THE ONLY REPUBLICAN NEWSPAPER AND THE BEST ADVERTISING MEDIUM IN CARROLL COUNTY.

AMERICAN SENTINEL.

JOB WORK OF ALL DESCRIPTIONS BETTER AND CHEAPER THAN ELSEWHERE. —o— ESTIMATES FURNISHED.

$1 PER ANNUM. WESTMINSTER, MD., FRIDAY AFTERNOON, DECEMBER 2, 1904. VOL. 73--NO. 49.

Hering's Department Store.

Big Bargains For Today

To Make Room For Holiday Goods.

We cannot go into details as space will not allow us. We mention just a few.

Dress Goods at Half Price.

50c Dress Goods, in Black and Colors, at . . 25c.
$1.00 Dress Goods, in Black and Colors, at . . 50c.
$1.50 Dress Goods, in Black Colors and Fancy Mixtures, 75c.

In The Suit and Coat Department.

$15.00 Tailormade Suits, in Black, Blue and Fancy Mixtures, Tight Fitting and Tourist Styles, at . $10.00.

$15.00 Ladies' Tourist Coats, with belted back, in all the new Fancy Mixtures, at . . . . $10.00.

$12.50 Ladies' Tourist Coats, in Black and Fancy Mixtures, plaited back and belt at . . . $8.50.

The Quantity Is Very Small So Come Quick.

Rummage Sale.

Our Rummage Sale last week has proven quite a success and has met with the approval of all, and we have decided to continue it until next week. Many more bargains added to make it interesting for everybody. These counters must be cleared by next WEDNESDAY to make room for CHRISTMAS GOODS and we have reduced many goods left from last week's sale to close out quickly.

OPENING NEXT WEDNESDAY

of Dolls, Toys and Games For Christmas.

Our stock is larger and better than ever before. Come, bring the children and let them make their selections and enjoy the Show. Everything to gladden their hearts on Christmas Morning. A word as to prices: they're lowest here, taking the stock all through, and notwithstanding the fact that all our Toys are of the highest grade.

Chas. E. Hering, Westminster, Md.

PUBLIC SCHOOLS OF CARROLL COUNTY.

Statement of Receipts and Disbursements for Public Schools for year Ending July 31st, 1904.

Receipts.

Balance on hand July 31st, 1903	$ 3,896.25
State School Tax	20,535.44
State Free School Fund	1,933.99
State Free Book Fund	4,938.00
State Donation (Manchester Academic)	200.00
County School Tax, 20 cents on the $100	33,020.00
Manual Training	1,500.00
Liquor License	5,298.51
For Permits from adjoinining Counties	604.50
Donations for School Libraries and Maps	64.50
For Cash Sales of Books	30.35
For Sale of Lumber (left over from repairs at School House)	1.25
For Check from Fire Insurance Co.,(Spring Mills School House)	2.30
Borrowed from The Deposit & Trust Co.,	6,000.00
	$ 78,025.09

Disbursements.

Rent for Buildings, Water, and Ground	$ 348 75
For Apparatus and Furniture	961.85
For Repairs	1,400.85
For Fuel	5,249.77
For New Buildings	2,823.23
For Teachers' Salaries	46,507.46
Kindergarten and Manual Training	1,261.82
Sanitary Costs and Incidentals	939.35
Salary of Secretary, Treasurer and Examiner	1,300.00
Salary of Assistant Treasurer and Examiner	600.00
Per Diem of School Commissioners	600.00
Donations to School Libraries	103.14
Tuition Fees for Permits paid to adjoining Counties	237.25
Office Expenses, Postage and Account Books	134.25
Expenses of State and County Associations	89.25
Expenses of Teachers' Institute	91.40
Expenses of Teachers' Examination	9.00
Commencement Exercises	20.91
Attorney's Fee	100.00
Printing	97.05
Advertising	43.75
Discount and Interest	58 00
Loans, (Deposit & Trust Co.)	6,000 00
Books and Stationery for Pupils	4,829.54
Freight and Expressage	98 30
Hauling and Distribution of School Supplies	168.41
Balance on hand July 31st, 1904	3,961.78
	$ 78,025.09

nov 25 3t S. SIMPSON, Treasurer.

