A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED. WHO ARE SONS OF GOD?"

The Rev. Robert A. MacTadden Declare

That the Four Sources of Success Are filood, Will of the Flesh, Will of Man and God.

BROOKLYN, N. Y.-The Rov. Robert A. MacFadden, of Danvers, Mass., preached Sunday in the Lafayette Avenue Presby-terian Church. In the morning his subject was "Who Are the Sons of God?" He

in the next world, but shipwrecked in this." For the ratio between what a Lan is and what he can do is a constant ratio. Every man will have all the power he earns, and the power that he has will tell, not because people like it or like him, but because it is power, and as such can keep itself erect without being propped up by a labor union or held in its place because it is somebody's son.

without being propped up by a labor union or held in its place because it is somebody's son.
It follows, then, that the most important thing a boy can do is to get ready. It is inspiration to know that every ounce of energy put it to work in the early years is so much distinct guarantee of usefuiness in the aduit years. And next to getting ready, the father should tell his boy that he wast get ready for rough weather. The boy must learn to handle the boat of his own experience if he is not to be driven upon the shallows or into the breakers. As he meets and masters the difficulties that beset him getting out of the harbor of the high school or the college, he is equipping himself for the enemies that will assaultion on the high scas.
John, then, here points out the possible ways of getting ready. He asserts that permanent success does not depend upon blood, will of the flash, or will of man, but solely upon fod. Lot me translate this into the four F's: Family, force, furnishings, faith.
John says first a man's success does not depend upon his family. Dr. Lyman Abbott has developed this thought rationally: That no people are great or good simply because of their ancestry. "The greating upon its Pilgrim history." No one would for a moment dispute thus with him. But I desire to emphasize this from the domestic viewpoint. A man's spiritual success, says John, does not depend upon his family, the Bible lays no stress upon heredity. He who says this does not know the bible. The Bible lays great stress upon heredity. When it writes the life of a great man it begins with his parents. The foundations of one generation are in all respects laid in the antecedent generation. In an important sense the boy begins to live when his father begins to live. The side in the antecedent generation is good science. But this is Science, and it is sood science. But this is Science, and it is sood science. But this is Science, and it is sood science. But this is Science, the who will who wold duplicate these glor would duplicate their matchless mothers. As believers in the Bible we have an in-terest in heredity. It is the Gospel expec-tation that the children grow up hearing the physical features of their parents, so in time they will come to embrace and ex-emplify the parents' faith. That's what Timothy did, in whom the great spostle. rejoiced so much. Heredity is mighty, but let us not think it is almighty. Heredity gives us tendency, but it gives us noth-ing else. The children of good parents take in goodness more easily than the chil-dren of bad parents. The children of edu-cated parents acquire ideas more easily than those of ignorant parents. The fath-er, who for five and twenty years has been raying: "Two times two are four. I guess I'll make it five," gives to his baby child the tendency to make the same multipli-cation, but the child must make the choice before it becomes to him a sin. How I wish that that great sermon of Henry Ward Beeecher on "Heredity Influence" could be printed as a supplement to our courses in ethics. That sermon makes to their children. But after all, the grace of God is stronger than the sin of man. What a man is he chooses to be. Weak-ases, tendency are handed down, but the choice is made by the individual himself. Your spiritua' success, young man, does not depend upon your anestry, your her-dity, your father's habits, or your family. John says no man is sale simply because of his family. <text><text><text><text>

an unmarked grave in the Mt. Joy Cemer by of Dublin, he says: "No, Mr. Par-phile approx The tay has hall fathers tell for them? Nuy, verily. Grant faces is for the boy what momentum is to the ride alone will not make this more in the force, nor yet is in his family not in his force, nor yet is used and the tay of the tay of the tay of the alone will not make this more in the force, nor yet is used the tay of the tay of the tay of the alone will not make the more in the force, nor yet is the family not on the tay of the tay of the alone will not make the more in the force, nor yet is the family not on the tay of the tay of the alone will not make the tay of the tay of the alone will not make the tay of the tay of the alone will be tay the tay of the tay of the alone will the system of the their right went to Nineveh, one of the reasons for ducation—"they could not tell their right was not will the system of the their sight is a some others I know. But we never can emphasize too often to too positively the and from their left. "That same cry pose the transmoster of the bears is not in in my rature. Illumination of the bears is some others I know. But we never can be the best family, with a personal for the tay the family of the best is at the family the the tay the tay is at the family the tay the tay is the tay is a the time reason for family the tay the family of the tay is the family the the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the tay the tay the tay the tay is the t

soul. The individual life may be insignificant alone by itself; it may come from a good family or a bad; it may have great force or little; it may have choice furnishings or not; but the safety and security of all will depend upon the personal soif surrender to the Son of God, who alone has the pow-er to make them Sons of God, which are born not of a family or of force or of fur-nishings, but of faith.

The Manner of Receiving.

In her charming series of sketches that are appearing in The Delineator under the title "The Joy of Living," Lillie Hamilton French writes on the Manner of Receiving. Ingratitude is a grievous fault to be met with every day, and many phases of it are point-ed out by Miss French's pen, which, however, is tipped not with bitterness but with a kindliness that takes away the sting of correction. A very nice illustration of selfishness is contained in the following paragraph:

"It is not an uncommon weakness this of being satisfied with ourselves because somebody else has been kind to us; because somebody else has sacrificed much to make our hours easier. We take for granted most of the special ministrations of others, as children in their cribs regard the attendance of their nurses. Only a few escape the snaro. The more we get the more we are apt to regard that which is given as a mere matter of course. 'I have one horror in life,' exclaimed a pretty young woman, to whom people were always sending presents. 'I have one horror in life, that of being like the rhinoceros in the park. Have you ever seen him with his big mouth always open when any one passes by, taking everything that is thrown into it, even whole loaves of bread, and not a wrinkle of pleasure on his face, not a gleam in his eye, as he closes his jaw over your offering-nothing but a wide opening of the mouth again to be ready for the next thing that may come?"

