

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. G. H. EGGLESTON.

Theme: Unconditional Service.

Brooklyn, N. Y.—The Rev. Gordon H. Eggleston, pastor of the Greene Avenue Church, preached Sunday morning on "Unconditional Service." The text was from Luke 10:60: "Let the dead bury their dead; but go thou and preach the Kingdom of God."

We turn our thought to a verse of Scripture that leaves in many Christian minds a wrong impression, or seems to be entirely meaningless: "Let the dead bury their dead; but go thou and preach the Kingdom of God." As we think of these words we must beware of reading into Christianity an unnaturalness that savors not of a loving God "full of compassion—and plenteous in mercy." The Christian religion, of which Jesus is the personification, does not repudiate a single human emotion. Its demands are not thus harsh. It does not demand the renunciation of home life and human relations in order to be pure and good, as the monks and nuns of old asserted. Not in a towered hall, secluded from curious eyes, the holiest life lived, but out in the busy world, bearing a share of its burdens, meeting its temptations, yet withal living a life that is pure and good. The nun in her seclusion and much prayer is not more righteous than the Christian housewife with her many duties and less prayer. Nor is the Christian business man living a less noble life than the cloistered monk. Christianity is not for seclusion. It is for the every day life which you and I are living. It is to lift common life into the divine. It does not ask us to be unnatural. It does not deny us any legitimate relationship. It does not require neglect of the work of redemption. His part of Jesus is a religion for this life.

Some would make the text mean simply that we must not entangle ourselves with the affairs of the world. This is likely to misrepresent the Gospel of Jesus. The true Christian has a duty in this world, nor is he to be separated from it. His part is the work of redemption. His obligation is to enter into the varied phases of life that he may help to lift it to higher ideals. Business, politics, professional life, should not be unrelated to Christian principles. Each needs more men to carry Christian principles into those departments of life for their purification. The man who has grasped the idea that every part of their life is related inseparably to their religion, and that the man who is a Christian only when he is inside a church is not a Christian at all, then will a mighty stride be made toward the realization of the Kingdom of God in the hearts and lives of men.

If it is true that the words do not mean the repudiation of natural affection, if it is true they do not mean separation from the world in order to be a Christian, what, then, is the message of these words from the lips of Jesus? Two words suffice to state the proposition. Unconditional service. "Let the dead bury their dead," voices the urgent demand of the message of Jesus on the soul of men.

The occasion for the seemingly strange words of Jesus was a season of excuses. He had been talking to His followers concerning the kingdom of righteousness. Attracted by His personality, many gather to hear His words. To them Jesus said, "Follow Me." But they begin with one accord to make excuses. They would like to follow Jesus, but they are not willing to pay the price. Unconditional service. Their loyalty is tempered with conditions. Jesus says, follow Me now, this instant, ere I depart. But one young man feels he must first say goodbye to his friends. While he is gone to his native village to say goodbye to his friends, the Kingdom of God would be too late to follow. His goodbye would have cost him his fellowship with the Master. Therefore, Jesus said to him, "No man having put his hand to the plow and looking back is fit for the Kingdom of God." We cannot believe Jesus had any objection to the young man's goodbye to his friends, if at the same time he could have followed. Another young man must needs first go bury his father. But Jesus said to him, "Let the dead bury their dead; go thou and preach the Kingdom of God."

The performance of these duties, which were perfectly worthy in themselves, would have separated them from Jesus. Then when they were ready to follow, Jesus would have been far away. Participation in the funeral rites would, according to the Eastern custom, entail a ceremonial uncleanness of seven days. Seven days it would have taken to bury the father. Before the funeral is over the young man might then be unwilling to follow after Him.

