Scruby & Roosa.

Though Our Daily Receipts Are Far Surpassing all Previous Flattering Records.

Yet we realize that pure merit brought us to the front—and best values alone will hold our place. And so we keep our eyes on the field—neither too busy, too tain, nor too independent to acknowledge the existance of competition—keeping ahead in qualities and the lowest notch prices.

Men's Suits and Overcoats.

$10. $10. $10.

Any store can offer you suits and overcoats at this same price but not every store can offer you such exceptional values as are to be found in this showing.

Fall and Winter Underwear at the lowest notch price that the notchiest kind can be bought for 50 cents to $3.50 a garment.

Wear a Knox Hat—the leader of fashion everywhere and cost no more than the inferior kind.

SCHAUL & ROOSA,
130 Main St, Hornellsville

AMONG OUR NEIGHBORS.

GREENWOOD.

Frosts are in fashion again.

A taste of the weather to come.

L. S. Davis and family of Canisteo were callers in town Sunday.

Tobe Harris of Hornellsville was in this city Sunday.

Mrs. Fred Hastings of Bath was the guest of Mrs. W. O. Slocum last week.

A. W. Baker is adding a new porch to his residence on South Main street.

Mr. and Mrs. S. D. Coston of Hornellsville were entertained by Mr and Mrs. Matthias Pease Sunday.

Mrs. Charles French visited in town Friday.

The village cheese factory closed for the season on Friday of last week. The business has been highly prosperous for both patrons and company.

Ira Brill of Canisteo made Greenwood a business trip Saturday.

Mrs F. D. Young entertained a party Monday evening with euchre.

Miss Gertie Winebriner was the guest of her uncle, Edgar Paine of Canisteo, last week.

Five empty houses in the first ward, including one on Christian street.

Jesse T. Atkins had a drove of stock for shipment at the station Monday, but could get no cars and consequently drove them home again.

Mrs. E. E. Cole and Mrs. A W. Baker were in Hornellsville Saturday.

O. G. Webster of East Hampton, Mass., joined his family Wednesday, who are visiting Mr. and Mrs. G. M. Webster.

Miss Mabel Allen of Canisteo has been engaged by Mrs. John Paine as trimmer in her millinery shop.

Glenn Coston visited friends in Hornellsville Saturday.

Mrs. G. M. Woodward was in Andover last week on a visit to her sister, Mrs. James Cheesman.

A meeting of gas consumers is to be called to consider what action should be taken in reference to the prices charged for gas. We are informed that the gas company offers to make contracts with Andover parties at 15 cents per thousand feet for five years, with a provision that in case any other reliable company should supply at less rate, to do the same. Greenwood pays for gas, drawn from the same line, 25 cents per thousand feet with a 10 per cent. reduction for payments within a specified time. Is gas drawn from this end of the pipe better than that from the Andover end?

High Cole has purchased a running horse said to be a world beater. The animal won many thousands last year and has a good record.

George M. Woodward was in Canisteo Saturday.

Rev. C. F. King, Ph. D., occupied the pulpit of the M. E. church Sunday morning, taking for his text, Ex. 12: 13, "And the blood shall be to you for a token upon the house where ye are; and when ye see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt." He introduced his subject by a description of the three strand cable in the shaft of the iron mine where the lives and safety of those below depends upon its strength. Each of the three strands is separately subjected to a strain equal to that required of the finished rope. He said the Hebrew character was made up of a band of three elements. 1st. Love of home, called domestic love; 2d. Love of country, or patriotism; 3d. Love of God manifested in their religion; that the central idea or rite in their religious worship was the sacrament of the Lord's Supper; that it was the blood of the lamb without blemish that was the token that saved the first born of the Israelites; that it was the blood of the lamb shed on Calvary that saved them. He said many did not accept the sacrifice because they could not explain it, could not see its meaning, but he said, referring to the text, that it was when God saw the blood, he would pass over and not smite them. Man was not to wait until he could see thru, or solve the mysteries of Providence, but obey his simple requirements. The sermon was full of good thoughts, and was followed by the observance of the sacrament of the eucharist, in which a majority participated.

Arthur G. Clements, Regents inspector, visited Greenwood schools last week, and reported everything progressing satisfactorily.