KEEFER & SULLIVAN.

The place to have your Fruit Cake order filled. All goods fresh goods; none from last year; and prices guaranteed to be as low as any and lower than some.
We will soon commence to give out coupons till January 1st, as we did last year.

NEW GOODS EVERY DAY UNTIL CHRISTMAS.

SOFT A SUGAR 5c LB. TRY OUR FLOURS, 58 to 90c A SACK.

Watch—our special prices will be out later. Mixed Candy 10c lb., consisting of Chocolate Drops, Pea-Nut Brittle, Lozengers, Jelly Ovals, Mint Dice, Caramels, Bon Bons, Cocoanut Bars, &c. Cheap French Mixture 6c lb.

Feed of all kind. Baled Hay and Straw, Rock Salt, Fine and Coarse Salt by the sack. Get our prices. Full line of Stock Foods, Chicken Powders, Louse Powders, and Kow Kure for Cows. Free Books at our Store.

Wanted—New Ear Corn $2.50 per barrel. Oats 35 to 40c bushel. New Buckwheat $2.50 per hundred. Fresh Eggs at 36c a dozen. Ask our Prices. Both Phones.

jan 3 03 1y KEEFER & SULLIVAN. 88 and 92 E. Main St., Westminster.

IVAN L. HOFF,
Attorney at Law.
ENGLISH and GERMAN SPOKEN.

CASTORIA. Bears the Signature of Chas. H. Fletcher. The Kind You Have Always Bought

FOR RENT.

A FARM NEAR LINWOOD.
Inquire of
JOS. L. HAINES.
nov 18 3t

MACHINE SHOP!

TRACTION
ENGINE REPAIRS!

All Kinds of Repair WORK!

We have a new shop, good tools and machinery, first-class labor and are open from 7 a. m. to 6 p. m. every working day of the year.
When you have a job that requires skill give us a chance.
We don't disappoint our customers.

AGENTS FOR MIAMI
GAS ENGINES!

THE ATLANTIC MACHINE WORKS;
Westminster, Md.
sep 2 1y (C. and P. 'Phone.)

Pianos and Organs.

PIANOS: Behr Bros & Co., Chickering, Blasius & Sons, Hobart M. Cable, Newman Bros.

ORGANS: **ESTEY** and Newman Bros.

All sold at MODERATE PRICES and on EASY TERMS.

Call and see goods and get prices before purchasing elsewhere.
JOHN T. ROYER,
West Main Street, Westminster, Md.
oct 16 tf

NEED PAINT?

If so you will Need and Want THE BEST.
Is it possible to find better paint than Pure Paint.
Why not order
DAVIS' PAINT
It is—has been—and always WILL BE
100 PER CENT PURE
See analysis and guarantee on every can.
The WESTMINSTER HARDWARE Co.
DISTRIBUTORS,
Westminster - Maryland.

WHEN YOU VISIT
BALTIMORE,
TRY OUR FAMOUS
25 CENT DINNER
AT THE CARROLL LUNCH AND DINING ROOMS, 118 PARK AVE., near Lexington Street, Baltimore, Md.
WALTER R. DEVILBISS, formerly of Carroll Co., Prop.
oct 28 6 mo

THANKSGIVING SERMON

DELIVERED BY

Rev. Calvin S. Slagle,

Pastor of St. Paul's Reformed Church, IN THE Methodist Protestant Church, Westminster, THURSDAY, NOVEMBER 24th, 1904.

PUBLISHED BY REQUEST.

"Then saith He unto them, Render therefor unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's."—MATT. XXII. 21.