By this strange answer, laden with spiritual meaning, Jesus taught that young man, and is teaching this age, that His claims are paramount; that obedience must be instant and absolute. It may be the path to heaven is paved with good intentions; but of one thing we may be sure, the way into the Christ life is not paved with excuses. He who would be a follower of that Perfect Man, the Son of God, must render unconditional service. The same tree does not bear the true and the false, the honest and the dishonest, the pure and the impure. The way of righteousness and the way of evil are two roads which lead to opposite conditions. Would man walk in the way of truth, he must even be willing to let the spiritually dead bury their dead. If the dearest friend a man has in the world would keep him from righteousness and Christ, then it must needs be as Jesus said that a man must disregard the desires even of his father and his mother. How often in life we see the counterpart of the sad story of the young woman who would follow her Master in a life of service for the suffering, but who met with bitter opposition from a goddess mother who desired nothing better for the daughter than the useless life of a society belle. She was forced with sorrow to forsake the mother, to leave the parental roof, to let the dead bury their dead, while she did the work of the Kingdom of Love. The call of Jesus Christ to serve is unequalled. Excuses do not pass muster. Whatsoever hinders service must be renounced, if men would follow. Nor is this a harsh demand. It does not require that we be unnatural. It does not ask the man to be less a man, or the woman to be less a woman.

But, on the other hand, no earthly duty or relationship can be panned as an excuse for neglect of duty to God, righteousness and the cause of humanity. Forgetful that excuse should have no place in Christian living, many a one to-day who has heard the call of the Master, "Follow Me," like the young man of old, has bribed the conscience with excuses.

Man of the current excuses are far less plausible than those of the men who would first say goodbye to the friends and bury the father. Back of every life to-day that is not Christian, that is not living for righteousness, there is a reason, perhaps an excuse, certainly that stands in the way of following Jesus, which cross-examination would reveal. It may be indifference. Indifference to the moral and spiritual claims of Jesus Christ upon the life is not commendable. It may be some pet sin hidden away from the knowledge of the world within the secret places of heart and life. To offer the love of a pet sin as the reason for not following the Master is a sad confession of weakness. We recall the words, "If thy right hand offend thee cut it off and cast it from thee."

The excuse may be that men think themselves not good enough. But the purpose of Christianity is to make men good; not to take them after they are good. It may be the cowardly fear of criticism stands in the way. But the true man does not fear criticism when doing the right.

"Go thou and publish abroad the Kingdom of God" was the message to the young man who excused himself. It tells the nature of the service. That service is essentially and primarily personal. The first requirement is, "Follow Me." That means to believe in Jesus as a personal Saviour from sin. It means to live the principles of the Christ life in our daily life.

Whatever hinders the tangible expression of that Gospel we profess must be cast out. Is there a secret sin? It must go. Is there a trick in business that does not square with honesty? It must go. Is there a pet jealousy or envy that does not weigh well in the scales of love? It must go. Is there even a desire in the heart that is not pure and true? It must go. The outward appearance judges not the man, but the motives behind the outward act are the judge. Time was when a man was deemed good if he committed no overt act of wrong. It mattered little what he thought, or what the lusts of the heart might be, so long as he did no wrong. But the searching truth of Jesus reversed these values. Not an eye for an eye, and a tooth for a tooth, but render thou good for evil. "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Nor is this strenuous ideal enough. It is not sufficient that the actions of the life conform to the laws of morality and righteousness. Listen to the words of Jesus in which He states the great ideal: "Ye have heard how it was said by them of old, thou shalt not kill; but I say unto thee that whosoever is angry with his brother without a cause shall be in danger of the judgment. Ye have heard that it was said by them of old, thou shalt not commit adultery; but I say that whosoever desireth thus to sin hath already done the sin in his heart." It is the noblest ideal that has ever been given to man. It demands the purification of the motives and desires of the heart as well as the actions of the life; for from the heart proceedeth all sin. It strikes at the very centre of the being. Thus is the service to Christ made first of all a matter to the heart. The heart must be right. Then, it becomes a matter of the life. The life will be righteous if the heart is right. Follow Me, said Jesus. Get the heart and life in harmony with noble ideals. Then, "Go thou and preach the Kingdom of God."

Thus Jesus transfers the nature of service from the narrow limits of the personal into the great world-wide field of the social. The ultimate object becomes not one's own individual salvation, but the Kingdom of God, which is also the brotherhood of man. Jesus did not say to the young man, "Let the dead bury their dead, but go thou and save thine own soul." But He did say, "Go thou and save others into life, publish the message of love. In that work for others in the name of God, he would save himself. There is no other way. He who seeketh to save his life shall lose it; but he who sacrificeth his life for My sake, the same shall save it." The which is to say a man cannot save his own soul without seeking to save the life of a brother at the same time; a man cannot be a Christian and care nothing for the redemption of the world into the Christ-like life of light and love.