Mrs. N. E. Coston met with accident Monday, running a needle in her hand Dr. Vaughn was called and cut the same out.

G. V. Mayo, our popular barber is moving to Arkport.

Miss Lena Shaut returned Monday from a visit to her sister, Mrs. Garrett of Elmer, Pa.

John French, Jr of Hammondsport, grandson of John French, Sr., has become a pupil of our school, boarding with his grandparents.

Supreme Court in Corning this week. S. Kellogg is attending same from Greenwood

The Sunday excursion over the extension of the N. Y. & Pa. R. R. to Shingle House was patronized by many of our citizens. The train upon reaching Greenwood did not have seating capacity for all, and waited for another coach from Canisteo before proceeding to Shingle House.

George Prentice, Esq. of Troupsburg was a caller at this office Monday.

Jesse L. Grantier of Andover recently passed examination at Syracuse, and will be admitted to the bar next week. Mr. Grantier entered the College of Law at Cornell University, and was also a law student in the office of S. Kellogg.

Frank Cornell of Troups Creek made a business visit to Greenwood this week.

M. L. Drake of Jasper was in town Monday.

Jack Conlon of Troupsburg was in Greenwood Tuesday.

Jesse Smith and wife of Geneva visited his cousins, Jesse Webster and wife, on Monday.

We have added a Jasper Department to the TIMES under the management of Miss Mabelle Wentworth, which we are sanguine will be appreciated by our Jasper readers. Miss Wentworth is a ready and fluent writer and has the faculty of recognizing news when it is afloat. Her former experience as a paragrapher and her large acquaintance in Jasper will serve to make the new department interesting to all.

The Buffalo Enquirer Expires of this week contains fine pictures of Mr. and Mrs. George D. Woodward of Greenwood, who celebrated their fiftieth anniversary of their marriage Oct. 30th last.

Impossible to force see an accident Not impossible to be prepared for it. Dr. Thomas' Electric Oil. Monarch over pain.

Church Directory.

M. E. CHURCH.

Preaching at 11 a. m.
Class meeting at 12 m.
Sunday School at 12 m.
Junior League at 3 p. m.
Epworth League at 6 p. m.
Preaching at 7 p. m.
Rev. C. F. Sutton, pastor.

UNIVERSALIST CHURCH.

Young People's Christian Union at 3 p. m.

CHURCH OF CHRISTIAN CHURCH.

Sunday School at 12 m.
Y. P. S. C. E. at 3 p. m.
Preaching at 7 p. m.

Two million Americans suffer the torturing pains of dyspepsia. No need to. Burdock Blood Bitters cure. At any drug store.

BENNETT'S CREEK.

D. W. Putnam is in New York with a carload of sheep.

Miss Dora Norton was home from Canisteo over Sunday.

Will Foster was married on Saturday to Miss Cassie Prentice of Howard. Congratulations.

About 20 from this place went to Shingle House Sunday.

Will Cross and wife spent Sunday at Earl Foster's.

Miss Mary Stephens was home from Canisteo for a visit last week.

Eldon Conklin attended a reception at Jasper Friday evening.

Farmers of this vicinity are having a great deal of trouble with sheep-killing dogs. Six flocks were attacked in one night. One flock of twenty-four sheep was reduced to thirteen. Two dogs have been shot.

Wilson Covell of Call Hill had the misfortune to break his arm one day last week.

A young child of LeRoy Wood, who recently moved on Call Hill, is quite sick.

Isaac Vroonan of Jasper visited his daughter, Mrs. Jeffers, last week.

Asa Short, a former resident of this place, was here last Wednesday.

"Little Colds" neglected—thousands of lives sacrificed every year. Dr. Wood's Norway Pine Syrup cures little colds—cures big colds too, down to the very verge of consumption.

YOUNG HICKORY.

Mud has put in an appearance at last.

H. Bennett and wife have returned from their visit on Long Island.

The dopation for Rev. Mr. Stocum on Wednesday evening was well attended considering that it was a very rainy night. The proceeds were about $15.

Casson Lewis of Woodhull is at work for the Roller Bolt Company. He boards at J. O. Potter's.

