came in for a good deal

of discussion, and many opinious were

advanced as to the style of the in-

scription that should grace the stone.

Finally the visitor was asked to fa-

vor the company with his views on

"I think," said Sir John, "that the

style of the inscription should be emi-

an aged Scot, arising, "but I would

make an addition. We all know that

Nelson is six miles, and therefore I

would affix to the monument, after the

words Glasgow to Nelson, the adden-

dum, 'six miles,' and then our monu-

ment would serve two purposes."-

Not Acquired.

The first electric railway was that

began to learn.-New York News.

of Siemens of Berlin in 1879.

New York Tribune.

this matter.

First, repair the injury already done to your nerves. The way to do this is to do exactly as did Mattie B. Curtis, Secretary of Legion of Loyal Women, Hotel Salem, Boston, Mass. She said in a recent letter: "I suffered for over a year with general weakness and debility manifested in se-Boston, Mass. She said in a recent letter:
"I suffered for over a year with general weakness and debility manifested in severe headache and backache. I took four bottles of Peruna, and for two months have been entirely free from these maladies."

Boston, Mass. She said in a recent letter:

If you do not derive prompt and satisfactory results from the use of Peruna write at once to Dr. Hartman, giving a full statement of your case, and he will be pleased to give you his valuable advice gratis.

Address Dr. Hartman, President of Mass.

The Leading Hebrew of New York. While being, perhaps, the leading Hebrew of New York, Jacob Henry Schiff is exceedingly cosmopolitan in his ideas, and his benefactions are frugal dinner. There was one vacant wide-reaching. Not many of Wall chair that was usually occupied by a Street's captains of industry are as struggling young author. His absence conscientious as he is in the matter of suggested to the other boarders a religion. It is well known that he fol- theme for discussion. They talked of lows strictly the old Mosaic law which his personal appearance, of his manstipulates that a man shall give up ners, and finally of his writings, one-tenth of his income each year to "Do you think he has written anycharity and good works. Mr. Schiff thing that will live?" was the conunfollows this out to the letter. Those drum offered by one of the boarders, a

'I agree with the gentleman," said He has given away millions of dol- owes me a large board bill, from the town of Glasgow to that of eral monuments to his generosity, with until it is cashed." which his name will always be closely identified. Among them are the Mouthat he founded: the Jewish Theological Seminary, which seems likely to become the greatest institution of this kind in the world, the Semitic Museum Wisdom, my dear youth, is that intel- at Harvard University, and the Nurses' Settlement on the New York East Side. ligence which you possessed before you He is a trustee of the Baron de Hirsch Fund, and he has been treasurer of

Industry," in the Cosmopolitan.

Almost everybody needs a tonic in the spring. Something to brace the nerves, invigorate the brain and cleanse the blood. That Peruna will do this is beyond all question. Every one who has tried it has had the same experience as Mrs. D. W. Timberlake, of Lynchburg, Va., who, in a recent letter, made use of the following words: "I always take a dose of Peruna after business hours, as it is a great thing for the nerves. There is no better spring tonic, and I have used about all of them."

A Spring Tonic.

Nervous Prostration.

Thousands of cases might be quoted in which Peruna has been used to rescue people from the perdition of deranged nerves, and put them on the good, solid foundation of health. The County Auditor of Eric County, New York, Hon. John W. Neff, in a recent letter written at Reffel.

Neff, in a recent letter written at Buffalo, Neff, in a recent letter written at Buffalo, New York, stated: "I was persuaded by a friend to try a bottle of your great nerve tonic. Peruna, and the results were so gratifying that I am more than pleased to recommend it."

Catarrh in Spring. The spring is the best time to treat catarrh. Nature renews herself every spring. The system is rejuvenated by spring weather. This renders medicines more effective. A short course of Peruna, assisted by the balmy air of spring, will cure old, stubborn cases of catarrh that have resisted treatment for years. Everybody should have a copy of Dr. Hartman's latest book on catarrh. Address The Peruna Medicine Co., Columbus, Ohio.

ne Co., Columbus, Ohio. Mrs. Lulu Larmer, Stoughton, Wis.,



taking Peruna I grew steadily better, my nerves grew stronger, my rest was no longer fitful, and to-day I consider myself in perfect health and strength. My recovery was slow but sure, but I persevered and was rewarded by perfect health."—Mrs. Lulu Larmer.

The small, poorly fed boarding house family was gathered about the boarding bouse dining table to fight over the

who know him best deckere that he clerk in a dry goods store, who posed nently simple and plain. What I feels he would be virtually stealing as a literary critic.

should put on the monument would be that amount of money if he did not just the words, 'Glasgow to Nelson.'" turn it over to his poorer brethren. lars, a large part of which the public me something on account this morning. hears nothing about. There are sev- I want the check that he wrote to live

And then silence fell upon the group, broken only by the clatter of the barteflore Home, which it may be said gain counter knives and forks.-New York Times.

Owing to the wonderful strides of the American cotton industry, the consumption of the raw staple in the United States has increased sixty-one per cent. in ten years.

It flatters every man to have some Barnard College.-From "Captains of N. Y.-15 one follow his advice.