Just Said About the Bible. The first book that was given me was a Bible, and in those far off gypsy days, as a little nomad, a little stranger, when I could not tell A from B, I used to open the book under a hedge or a tree, or in the corner of a field—and very often it was the wrong way up. But that did not matter; it was all there, and I used to kneel down beside it and pray this prayer: "Oh, God, I cannot read Thy book, but would you fill my heart with its spirit." And the Lord heard that prayer long before I could read a letter; and I should not have been where I am to-day if I had not kept up that sort of attitude, and I have tried to cultivate the art of living in an atmosphere of talking to God. And, men and women, you will have to get there if you are going to be of any service to God and humanity.—Gipsy Smith, in a recent address at Brooklyn, N. Y.

"Thy Will; Not Mine." The more thoroughly an individual or community is convinced that Jesus is Lord and Master and we only His servants, and the more His holy will is sought to be ascertained and carried out, the better and more effectively will His kingdom be extended. May it not be that much retrogression in the spiritual life of individuals and much want of success in the work of the Lord may be traced to the fact that we so often follow our own wishes and inclinations, instead of again and again asking what He would have us do?—Annual Report of Moravian Missions.

All Entitled to It. Millions of unconvinced heathens have passed into eternity, to most of whom the Gospel was never preached at all. All were entitled to it; to all Christ commanded that it be preached. What shall we say to the Master when He asks us about them?—J. Hudson Taylor.

Respectabilities and Moralities. The respectabilities and moralities are merely the pools and reservoirs where the rain from religious conviction has gathered. When the rain ceases the pools dry up or stagnate.

Bold, Bad Men. Many who fear to walk under a ladder have no hesitation in climbing over the commandments of God.

How They Got There. Many people who reside in hell got there by resting on the road to heaven.



New York City.—Every woman who anticipates a visit to the seashore during the summer months expects to including a bathing suit in her outfit. This one shows all the latest features of the season. It gives the princess lines at the front and is made with close fitting sleeves and it is altogether graceful and attractive at the same time that it is quite



simple. In the illustration black mohair is trimmed with black and white striped taffeta. For the trimming almost any contrasting material or banding can be used that may be liked.



they are drawn up below the knees by elastic inserted in the hems. The gown portion is made in semi-princess style, the skirt and the blouse being joined by means of a belt at the back and sides, while they cut in one at the front.

The quantity of material required for the medium size is ten yards twenty-seven, five and three-fourth yards forty-four, or five and one-half yards fifty-two inches wide, with one and one-half yards twenty-seven inches wide for trimming and tie.

Hats appear to become more and more babyfied. Just so there be a ruffle somewhere about the face to give a caplike air, and that it gets back of the head—that is about all one seeks for. This style is decidedly English, since no one but the English woman ever seems to have any success with such headgear, and they suit her picturesque head and sweetly pretty face better than women of any other country.

A Tie Novelty. The tailored girl is wearing with her turn-over collar odd little butterflyes of leather.

Satin Charmeuse. The loveliest of all materials for evening gowns is the satin charmeuse, a wonderfully soft and silky fabric, which seems to have all the suppleness of Oriental satin combined with the greater richness of satin duchesse.

New Neck Ruffs. Little short neck ruffs, thick and reaching high about the ears and chin, but not at all deep, are worn tied at the back with a short bow of ribbon. Some are of tulle, some of feathers, some of shaggy ragged flower petals, small, and binding tightly the throat, not at all the neck or shoulders, as recently.

The Latest Things. The silk petticoat with a lingerie flounce. The sash and hair ribbon in Roman stripe. The Charlotte cap of lingerie tied with a big bow. The tailored shirt waists in unfinished Madras. The shoe with waterproof cloth uppers. The scarfs of filmy lace in pastel tones. The scarfs in oxidized silver and Etruscan gold. The washable lingerie hat.