Walter and Lurena Brace of Westfield, Pa., were visiting at J. O. Potter's, and were in attendance at the donation on Wednesday evening.

Raymond Bates and Leon Taggart took a trip to Hornellsville Friday.

R. Taggart expects to move his mill to this place next week on the site where Mr. Bailey's mill burned last spring.

The wire on the telephone is being put up. Next comes the gossip.

Any one wishing to get Plymouth Rock fowls will do well to call on J. O. Potter, as he has a fine lot of them.

Henry Chilson is to work the farm of Mrs. M. A. Plaisted the coming season. We hear that T. L. Grantier, who now occupies the farm, goes to Andover to start a feed store.

J. J. Smith of Washington, D. C., was home to vote.

A. E. Whipple and son Coy of Jasper were visiting at J. O. Potter's Sunday and Monday.

J. D. Hardy and wife have gone to Chrystal, Pa., to take their daughter, Mrs. Canfield, home, and also expect to visit at Alma.

Rev. J. E. Box of Greenwood preached in the church Sunday morning.

Wm. Powers and wife of Troupsburg were calling in town Sunday.

Mr. and Mrs. Bryon Grinolds of Buffalo are visiting their brother, S. S. Grinolds, at this place.

There is no pleasure in life if you dread going to the table to eat and can't rest at night on account of indigestion. Henry Williams of Boonville, Ind., says he suffered that way for years, till he commenced the use of Kodol Dyspepsia Cure, and adds, "Now I can eat anything I like, and all I want, and sleep soundly every night." Kodol Dyspepsia Cure will digest what you eat. Benedict & Van Noy, Andover; E Breeze, Elm Valley.

REXVILLE.

Robert McCormick of Billings, Mont. is visiting in town.

Frances Richey is teaching the Big Woods school.

Miss Nora Casey has returned from a visit in Hinsdale.

John Conway of Buffalo and John McCormick of Hornellsville were in town the first of the week to vote.

George Bouton of Troupsburg is attending Frank Failing's store.

The fever patients are all gaining nicely now.

A Thanksgiving ball at Academy Hall is announced.

A Village Blacksmith Saved His Little Son's Life.

Mr. H. H. Black, the well-known village blacksmith at Grahamsville, Sullivan Co., N. Y., says: "Our little children years ago always been subject to croup, and so had we have the attack been that we have feared many times that he would die. We have had the doctor and used many medicines, but Chamberlain's Cough Remedy is now our sole reliance. It seems to dissolve the tough mucus and by giving frequent doses when the croupy symptoms appear we have found that the dreaded croup is cured before it gets settled. There is no danger giving this remedy for it contains no opium or other injurious drug and may be given as confidently to babies as to adults." For sale by Benedict & Van Noy, Andover, and at N. E. Coston's, Greenwood.

EFFECTS OF ABSINTHE.

What Dr. Legrain, a Noted French Physician, says About the Seductive Drink.

It is a great folly which induces man to-day to be indifferent to the healthy drinks which nature supplies. He turns his attention to manufactured alcoholic drinks. He has thought to find alcohol a source of joy, a source of vigor. He has only found in it unhappiness, ruin, decreptitude and illness. It is not enough for man to lose his reason through alcohol. He wanted still further to add something to satisfy his worst instincts. He must have a foreign liquor that would not only produce all the above results, but would also deprive him of his last senses. So he invented absinthe. Working people in the great towns, women of the people, the idle peasantry, are duped by this dreadful liquor. They are not aware what a Satanic poison they are imposing on their delicate brains. The moment they create such an appetite is a dark hour.

Who could possibly remember the acts of barbarism, the acts of fury created by the magic green liquor, which is filling the asylums? See, there, a man whose body is in a perpetual trembling condition. He has a good foot, a good eye, and he is enraged that he can no longer work. He is a drinker of absinthe.

See, again, another! Suddenly his face pales, he is covered with perspiration, he were a frightened look. He has had a momentary unconsciousness and a sudden dizziness. In a moment he has lost consciousness of his surroundings. That man is an absinthe drinker. See a poor bricklayer lying on a stretcher. They are taking him to the hospital, where he quickly will die, leaving forever his wife and children. He has fallen from his scaffolding. A sudden unconsciousness caused him to lose his equilibrium. He is killed, caused through absinthe drinking.