In accordance with the proclamation of the President of the United States appointing this day for the nation to give thanks to God for the blessings which He has given us as a people, we are here assembled. We recognize the fact, that although many of our blessings and mercies come through the labor of our hands, yet our Heavenly Father is the source of all our temporal and spiritual blessings. It is He who has made the rich and beautiful land in which we live, who is the author of the laws of nature through which His wise and beneficent Providence is ever at work for our welfare and happiness; no nation or people has ever been blessed as we are blessed. The vast size of our territorry, its salubrious climate, the richness of its stores of minerals, the productiveness of its soil, the liberty granted by our government for the free and unchecked development of all the talents of man contribute to its present greatness and are indicative of a further progress which the mind of man cannot grasp. We will not dwell on this theme. It is a familiar one to you all. The American citizen is not likely to forget the greatness of his country. For all that has been given us in the past, for the guiding hand of our Heavenly Father, who has led us safely through perils and trials to the peace and prosperity in the midst of which we are now living, for all that we have, and for what we are as a nation let us humbly thank our Heavenly Father, and let us here and now resolve that we will show our appreciation of our blessings by endeavoring to be true to the responsibilities which rest upon us. It is a universal truth that privileges involve responsibilities, but a truth that we are very liable to forget.

The greater our country is in its population, in its productiveness, in its institutions and government, the greater is the responsibility which rests upon it, and the greater will be its failure if it should not meet its responsibilities. The eyes of the whole world are watching America to see what her policy is, what are the motives which are influencing her actions, what are her principles, and what is the measure of her success in meeting and solving wisely the national and international problems which confront her. Great is our country. Equally great is the responsibility which rests upon it.

It may not be inappropriate on this occasion to ask you to consider a responsibility which rests upon us as Christian citizens. For this purpose I have chosen the words of the text: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

These words were spoken by Christ in answer to a question put to Him by the Pharisees and the Herodians, "Is it lawful to give tribute to Cæsar or not?" This question had excited the whole Jewish nation and stirred to the depths their most profound religious feelings. Cæsar, the Roman emperor, had conquered Palestine. For the Jews to live under the dominion of this heathen world power, to be compelled to see daily the Gentile soldier under the very shadow of the temple and quartered in the holy city, and to pay taxes to the support of this heathen government was the very depth of national humiliation and disgrace. Scarcely any calamity or evil could, in their minds, be greater than this, and to support this heathen and corrupt government was utterly abhorrent to their religious feelings. It was a goverment, in their opinion, arrayed against the God of Abraham, and Isaac and Jacob and to pay tribute to it was a denial of the one true God.

The Pharisees, who claimed to be the strictest observers of the law of Moses, were the most bitter against the Roman government. The Herodians, who were, the court party, tried to compromise the matter by saying that because King Herod, who reigned in Palestine by virtue of his appointment by Cæsar, was a Jew, it was not inconsistent with the Jewish religion to recognize his authority and to pay tribute to the government. Now these two parties, the Pharisees and the Herodians, laid a trap for Christ. We are told that the Pharisees took counsel how they might entangle Him in His talk and they associated the Herodians with them. They came to Christ with words of flattery—"Master, we know that thou art true and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not?" The question was the burning question of the day. They were sure that it could be answered in only one of two ways, by yes or no. And, no matter which answer Christ would give He would entrap Himself. If He would say "yes, it is lawful to give tribute to Cæsar," they would use His answer among the Jews in order to incense them against Him who claimed to be their Messiah. They would charge Him with disloyalty to His own people, and with a denial of the One True God who was their only Lord and King. If He would say, no, it is not lawful to give tribute to Cæsar, they would lodge complaint against Him before the Roman authorities for teaching sedition and rebellious doctrines. They were quite sure that they had Christ in a trap, and that he could not get out, no matter which way He would turn. They were utterly unprepared for the answer which they received. Jesus perceived their wickedness, and said, why tempt ye me, ye hypocrites? Shew me the tribute money, and they brought unto Him a penny, and He saith unto them, Whose is this image and superscription? They say unto Him, Cæser's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that our God's.

The answer of our Saviour is perhaps the wisest answer ever given to any question. Certainly it is the wisest which could possibly be made in this case, and we are not surprised that His enemies "marvelled, and left Him, and went their way."