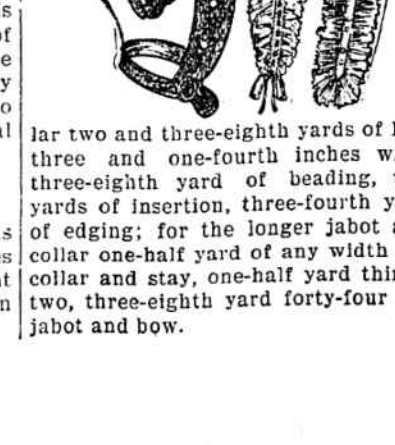
Directoire Style. As the season advances, it needs no great prophetic vision to foretell the assured acceptance of taffeta coats with soft muslin and lace skirts. There was quite a promising attempt made on these lines last season, which those of us who saw and noted realized was then only in its infancy of popularity. It is highly probable, however, that in this particular connection the long-tailed Directoire coat will supplant the present short semi-fit, in which case there is every promise of the long-handled parasol coming once again to the fore.

Waist Accessories. The tailored set is severe in style and is designed to be worn with plain



shirt waists. In the illustration it is made of blue linen scalloped, and the two front pieces are buttoned together by means of small pearl buttons. The smaller jabot and pointed stock can be made of lace, as illustrated, or of fine lawn or embroidery, or indeed, of any material that is suited to such purpose, while the longer jabot and the high stock can be made from lawn or linen, as illustrated, from silk or lingerie material, or the collar and stock can match the waist, while the jabot is of net, lace or other thin fabric.

The quantity of material required for the tailored set one and one-fourth yards twenty-one, one yard twenty-seven, seven-eighth yard thirty-two; for the shorter jabot with col-



England's Domestic Upheaval

By SYDNEY BROOKS.

Half of the householders in Great Britain are in a panic, and all of them are frantically insuring themselves against liabilities of which they know nothing except that they are bound to be bothersome and may be overwhelming. The cause of their precipitate anxiety is an Act of Parliament that came into force on July 1. The title of the act looks harmless enough. It is called the Workmen's Compensation Act. We have had many such acts before and they have not disturbed the peace of the English fireside. But this one is both far more stringent in its provisions and far wider in its scope than any of its predecessors. When I say that for the first time in the history of British industry it makes householders legally and financially responsible for any accidents that may befall the domestic servants they employ I have said enough to account for the national alarm. It is not often that legislation touches the home, or that the average man, still less the servant woman, is affected in any vital and personal interest by what Parliaments may do or undo. The principle of employers' liability is an old and familiar one. But hitherto it has scarcely ever made itself felt outside the spheres of business and industry. A man could forget all about it when he reached home, and as for women, there was virtually no occasion for them even to think of it. All that is changed by this act. Every one who employs a servant is now doomed to study the beauty of employers' liability in his own household, and will count himself lucky if his experience of how it works does not make vast inroads on his balance at the bank. And what applies to men applies equally to women. The mistress of the household suddenly finds her responsibilities incredibly enlarged. Hitherto they have revolved mainly round the problems of food, furniture and feminine "help." Food and furniture will continue to make their appeal in the future as in the past, but from now onwards the servant question is enormously complicated and expanded. Not only has the mistress of the household to find servants, engage them and keep them, but to be prepared at any moment to find herself liable for any accidents they may meet with in the course of their employment. That is something absolutely revolutionary. No act, indeed, in my time has affected anything like so huge a proportion of the people of this kingdom as this act promises to or has affected them so intimately and unescapably and with such impartial comprehensiveness.

Naturally for months past every householder in Great Britain has been making a wild rush for cover. The insurance companies have never done such business. Whether it will prove to be profitable business no one as yet can say with any certainty. There are very few data to go upon. No statistics that I am aware of have ever been compiled of the number of accidents that annually occur in domestic service. The insurance companies in fixing other premiums are frankly plunging into the dark. Everything about the act is for the present hidden in obscurity. You will hear a dozen different opinions of what its clauses mean, of the effects they are likely to produce, and of the classes of labor that come or do not come within their scope. Some people think that when the people realize by concrete experience the results of the act they will rise in great wrath and sweep the government that passed it from power.—Harper's Weekly.

Mary Jane's Reason.

One Monday morning some time ago two colored women happened to be sitting next each other in a car, when one turned in surprise, and looking her companion up and down said:

"Law! Ma'y Jane, is dat you? What in de name er gracious is you all dressed up so fine for dis soon in de mornin'?"

"I 'se gwine ter cot," she proudly replied.

"Gwine ter cot? Is you been en got inter a fight?"

"No, indeed. I don' neber git in no 'spites an' quar's."

"Den is you been cotch' takin' anything?"