Another instance! The people are terrified to see an unhappy man beating the earth, a victim of a violent attack. His tongue is bitten by his teeth. A bloody foam runs out of his mouth. His features are all distorted. It is an epileptic, and it is the work of absinthe.

See below in the court there where there are a number of insensible persons. A man is seized with an indescribable despair. One Saturday in his holiday hour he had drunk frequent little sips of absinthe. On returning to his lodging he was suddenly seized with a violent rage. He killed his wife and two children without having the least consciousness of what he was doing. He energetically denies that he did the deed to persons who know him. He knows nothing about it. The absinthe drinking made of this man a dangerous automaton.

See again this woman! She rocks the child in the cradle. Suddenly she is seized by the most terrible convulsions and ill treats her child. Ask the cause of this cruel treatment and we shall point to the fatal absinthe! It is a murderer. Twice in succeeding years the drinker did not know anything more terrible than this.—Banner of Gold.

NOTES OF REFORM

There are 104,636,404 gallons of whisky now ripening in bond in Scotland—an increase of more than 50 per cent. over the amount held five years ago.

In Scotland all licensed premises, except hotels, are closed Sundays, and one must be at least technically "a traveler" before he can obtain liquor.

Plymouth and Milford, Mich., having put their saloon bonds at $6,000, have now followed Reading's example in passing prohibitory ordinances to suppress saloons.

At the launching recently in Maine of a five-masted schooner, flowers were sprinkled over the bow in place of the custom of shattering a bottle of wine on the vessel's prow.

Vice President and General Manager Parker, of the Rock Island railroad system, has issued an order which practically bars cigarette users from the employ of the company. He bases the order upon the assumption that, as a nerve-destroyer, the cigarette is buttressed, if second, to strong liquors taken immederately.

Charles Steinbrink, who was convicted at St. John, Kan., on 49 counts of selling whisky in violation of the prohibitory law, was fined $4,000 and sentenced to 49 months in jail. As he cannot pay his fine, he will, under the law, have to serve it out in jail at the rate of 50 cents a day, making his total jail sentence practically 30 years and 9 months. The probability is, however, that after a year or so the country will tire of feeding him, and the county commission will release him.

Drink Made Them.

Two ladies, the one "a lady of exalted birth" who had married a millionaire brewer, the other the wife of a wealthy distiller, were present at a recent function and conversed together. The "distilleress," "an excellent lady who never spoke about her early life or her parents," as last losing all shyness, broke out: "Ah, but then, my lady, when all's said that might be said, where should we be if it weren't for the drink?"—National Advocate.

"Get Thee Behind Me, Satan!"

It was reported in the recent Primitive Methodist conference that a church in Leeds, England, struggling with a debt of nearly $20,000, could have freed itself from all liability by selling part of its site for a public house (or saloon) extension. The offer was refused and the conference loudly cheered the determination to have nothing to do with increasing the drinking facilities of a town like Leeds.

Epilepsy

weakens the body and degrades the mind. It saps the nervous strength that is the source of all health, and perverts the functions of every organ. Because of its stubborn nature, it is often called incurable. This is not true. There is one medicine that never fails to check the nervous spasms and give new strength to the entire system.

"Female trouble brought on spasms and epileptic fits, and I have had as many as twenty fits in one day. I had not slept for a week and was out of my mind when I began taking Dr. Miles' Nervine, but now I am cured."
MRS. J. B. CAMERON,
Port Gibson, N. Y.

Dr. Miles' Nervine

allays nervous irritation, stops spasms, restores digestion and mental vigor.

Sold by druggists on guarantee.
Dr. Miles Medical Co., Elkhart, Ind.

ALLS.

Men's Single Breasted Suits.

All of our Ready-to-wear Clothing is cut after the most fashionable models. The coats with that broad shoulded, deep chested effect that is decreed by Dame Fashion this season. Vests, single breasted, without collar or with a small notched collar, or double breasted. The trousers are cut full at the thigh, tapering to and falling gracefully over the instep. A great variety of fabrics to suit all tastes and all occasions, and the prices range all the way from $10 to $20. We can fit any size and almost any shape from stock.