These words give us the position of of our Lord in regard to all the political questions of His day and they are a rule by which His disciples in every age are to be governed. In the words of the text He enunciates a principle or truth of universal application. "Render unto Cæser the things that are Cæsars." The truth here stated is that every man has certain obligations and responsibilities towards the government under whose protection he lives and whose coin he accepts. He has also certain obligations and responsibilities to God. "Render unto God the things that are God's." These obligations and responsibilities are dissimilar but not antagonistic.

Christ teaches that every man ought to meet his political obligotians and responsibilities; that is, be a politician. One of the gravest perils which confronts our country is the indifference of many good men to their political obligations and duties. Many good men do not seem to know that they have such a thing as a political duty. In the home they are good men, faithful husbands and kind fathers. In the Church they are generous and reliable. But in the world of politics they are recreant to every duty and false to every trust. So low have we sunken in our conception of civic virtue and so seared is our conscience that it is not uncommon to hear good men say I know nothing about politics and I do not want to know anything. I want nothing to do with politicians or political affairs—as though such an attitude were evidence of a superior type of virtue and the crowning excellence of an ideal American citizen. When good men run away from their most sacred obligations, no wonder that graft, corruption, blackmail and bribery infest our politics and are found even in our legislative halls. How did we ever get into this deplorable condition? Who is responsible for this wholesale neglect of political responsibilities and duties?

The pulpit, I think, is in part to blame. Preachers, as a class, have not instructed their congregations, as it is is their duty to do, in the principles and aims of government and concerning the duties which Christians owe to their State and nation. There are various explanations for this lamentable neglect. The Church has always been disgraced by a few ministers who have never been able to preach politics without degenerating into partisans or demagogues. In the enthusissm of political excitement they have converted their pulpits into political rostrums. It is because a few unbalanced individuals have degenerated from prophets into partisans that there has grown up in the Church the general feeling that ministers had better let politics alone. And this is true, if by politics you mean the discussion of questions purely economic or the comparative merits of rival candidates or parties, but it is not true, if you mean by politics the principles and ends of government and the service and art of governing and the application of the fundamental principles and truths of Christianity to the State. And this is what politics is. It is a noble calling, but it needs to be redeemed, reclaimed and lifted up from the low, mercenary and selfish plane into which it has been allowed to fall.

But the chief reason why the clergy have held aloof from political duties, is a narrow conception of the gospel and a mistaken idea of what the mission of the pulpit really is. It is often said that the business of the preacher is to preach the simple gospel. Many persons are always afraid that the preacher will get away from the simple gospel. The saloon keeper who violates the law wants the preacher to stick to the gospel. In slavery days all friends of slavery desired the preacher to preach the simple gospel. There is not a political boss or knave anywhere who does not say that preachers are best when they preach the simple gospel. By simple gospel they mean vague generalities and beautiful abstractions. But the moment they begin to apply the principles of Christ to the complicated positions of every day life, it is said they are leaving the simple gospel.

But some one says, did not St. Paul say "I am determined to know nothing but Jesus Christ and Him crucified." These are his precise words. But what do they mean? To find what he meant by Jesus and Him crucified read his thirteen epistles. He has a message for husbands and a message for wives and a message for children and a message for teachers and a message for servants, yes, and a message for citizens. He deals with traditions and customs and problems that take in the whole scope of human life in all its complexities and relations. He is determined to know nothing but "Jesus Christ and him crucified" and so he gathers up the whole world and views all in the light of the life and love of Christ. Nothing could be insignificant or unclean to him in a world for which the Son of God died and so, while he was the man who said he would know nothing but "Jesus Christ and Him crucified" he was also the man who said that 'the powers that that be are ordained of God." In the 13th chapter of Romans he discusses political obligations and duties. He says the State is divine. It is part of God's divine order. The Church is divine but it is not more divine than the State. The officers of the State are ministers of God. We have narrowed the phrase "ministers of God." St. Paul knew no such limitations. Preachers are not the only ministers of God. Civil officers are also ministers of God. And it is the duty of Christians to see to it, not only that worthy men stand in the pulpits, but that worthy men be entrusted with governmental affairs. The State is divine, and it is to be supported by the devotion of Christians and redeemed by their lives.