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Smuggling by motor car has been developed into a fine art in Switzerland.

RAIN-IN-THE-FACE.

Tom Custer's Capture of a Sloux Chief Who Was to Exact Revenge.

Word was brought to Custer by a scout that a famous Sloux, called by the picturesque name of Rain-in-the-Face, was at Standing Rock Agency, some twenty miles away, boasting that he had killed Dr. Honzinger and Mr. Baliran. Custer immediately determined upon his capture. The agency was filled with Indians waiting for the issue of rations, and though they were on a peaceable errand, they were always unruly, insubordinate, and on the alert. Captain Yates and Captain Tom Custer with 100 troopers were detailed to make the arrest. The arreval of 100 men at the agency instantly excited the suspicion of the Indians. To divert it from the real object, Captain Yates ostentatiously detached a lieutenaut with fifty men to ride to some villages ten miles away in quest of certain Indians who had some time before raided a settlement and run off some stock, killing the berders. With the remainder he purposed to wait for the return of the detachment. Meanwille, it was learned from a scout that Rain-in-the-Face was in the butler's store.

Tom Custer with five picked men was ordered to enter the store and make the arrest. The store was full of Indians. The weather was very cold, and the Indians kept their blankets well around their faces. It was impossible to tell one from another. At last one Indian dropped his blanket and stepped to the counter. It was Rain-in-the-Face. Custer identified him immediately. Stepping behind him he threw his arms about him and seized him in an iron grasp. The Indian, who had observed the movement too late, attempted to cock his Winchester, but Custer was too quick for him. The five troopers sprang to the side of their captain, disarmed Rainin-the-Face, and presented their guns to the astonished and infuriated Indians. Instantly the room was a scene of wild excitement. The Indians surged toward the troopers, and perhaps would have made short work of them had not Captain Yates at this juncture entered the room with a detail of his men. Bain-in-the-Face, a magnificent specimen of Indian manhood, had ceased to struggle the moment he was convinced that it was unavailing. He was led outside, securely bound and mounted on a horse. The troopers were assembled, and in spite of threats and menaces by the Indians, who did not venture to attack, they started back to Fort Lincoln with their prisoner.—From "War With the Sloux," in Pearson's.



Miss Hapgood tells how she was cured of Fallopian and Ovarian Inflammationand escaped an awful operation by using Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM: -- I suffered for four years with what the doctors called Salpingitis (inflammation of the fallopian tubes) and ova-ritis, which are most distressing and painful ailments, affecting all the ritis, which are most distressing and painful ailments, affecting all the surrounding parts, undermining the constitution, and sapping the life forces. If you had seen me a year ago, before I began taking Lydia E. Pinkham's Vegetable Compound, and had noticed the sunken eyes, sallow complexion, and general emaciated condition, and compared that person with me as I am today, robust, hearty and well, you would not wonder that I feel thankful to you and your wonderful medicine, which restored me to new life and health in five months, and saved me from an awful operation." — Miss IRENE HAPGOOD, 1022 Sandwich St., Windsor, Ont. Windsor, Ont.

Ovaritis or inflammation of the ovaries or fallopian tubes which adjoin the ovaries may result from sudden stopping of the monthly flow, from inflamma-tion of the womb, and many other causes. The slightest indication of trouble with the ovaries, indicated by dull throbbing pain in the side, accompanied by heat and shooting pains, should claim your instant attention. It will not cure itself, and a hospital operation, with all its terrors, may easily result from instant.

"DEAR MRS. PINEHAM: - I can truly say that you have saved

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failed to do me any good. My menses did not appear in that time, and I suffered much pain. I would daily have fainting spells, headache, backache and bearing down pain, and was so weak that it was hard for me to do my work.

"I used your medicine and treatment "I used your medicine and treatment as directed, and after taking three bottles of Lydia E. Pinkham's Vegetable Com-pound, menses appeared, my womb trou-bles left me, and I have been regular ever since. I used fourteen bottles of Lydia E. Pinkham's Vegetable Compound and Blood Purifier

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Fower of an Ideal.

Fower of an Ideal. A beautiful statue once stood in the market place of an Italian city. Is was the statue of a Greek slave girl. It represented the slave as tidy, well dressed and hand-ome. A ragged unkerpt, forlorn street child, coming across the statue in her play, stopped and gazed at it in admira-tion. She was entranced and captivated by it. She gazed long and admiringly. Moved by a riddlen impulse, she went home and washed her face and combed her hair. Another day she stopped sgain be-fore the same statue and admired it, and reseived new inspiration. Next day her tattered clothes were washed and mended. Each time she looked at the statue first fund something in its beauties until she was a transformed child.—Treasury of Re-ligious Thought.

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CURIOSITY.

Mrs. Pyke (in carriage with her husband)-George, who was that woman who just passed us and who gave you such a peculiar look? Mr. Pyke-That's just what she will ask about you next time I see her. Women are such curious creatures.- -Boston Transcript.

ODE TO THE COB.

The glutton's heart begins to throb With summer pleasure dear. He eateth corn upon the cob And smiles from ear to ear. -Philadelphia Press.

HIS RECORD.

"I stand squarely upon my record," said the political candidate. "Well," yelled the little man at the ear end of the hall, "you can hardly be blamed for wantin' to keep the blamed thing from bobbin' up."-Chicago Record-Herald.

He-Then I'd like to be a dog. She-Never mind; you'll grow .-



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