N. FRANK ALLEN,
CLOTHIER,
Corner Main and Broad Sts., Hornellsville, N. Y.

Rubbers, Rubbers! Rubbers!

In Large Variety.

Myers, Woonsocket, Wales, Goodyear,

ALSO

The Celebrated Ball Brand

Rubbers, with all Knit-Felts and Socks that can't be beat, at

Woodward & Young's

Greenwood, N. Y.

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When you remember that Chautauqua is the inspiration of Vincent Miller's life, that it has been the Mecca of more than 100,000 people during the past ten years, that it has enrolled more than a quarter of a million students, and that it has given a new impetus to the movement for home reading, then it confirms the largest and most emphatic testimony which can be had of the value of the work. Chautauqua has been the means of giving to many a new ideal of life, and has helped many to a better and more fruitful life. Chautauqua offers you just what you need, if you are looking for strength, for usefulness, or for culture.

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25c. DOES NOT DRY THE NOSE.

Is a thoroughly scientific and reliable remedy for Catarrh, Cold in the Head, Sore Throat, Cough, Croup, Hoarseness, Bronchitis, Asthma, Incipient Consumption, and all diseases of the Throat and Lungs. Sold by druggists or sent by mail for 25 cents. Sample free. Address, GRAY'S BALSAM CO., Cleveland, O.

CAPTIVITY OF JOB.

Dr. Talmage Urges Us to Avoid Scilah Thoughts.

Lessons Drawn from Him Who Prayed for His Friends While Implicated in a Self-Concentration the Fault of Too Many.

(Copyright, 1900, by Louis Klopsch, N. Y.) Washington, Nov. 11.

In this discourse Dr. Talmage wars on narrowness of view and urges a life helpful to others; text, Job 42-10: "And the Lord turned the captivity of Job when he prayed for his friends."

Comparatively few people read this last chapter of the Book of Job. The earlier chapters are so full of thrilling incident, of events so dramatically portrayed, of awful ailments and terrific disaster, of domestic infelicity, of staccato passage, of resounding address, of omnipotency of language, that we are shoving Job to have been the greatest scientist of his day, an expert in mining and precious stones, astronomer and geographer and zoologist and ornithologist and poet, that most readers stop before they get to my text, which, strangely and mysteriously, announces that "the Lord turned the captivity of Job when he prayed for his friends."

Now, will you please explain to me how Job's prayer for his friends halted his catastrophes? Give me some good reason why Job, on his knees in behalf of the welfare of others, arrested the long procession of calamities. Mind you, it was not prayer for himself, for then the cessation of his troubles would have been only another instance of prayer answered. But the portfolio of his disaster was rolled up while he supplicated God in behalf of Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite. I must confess to you that I had to read the text over and over again before I got its full meaning: "And the Lord turned the captivity of Job when he prayed for his friends."

Well, if you will not explain it to me I will explain it to you. The healthiest, the most recuperative thing on earth to do is to stop thinking so much about ourselves and go to thinking about the welfare of others. Job had been studying his misfortunes, but the more he thought about his bankruptcy the poorer he seemed, the more he thought of his carbuncles the worse they hurt, the more he thought of his unfortunate marriage the more intolerable this became the conjugal relation, the more he thought of his house blown down the more terrific seemed the cyclone. His misfortunes grew blacker and blacker. But there was to come a reversal of these and conditions. One day he said to himself: "I have been dwelling too much upon my bodily ailments and my wife's temper and my bereavements. It is time I began to think about others and do something for others, and I will start now by praying for my three friends." Then Job dropped upon his knees, and as he did so the last shackle of his captivity of troubles snapped and fell off. Hear it, all ye ages of time and all ye ages of eternity, "the Lord turned the captivity of Job when he prayed for his friends."

The fault with most of us is too much self-concentration—our health, our fortune, our advancement, our social position, our achievements, our losses, our defeats, our sufferings, our persecution, our life, our death, our immortality. Of course there is a lawful and right concern for all this. In a world and in a time of such activities and rivalries and temptations we must look after our own interests and our own destiny, or we will go under. Do not wait for others to take care of you. Take care of yourself. But it will not hinder our preservation and prosperity if we enlarge the sphere of our prayers so as to take in others. The law in the natural world would do well for the moral and spiritual world. The centripetal force in nature would throw everything out from the center. But the centripetal and the centrifugal work beautifully together. The one force that would throw everything toward the center is balanced by the force that would throw everything outward.