"Me cotch' takin' anythin! No, indeed. I don' neber lay my han's on nothin' don' b'long ter me."

"Den what you gwine ter cot' fer?"

"I 'se gwine ter git a divo'ce fum Jim."

"Git a divo'ce fum Jim! Why, what is Jim done? Is he beat you?"

"Jim beat me! No, indeed! Dat he ain't. Jim ain't neber spuck a cross word ter me in his whole life."

"Den don't he 's'pot you?"

"Jim 's'pot me! I reckon Jim do. He come home de minute he gits his wages and lays 'em all ret in my lap. 'S'pot me! Why, 'Liza, Jim would tek his shirt off'n his back ter gib ter me."

"Den in de name er goodness, Ma'y Jane, what is you gwine get a divo'ce fum Jim fer?"

"Well, 'Liza, I tell you de trufe—I jes' natcherly los' my tas' fer Jim."

—Lippincott's Magazine.

ONE WOMAN'S ENDURANCE.

Southern Woman Suffers Tortures For Years.

Racked and torn with terrific pains, nightly annoyed by kidney irregularities, Mrs. A. S. Payne, of 801 Third Ave., So., Columbus, Miss., suffered for years. She says: "The pains in my back, sides and loins were so terrible that I often smothered a scream. Every move meant agony. My rest was broken by a troublesome weakness and the secretions seemed to burn like acid. I was in an awful condition and doctors did not seem to help. Doan's Kidney Pills benefited me from the first and soon made me a strong and healthy woman." For sale by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

INVALID'S SAD PLIGHT.

After Inflammatory Rheumatism, Hair Came Out, Skin Peeled, and Bed Sores Developed—Only Cuticura Proved Successful.

"About four years ago I had a very severe attack of inflammatory rheumatism. My skin peeled, and the high fever played havoc with my hair, which came out in bunches. I also had three large bed sores on my back. I did not gain very rapidly, and my appetite was very poor. I tried many 'suro cures' but they were of little help, and until I tried Cuticura Resolvent I had had no real relief. Then my complexion cleared and soon I felt better. The bed sores went very soon after a few applications of Cuticura Ointment, and when I used Cuticura Soap and Ointment for my hair, it began to regain its former glossy appearance. Mrs. Lavina J. Henderson, 133 Broad St., Stamford, Conn., March 6 and 12, 1907." Our leading physician recommends Cuticura for eczema. Mrs. Algy Cockburn, Shiloh, O., June 11, 1907.

Can Plants Breathe?

Yes; respiration in plants is a scientifically established fact. All the parts of the plant breathe, and chemically this process differs in nothing from animal respiration. Until recent times it was supposed that the secretion of oxygen in the assimilation of carbonic acid was the only process of this kind taking place in plants. Today we know that plants, in the same way as animal organisms, assimilate oxygen and exhale a like volume of carbonic acid. By day, when assimilation and respiration proceed simultaneously, it is difficult to establish the process. By night, however, when assimilation is interrupted, the exhalation of carbonic acid becomes perceptible. An everyday proof of this phenomenon is furnished by the corruption of the air due to the presence of plants in sleeping rooms. The reason of this corruption of the air is only and solely the fact that breathing plants, even like human beings, exhale carbonic acid.—New York Tribune.

A Missouri Delicacy.

"Craw-w-w Dads? Craw Dads? Am a red hot. Craw Dads?" The colored man was selling them as fast as he could hand them out, because the lovers of crawfish were hungry for them, as the sixth month's disappearance of them was certainly a long time. The yell is very familiar to the Kansas City man, but a stranger from little cities would say: "What in the world is that crazy man yelling about?" In fact, Kansas City is the only town in the central part of the United States that has crawdads sold on the street. In the seaboard cities crabs or lobsters are sold in little stores, but they are not sold on the streets ready for eating. The fish is found in all small streams of the Central States. There are many colored families in Kansas City that depend on the sales of crawdads in the summer for support.—Kansas City Journal.

FITS, St. Vitus' Dance, Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. H. R. Kline, M.D., 931 Arch St., Phila., Pa.

Goat herders in Mexico are paid \$10 per month and rations worth about \$7.

Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

European Laborers on Canal.

The total number of laborers imported from Europe for work on the Panama Canal during 1906 and 1907 was 9914. N. Y.—25.