But if preachers have erred laymen have not been blameless. They have in large numbers shirked their duties most shamefully. Some have done it in ignorance. Others have done it through indolence. They have shrunk back from political service because it was disagreeable. Others have been unworthy citizens because of sheer selfishness. Immersed in business they have ignored completely those larger duties upon whose faithful performance the perpetuity of the Republic depends. Some have used the State as a commercial convenience. They have made it their rule to put into it as little as possible and take the most possible out of it. They have treated the State as though it were a cow. They have filled their own little pail with milk and then have retired into their house to drink, not caring what became of the cow. Shame on the man who enjoys the protection and liberties of our Government and makes no sacrifice by means of which the Government shall be purified and strengthened.

And what is the result? Lamentable enough. Mr. Bryce, one of the keenest-eyed and most genial of all our foreign critics says that the government of cities is the one conspicuous failure of the United States. Mr. Albert Shaw has not hesitated to declare that our cities are the worst governed cities in Christendom. The government of many of our States is no better. The Philadelphia *Ledger*, an unpartisan paper, says that 50,000 frandulent votes were cast by gangs of repeaters, in that city, in the recent presidential election. The State of Pennsylvania has been for years in the hands of political bosses of both parties who have divided the spoils between them. Corruption has in some instances even involved the judiciary and polluted the robes of justice. Into the little State of Delaware there came a man by the name of Addicks who set himself to the task of debauching its citizens and buying the State. In the State of Maryland, well—we all know what has been done here. The traffic in votes in many States has gone from bad to worse until it has become an insufferable evil. The public conscience is becoming so deadened that men are lost to all sense of moral and political responsibilities. Our citizenship is becoming debauched. The number of those who stand around every year waiting for some one to buy them is increasing. And the buyers are at hand supplied with money gotten in many instances by graft, extortion and blackmail. Men are selected for our legislatures, to make our laws, because they are weak in morals and intelligence and can easily be made to obey the whip of their political masters.

Yes, this is a great country. It is so great and rich in resources and productions that it can stand an amount of extravagance and corruption in its government that would crush a people not so highly blessed. We can tolerate a great deal of this wrong doing because in times of peace and plenty the evil consequences of it are obscured. The taxes are a little heavier, life and property are a little less secure, the owners of franchises pay a little bigger dividends, the laborer in our large cities pays a little more for his water, light and transportation, the public school system is a little less efficient, and the wheels of justice are checked a little. But these evils are distributed over such wide areas and fall on such vast multitudes of people that the individual scarcely feels his added share, or, if he feels it, he does not know to what to attribute it.

But this state of affairs dare not go on. Unless checked it will bring its own retribution. It will threaten the the life of our Republic. To the safety of our institutions a stuffed ballot box is more dangerous than an army of foreign invaders. To the honor of the American name a corrupt ballot is fraught with greater peril than the steel point of a traitor's bayonet. To the perpetuity of our Republic the hand tainted with a bribe is more fatal than the one that grasps a traitor's sword. Were a man to raise an army and to seize the reigns of government he would be no more guilty of treason than is the man who by fraud, violence or trickery substitutes his will for the will of the people. Benedict Arnold was no more a traitor than is the man who sells to the highest bidder his birthright as an American citizen.

What is to be done? Denounce the wickedness of politicians and their methods? Some people deceive themselvet with the idea that they have done their whole duty when they have denounced wickedness.