Our world, with its gem intercepts, feels the pull of other worlds. No world, no nation, no community, no man, no woman, can afford to exist only for itself or himself or herself. The hour in which Job has that soliloquy about the enlargement of his prayers so as to take in his friends, and he put into execution his good resolution, was the hour when he felt a tonic, a sedative, a nervine, a cataplasm that helped to cure his body and revived his fortunes till they were two hundred per cent. better than ever before, for the record is "the Lord gave Job twice as much as he had before," and teaded to make him a wonder of longevity, for he lived 140 years after his troubles were gone. Oh, what a mighty medicament is the contemplation of and the effort for the welfare of others!

"But," says some one, "it is easy enough for Job to pray for his friends. Anybody can do that. There are those to whom we are obliged for years of kindness. They stand so close to us in sympathy and reminiscence and anticipation that it is easy for us to pray for their welfare." Well, I see you are not understand that these friends of Job were the most tantalizing and exasperating friends a man ever had. Look at their behavior. When they heard of his bereavements and the accidents by whirlwind and lightning stroke they came in and sat down by him a whole week, seven days and seven nights, and the record is "none spake a word to him." When a disreputable and wicked silence! Mind you, they professed to be religious men, and they ought to have been able to offer some religious consolation. Instead of that they were dumb as the sphinx which at that time stood in the African desert and stands there still. Why did they not say something about reunion in the Heavenly realms with his children who had been slain? Why did they not talk to him about the satisfactory expectations in the future world of things we do not understand in this world? Why did they not go to the apothecary and buy a poultice that would have soothed the carbuncles, or some quieting potion that would calm his nerves, or a few drops of febrifuge that would cool his heated frame? Not one of them spoke and seven nights they did nothing and said nothing for his relief. They must have almost bored him to death.

After these three friends had completed their unpleasant silence of a week they began to lecture Job. First, Eliphaz the Temanite opens with a long story about a dream which he had in the night and terrified the sufferer with words that make things worse instead of better and sets him in an attitude of defense against the lecturer. Then comes Bildad the Shuhite, who gives the invalid a round scolding and calls him garrulous and practically tells him that he deserved all that he got, and that if he had not brought himself afflicted he would not have lost his house or his children or his estate. He practically says: "Job, I will tell you what is the matter with you." You are bad, Job, you are a hypocrite; you are now getting paid for your wickedness." No wonder that there came from Job an outburst of indignation which calls out to the other quadrant of the friend, Zophar the Naamathite, who begins denouncing Job by calling him a liar, and keeps on the discourse until Job responds to all three of them in the sarcastic words: "No doubt but ye are the people, and wisdom shall die with you."

Oh, what friends Job had! Heaven deliver us from such a miserable thing, and from the mocking of having three of them. It was for such friends that Job prayed, and was it a religious triumph for him to do so? Would you, the very best of you, be in very devout mood and capable of making intercession for people who had come to you in a day of trouble and said: "Good for you. You ought to be chastised. You are being taken hold by eternal justice. If you had behaved yourself aright you would not have been sick or persecuted or impoverished or made childless." Oh, no; you would not have felt like Job when he prayed for his friends, but more like Job when he cursed the day of his nativity!

Notice that this flagellation by the three friends was premeditated. They did not merely happen in and come suddenly upon the trouble for which they could not offer a compound. The Bible says: "They had made an appointment together." The interview was prearranged. They had agreed as to what they would say to the sick man. You can see that their remarks were not extemporaneous. What they said was sublimely poetic. They rose in style into what is later times we would call the Homeric or Miltonic epic. Job was not in need of poetry so much as a salve for his eruptive disorder. He was not dying for lack of a paragraph in blank verse. He was not much in need of a didactic lecture about the justice of God as an assurance of the Divine mercy. Some pious rustic of the land of Uz not able to get three grammatical sentences together could have said something more consolatory.