Beautiful Reversible Rugs made from your old carpets. Send for circular. American Rug Mfg., 204 Vermont St., Brooklyn, N. Y.

ANIMALS—Seventeen hundred of them European children. All for 25c. HERMAN SCHWARTZ, Drexel Bldg., Phila.

WIDOWS' under NEW LAW obtained by JOHN W. MORRIS. PENSIONS. Washington, D. C.

WOMAN'S BACKACHE



The back is the mainspring of woman's organism. It quickly calls attention to trouble by aching. It tells, with other symptoms, such as nervousness, headache, pains in the loins, weight in the lower part of the body, that a woman's feminine organism needs immediate attention.

In such cases the one sure remedy which speedily removes the cause, and restores the feminine organism to a healthy, normal condition is

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Mrs. Will Young, of 6 Columbia Ave., Rockland, Me., says: "I was troubled for a long time with dreadful backaches and a pain in my side, and was miserable in every way. I doctored until I was discouraged and thought I would never get well. I read what Lydia E. Pinkham's Vegetable Compound had done for others and decided to try it; after taking three bottles I can truly say that I never felt so well in my life."

Mrs. Augustus Lyon, of East Earl, Pa., writes to Mrs. Pinkham: "I had very severe backaches, and pressing-down pains. I could not sleep, and had no appetite. Lydia E. Pinkham's Vegetable Compound cured me and made me feel like a new woman."

FACTS FOR SICK WOMEN.

For thirty years Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, has been the standard remedy for female ills, and has positively cured thousands of women who have been troubled with displacements, inflammation, ulceration, fibroid tumors, irregularities, periodic pains, backache, that bearing-down feeling, flatulency, indigestion, dizziness, or nervous prostration.

MOTHER GRAY'S SWEET POWDERS FOR CHILDREN.

A Certain Cure for Feverishness, Croup, Whooping Cough, Sore Throat, Stomach Troubles, Teething, Worms, etc. It is a safe, reliable, and pleasant remedy for all these ailments. Sold everywhere. A. S. OLMSTED, Le Roy, N. Y.

DROPSY NEW DISCOVERY!

gives quick relief and cures worst cases. Box of testimonials 10 days treatment free. Dr. H. R. KLINE'S GREAT NERVE RESTORER.

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SKREMER SHOE FOR MEN. The foundation of shoe comfort is in the sole. If the bottom of the shoe is different from the bottom of your foot, it does not fit. SKREMER shoes are built from the ground up to fit your foot for the label. If you don't easily find these shoes, write us for a list of stores how to secure them. FRED. F. FIELD CO. BROCKTON, MASS.

The NORTH SHORE RESORT REGION of NEW ENGLAND. Famed for its Pure, Cool and Invigorating Breezes and possessing the Finest Beaches in the World, offering the most excellent and enjoyable SURF BATHING. Also maintaining its prestige and popularity as the most important and fashionable Shore and Tourist resort in America. SPACIOUS HOTELS YACHTING. Refined Environment Rating and Cruising. Golf—Tennis—Motoring. Including a variety of delightful side trips to the Historic Centers and Beauty Spots of New England.

CHICKENS EARN MONEY! If You Know How to Handle Them Properly

Whether you raise Chickens for fun or profit, you want to do it intelligently and get the best results. The way to do this is to profit by the experience of others. We offer a book telling all you need to know on the subject. It is a book written by a 25 years in raising Poultry, and is the most complete and practical way to conduct the business—CENTS in postage stamps. and Cure Disease, how to handle them and save. Write for booklets "All Along the Shore." Enclose two cents in stamps. POSTPAID ON RECEIPT OF 25 CENTS IN STAMPS.

Book Publishing House, 134 Leonard St., N. Y. City.

SPEND YOUR OWN MONEY—YOUR OWN WAY. DOES it not seem strange that a dealer who tries to "substitute," when you ask him for an advertised article, should assume that you are not capable of spending your own money wisely? Show him that you are by insisting on getting what you ask for. Substitutes pay him a large profit, otherwise he would give you what you ask for, without question. Manufacturers of advertised articles produce them in large quantities, and being enabled thereby to manufacture economically and to supply the public with high-grade goods at the price of inferior substitutes. Substitutes are usually expensive at any price.