Shall we sit down and indulge in pessimistic whines. Nothing is ever cured by persimistic moans. Shall we take away forever the elective franchise from both the giver and the taker of a bribe? Shall we pass stricter laws? Possibly, but this will not cure the evil. Whenever the body politic is invested with an evil, we think that all that is necessary is to pass a law and the evil will be eradicated. No, something more is necessary and absolutely indispensable. It is that you and I render to Cæsar the things that are Cæsar's, that we do our civic and christian duty all our lives. The trouble with most of our attempts at political reformation is that they are spasmodic. Whenever the corruption becomes so bad that it is painful and nauseating, the righteous indignation of the people, the majority of whom are at heart good and honest, is aroused and they organize and turn the rascals out. Having accomplished this and having put good men in office they think there is nothing more to do and they busy themselves with their private affairs and leave the government to run itself. In a short time the same old crowd of political parasites found in every party is again at the helm of the ship of State. Spasmodic efforts at reform will not accomplish much good. Eternal vigilance is the price of liberty. Nothing will preserve society but the living force of earnest men. It is a great mistake to put off upon laws and institutions the work which can only be done by a permanent living force. Men get tired of individual effort in the work of good government and would be glad if laws could be enacted which would take the whole responsibility from their shoulders. But such a thing cannot be. It is a snare and a delusion. Men want the Church to take care of the community's morals; they want the courts to take care of commercial affairs; they want magistrates and other officers of the law to do citizens' duties. They are putting on institutions and laws and officials that which can only be done by the public sentiment of the whole people.

The public conscience needs to be aroused to a sense of its duty and responsibility. This is the reason why it is absolutely necessary that the Church should teach more on this subject. A man's conscience never acts except in the sphere in which it was educated to act. It only measures what it is used to measuring. If you do not educate a man's conscience to measure politics it never will measure politics. If you educate it simply to measure family matters and business affairs, it will measure these things and no others. The Church must teach that a man cannot be a Christian, he cannot be a man in the true sense of the word, and much less a good citizen, unless he gives as much time and work as are necessary to maintain an honest and good government.

Men of patriotism, of loyalty and unselfish devotion to God and their country are needed, men who will not only refuse to connive in corrupt political practices, but who will have the moral courage to refuse an office gotten by fraud; men who will not be afraid of defeat in a fight for principle and right. It is better that any party should go into a minority and begin to rise from the bottom by the power of a moral principle which shall gather about it a faith and a fervor which are irresistible than that it should win victory by appeals to the lower nature of man or by corrupting votes and voters.

Go into politics. Do not say that politics is dirty, for if you do you will compel us to think that you are a Pharisee. The muddier the pool, the more urgent is your duty to get into it and cleanse it by the purity and unselfishness of your life. Do not say that you will be misunderstood and maligned and hated. If you say that, you will lead us to think that you are a coward. We are in the world not to be understood but to do our duty, and we can afford to wait for our reward until we reach the world where we shall know as we are known.

Go into politics, young men. What will our Republic do, if young men give all their time to themselves? Every young man ought to be learning the structure of our government and getting practical lessons in the management of its political machinery. If good men sit at home complaining that things do not go right, then as George William Curtis said, "It is not a government mastered by ignorance; it is a government betrayed by intelligence. It is not a victory of the slums; it is the surrender of the schools. It is not that bad men are politically shrewd; it is that good men are political infidels and cowards." Men of wealth ought to go into politics. What better thing can a rich man buy than time and to what better use can he put time than filling it with work for the good government of his county, state and nation. All Christians ought to be in politics. No man can be a good Christian unless he is a good man and no man can be a good man unless he is a good citizen, and no citizen can be a good citizen unless he does his duty at the polls.

Among all the blessings of our modern civilization there are none which have been brought to us at such risk of life and cost of blood as our political liberties and civic institutions. From Marathon and Salamis, from the Netherlands under William the Silent, from the British sailors who fired the Spanish Armada, from Cromwell's Ironsides at Marston Moor, from the plains of Abraham, from Bunker Hill and Bennington, from Quebec and Saratoga, from Trenton and Yorktown, from all the brave souls who have risked their lives for liberty and law and for justice and humanity we enjoy to-day the blessings they brought us with their blood. Now the moral law of God applied to politics forbids us to receive our liberties and institutions as a mere matter of course, with no sense of gratitude to God and the brave men who gave them to us. It forbids that we use the greatness of our country as a means to our petty, private ends. It forbids that by our indifference or preoccupation with our private affairs we permit others to do what we would be ashamed to do ourselves. It forbids that we consent to endure a worse government and pay a heavier tax rather than bestir ourselves to do our part toward securing an efficient and economicol administration and honest government. And this moral law of God demands that we shall hold ourselves in perpetual readiness for any service to our country which we are capable of rendering and that we be active in politics, not for the sake of the loaves and fishes, but for the sake of our country and our fellow men. This is the bounden duty of every man. No man can logically escape the duties of American citizenship. It is not decent to partake of benefits toward which a man is not willing to make his individual contribution. And it is outrageous to take the benefits of American citizenship openly and publicly and then in secret and sneaking ways destroy the very principles on which these ppblic and civic benefits depend.