The meanness of the attack of these religious critics was augmented by the fact that they had the sufferer in their power. When we are well and we do not like what one is saying we can get up and go away. But Job was too ill to get up and go away. First he endured the seven days and seven nights of silence, and then he endured their arraignment of his motives and character, and after their harangues was ended by a sublime effort of soul, which this day upholds for imitation, he triumphed in prayer for his tantalizers. In all history there is nothing equal to it except the memorable imploration by Christ of His enemies. No wonder that after that prayer of Job was once uttered a thrill of recovery shot through every nerve and vein of his tortured body and every passion of his great soul, and God answered it by adding nearly a century and a half to his lifetime, and whitened the hills with flocks of sheep, and filled the air with the lowing of cattle, and waked up the silent nursery of his home with the swift feet and the laughing voices of childhood—seven sons and three daughters celebrated for their beauty, the daughters to refine the world, the sons to defend the daughters. There is nothing that pays so well as prayer, and the more difficult the prayer to make the greater the reward for making it.

Let us all make a similar attempt to pray for those who vex and misrepresent and tantalize us. You may be very popular in the city or neighborhood where you live, but I warrant you will have some of those who will wish you the opposite of wishing you well. Are you benevolent? They say it is on your part a matter of personal display. Are you eloquent or learned? They declare you are conceited and that what you say or write is of no importance. Do you try to make yourself effective in church or hospital or board of directors? They call you officious. Are you well dressed? They say you are proud. Does a false report start in the community against your character? They believe it all and add another story to the fabrication. Some of them pretend to be friends, but they have the cudgels all ready for you—Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite. Now, pray for them. "Oh," you say, "I cannot do that." I thought you could not. But you will grow in grace until you can do it as easily and as promptly as Job pray for his exasperators. You ought to pity them, for defamers and detractors and the envious and jealous are not happy. They hurt others because they have got hurt themselves. Better be the pursued than the pursuer. Better be the infant Christ than Herod, the robber of the Bethlehem cradles. Better be the injured than the injurer. You want to be a better woman. Then scale this height of triumphant prayer, and you will be ten times more of a Christian than you ever have been. It will prolong your life, as it prolonged Job's life. You will feel a glorious reaction that will last through all time and all eternity. It will steady your nerves, and it will drive down your spleen. It will regulate the pulsation of your heart.

Prayer is what some one has called "the slender nerve that moves the mighty arm of omnipotence." Prayer is the healthful respiration of the soul. It is the whisper of helplessness into the ear of help. It is laying hold of almighty omnipotence and omnipresence at one and the same time. Prayer enlists all Divine and angelic reenforcement. Prayer is laying hold of a pulley fastened to the Heavenly throne. Prayer is the first breath of a newborn soul, and it is heard in the last gasp of earthly Christian experiences. Prayer! In an instant it mounts the highest heavens. Neither seraph nor archangel ever flew swifter or higher than the infant's petition at her mother's knee. What an opportunity is prayer! Why not oftener use it praying for others? What better work would we do, what better lives would we live, what better hopes would we entertain, if we multiplied and intensified our prayers?

Some one asked a soldier of Stonewall Jackson the secret of the great general's influence over his men. "Does your general always pray, sweat at you, and say all-in-order-of-battle prayers?" "Sweat!" replied the soldier. "No!" Ewell does the swearing. When Stonewall comes to pray, he kneels, he looks at us soberly, just as if he were sorry for us, and says: 'Men, we have got to make a long march.' We always know when there is going to be a long march and right smart fighting, for Stonewall is powerful on prayer just before a big fight."

In all the tossing of this life lay hold of the rope of prayer mentioned by John Newton, who was converted on shipboard from being a blasphemous sailor to become a great prayer-reformer, preacher, and writer. "When I first amused myself with going to sea, when the winds rose and the waves became rough, I—tumbled and tossed about like a porpoise in the water. At that I caught hold of a rope that was floating about, and then I was enabled to stand upright. So when in prayer a multitude of troubles arise, look out for the rope and stay yourselves on the faithfulness of God keeping His promises."

My hearer, I will tell you the time when you can afford to cease praying. It will be when you have no sins to be pardoned, no sorrows to be comforted, no more friends or foes who need your intercessions. Queen Elizabeth said to Walter Raleigh: "Raleigh, when will you stop begging?" Raleigh replied: "When your majesty leaves off giving." And your time, my hearer, to stop prayer will be when God has no more pardon and mercy and strength to bestow and the resources of the Infinite are exhausted. Havelock knew the value of prayer when he arose at four o'clock in the morning for his devotions. The soldiers of the Fourteenth Massachusetts regiment showed that they knew the joy of worship when they took a delegate of the Christian commission to see what they called their "praying place."

Now, if God has during these remarks shown us the uses, the importance, the blessedness of prayer, suppose we try to do what Job did when he prayed for his exasperators. Many of us at the beginning of this subject felt that, while we could pray for ourselves and pray for those who were kind to us, we never could reach the high point of religious experience in which we could pray for those who annoy and make us feel worse instead of feeling better. That was a Matterhorn, that was a Mount Blanc, that was a Himalaya, that was a Chimborazo which we had to climb. But we have climbed it, and we have reached the top, and we have taken the tent grace as our tent for the night, at least. Let us pray. Yes, and we didat pray for those who despitefully use us. Let us pray. Yes, and we didat pray for those who despitefully use us. For their eternal salvation we pray. When time is no more, when we reign on thrones and wear crowns and swap scepters of Heaven for harps, let us remember our exasperators. Meanwhile take the blessing from their soul and make them think as well of us as now they think of evil. Spare them the misery of ruining their households from bereavement. After all the misunderstandings and controversies of this life are over, may we keep with them eternal jubilee in the mansions on the hill. And as Zophar didat turn the captivity of Job when he had prayed for those who badly used him and health came to his body and prosperity to his estate, may there be a day by Thy grace been able to make supplication for our antagonists, even our diseases if we are ill, and restore our estate if it has scattered, and awaken gladness in our homesteads, if they have been bereft, and turn the captivity of our physical pain or financial misfortune or mental distress. And Thine shall be the Kingdom and the power and the glory forever and ever. Amen.

She Told the Truth.

Miss Singleton—I was surprised to hear of your marriage. You often said you couldn't marry the best man on earth.

Mrs. Wederly—Well, I kept my word. I married about the worst.—Chicago Daily News.

A Life for a Tree.

It is well that the United States government should look into the matter of forest preservation in due time before it comes to this point reached by Russia, which is in 1836, on December 23, the record of Russian legislation was enriched by the addition of a law which provided that anyone caught cutting down a tree without proper authority should be sent to Siberia for life. This was forestry preservation with a vengeance, but it was too radical even for the Russians, and a few years later the law was repealed. The same year that this law was enacted the government lost about $2,000,000 American money on account of forest fires, the forest revenues at that time amounting to only $300,000 annually. These forest fires did such damage that in one province in an area of about 200,000 acres there was not a tree left fit for the production of building timber.—Philadelphia Record.

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4 44 p. m. No 18, daily, accomodation for Hornellsville, connecting at points on Buffalo and Rochester Divisions.
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TIME TABLE.

Takes effect June 11, 1900.

NORTH

New York Express, leaves Wayland, leaves Hornellsville at 5.35 p m, arriving at Wayland at 6.40 p m.
New York and Buffalo Express, leaves Hornellsville at 9.30, arriving at Wayland at 10.35.
9.00 a m. Angelica accommodation, arriving at Canaseraga at 6.40, Angelica at 11.10
Accommodation, leaves Hornellsville junction at 4.30 p m, arriving at Wayland at 5.35
Accommodation, leaves Hornellsville junction at 6.30 p m, arriving at Canaseraga at 6.45.
Express, 7.35.
Accommodation, leaves Hornellsville at 11.20 p m, arriving at Wayland at 12.20.

SOUTH

New York Express, leaves Hornellsville at 2.45 a m, arriving at Hornellsville at 1.35.
New York and Buffalo Express, leaves Wayland at 10.40, arriving at Hornellsville at 11.45.
Accommodation, leaves Angelica at 5.00 p m, arriving at Hornellsville at 6.25.
Accommodation, leaves Hornellsville at 8.00 a m, arriving at Canaseraga at 8.15, Wayland at 8.40.
Accommodation, leaves Angelica at 7.00 a m, arriving at Canaseraga at 8.15, Hornellsville at 9.30.
Express, 12.05 noon.

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