The ballot was won by the bloody sweat of centuries and he who fails to use it is recreant to his highest duty and false to his most sacred trust. A ballot, a piece of paper, as sacred as a page torn from the Bible. Think what it cost. Think of the men who died that we might take it between our fingers. Think of what can be accomplished by that piece of paper. Health can be safe-guarded, crime can be reduced, the weak and poor protected, justice can be established and righteousness made possible. What is the ballot? It is a sword with which great evils can be hacked in pieces. It is a battering ram for beating down established wrongs. It is a cannon ball by which oppression can be ground into powder. It is a nerve in the great hand of the people by whose pressure and guidance institutions are moulded and national destinies fixed.

"A weapon that comes down as still
As snowflakes fall upon the sod;
But executes a freeman's will
As lightning does the will of God."

"Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." When you and I and all American citizens do as we are here commanded to do, our country will shine out with new light; men who sit in darkness in the far regions of the earth will look to us with renewed confidence and hope! the banner of liberty will unroll its folds and God will bless us.

Stand to the work of maintaining the integrity and honor of our country, give time to it, uphold the men who are laboring for the common weal and God will give you victory. And in heaven if not on earth you will rejoice to see something of that which now in tears you are accomplishing.

Before You Are Fifteen.

Some one has suggested fifteen things that every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments are within everybody's reach:

1. Shut the door, and shut it softly.
2. Keep your own room neat and in tasteful order.
3. Have an hour for rising, and rise.
4. Learn to make bread as well as cake.
5. Never let a button stay off twenty-four hours.
6. Always know where your things are.
7. Never let a day pass without doing something to make somebody comfortable.
8. Never come to breakfast without a collar.
9. Never go about with your shoes unbuttoned.
10. Speak clearly enough for everybody to understand.
11. Never fidget or hum, so as to disturb others.
12. Never help yourself at the table before you pass the plate.

Beautiful Answers.

A Persian pupil of the Abbe Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf; hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or tomorrow; a line that has no end."

"What is time?"

"A line that has two ends; a path which begins in the cradle and ends in the tomb."

"What is God?"

"The necessary Being, the Sun of eternity, the Merchant of nature, the Eye of justice, the Watchmaker of the universe, the Soul of the world."
—Ex.

When Poisoned by Ivy.

The leaves of poison ivy often change to beautiful tones of yellow and red in the fall and are sources of great temptation to anyone who is out hunting autumn decoration.

Poison ivy has three leaflets, and Virginia creeper has five. The former has white berries, the latter purple.

All the drugs in the world are of no use in preventing a bad case of poisoning unless one begins to do something as soon as the telltale itching begins. When the pustules break open, one is almost sure to be in for three days or a week of suffering. It is well to have a little bottle of extract of grindella in the house all the time. Rub it on the affected parts every five minutes until the trouble is averted, and be sure to lose no time in beginning.

If you wish the fowls to help care for you and your family, then you must care for them properly. Poultry poorly cared for is unprofitable, and the cause of the expression one hears so often: "There is no money in raising and keeping poultry."

If you want hens for layers next winter, have your hatches come off early and keep your pullets. If properly fed and handled they will give a good account of themselves and pay you for your trouble.

One man being asked how he fed to grow such fine chickens and get so many eggs, said he had no set rules, but gave the fowls a little of everything they like.

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