Subject: "The Battle Ours."

TEXT: "And the children of Israel pitched before them like two little flocks of kids."—I Kings xx., 27.

With thirty-three kings drunk in one tent this chapter opens. They were allies plot-ting for the overthrow of the Lord's Israel. ting for the overthrow of the Lord's Israel, You know that if a lien roar a flock of kids will shiver and huddle together. One lien would conquer a thousand kids. The battle opens. There are a great multitude of Syrians under Geaeral Benhadad, strong as lions. The Israelites are few and weak, like two little flocks of kids. Who beat? The lions, of course.
Oh, no; the kids, for it all depends whether
God is on the side of the lions or the kids.
After the battle 100,000 Syrians lay dead on the field, and 27,000, attempting to fly, came along by a great wall, which toppled and crushed them to death

Which was the stronger weapon-great Goliath's sword or little David's sling? David had five smooth stones from the brook. He only used one in striking down Goliath. He had a surplus of ammunition. He had enough to take down four more giants if they had appeared in the way. It all depends up-on whether God is on the side of the shep-herd boy or on the side of the giant.

There have been many in our day who have ventured the opinion that Christianity is falling back, and that in 50 years it will be extinct. They found their opinion on the assumed fact that the Bible is not as much of assumed fact that the Bible is not as much of a book as it used to be, and that portions of it are repulsive to the people. I reply by asking, Which one of the publishing houses of New York, Philadelphia, Boston or Chicago is publishing the bible to-day with the omission of a single vose or chapter? Are not our publishers intelligent men? And would they, contrary to their financial interests, continue to publish the Bible without the omission of a single chapter or a single verse if it were becoming an unpopular book verse if it were becoming an unpopular book and the people did not want it?

and the people did not want it?

If Harpers or Appleton or Scribner or Lippincott should publish a Bible with the omission of one chapter, they would not sell 10 copies in 10 years. The fact that throughought Christendem there are hundreds of rinting presses printing the word of God without the omission of a chapter or a verse proves that the Bible is popular, and the fact that there are more being printed in

that there are more being printed in this decade than any other decade proves that the Bible is increasing in popularity.

I go through the courtrooms of the country. Wherever I find a judge's bench or a clerk's desk I find the Bible. By what other book would they take solemn oath? What is very apt to be among the bride's presents? The Bible. What is very apt to be put in the What is very apt to be put in the trunk of the young man when he starts for city life? The Bible. Voltaire predicted that the Bible during the nineteenth century would become an obsolete book. Well, we are pretty nearly through the nineteenth century. The Bible is not obsolete yet. There is not much prospect of it becoming obsolete, but I have to tell you that that room—the very room in which Voltaire wrote that prediction—some time ago was crowded from diction—some time ago was crowded from floor to ceiling with Bibles for Switzerland. suppose the congress of the United States hould pass a law that no Bibles should be printed in the United States.

If there are 20,000,000 grown men and

women in the country, then there would be 80,000,000 people armed against such a law. But suppose the congress of the United States should pass a law that Macaulay's history or Charles Reade's novels should not be read—could you get half as large an army or the fourth as large an army? In other words, there are, as you know and I know, a thousand men who would die for their Bibles where there are 50 men who would die for any other book. The fact that there are now more Bibles being printed than ever before, that publishers find it a financial iterest for them to continue the Bible, roves that this book is still the most popular

"Christianity is falling back from the fact that the church is not as much respected as it used to be and it is not as influential." I reply to that with the statistic that one deation-the Methodist church-according to a statistic given by one of the bishops, dedicates on an average a new church every day of the year. Three hundred and sixtyfive new churches in one denomination in a year and over a thousand new churches built every year in this country. Does that look as though the church were failing in its wer and were becoming a wornout institu-n? Around which institution in our com-

munities gather the most arient affections?
The postoffice, the hotel, the courthouse, the city hall or the churches?
Why, when our old Tabernacle was burning there were hundreds of men standing in the streets who never went to thursh, tears raining down their cheeks. It is because the church of God stands nearer to the American people than any other institution. Men may carleature the church and call it a collection of hypocrites, but when their children are swept off with the diphtheria for whom do they send? To the postmaster, to the attorney general, to the aldermen, or to the pastors of the churches? And if there be not room for the obsequies in the private house what building do they solicit? The academy of music, the hotel, public hall, courthouse? No; the churches. And if they want music on the sad occasion do they select the "Marseillaise" hymn, or "God Save the Queen," or our own grand church of God stands nearer to the Amerithey select the "Marsellaise" hymn, or "God Save the Queen," or our own grand National air? No, they want the old hymn with which we sang their old Christian mothers to sleep. They want the Sunday-school hymn that their little girl sang the last Sabbath afternoon she was out before she was seized with the awful sickness that broke father's heart and mother's heart. Oh, you know as well as I do-I shall not dwell on it any longer—the church of God, instead

on it any longer—the church of God, instead of being a wornout institution, stands nearer the sympathies of the people than it ever did and eclipses all other institutions.

But our antagonists go on and say that Christianity is falling back, in the fact that infidelity is bolder now and more blatant than it ever was. I deny the statement. Infidelity is not near so bold now as it was in the days of our fathers and grandfathers. There were times in this country when men who were openly and above board infidel and antagonistic to Christianity could be elected to high office. Now, let some man wishing high position in the State proclaim himself the foe of Christianity and an infidel, how many States of the Union would he carry? how many counties? how many wards in Brooklyn? Not one.

how many counties? how many wards in Brooklyn? Not one.

Ah, my friends, infidelity in this day is not half as boid as it used to be. If it comes now, it is apt to come under the disguise of rhetoric or fantastic sentimentality. I know if a man with great intelligence does become an infidel and begins an attack on Christianity it makes great excitement—of course it does, and people come to the conclusion, weakminded Christians come to the conclusion, that everything is going overboard because some man of strong intellect assails Christianity.

Christianity.

If a man jumps overboard from a Cunard steamer, he makes more excitement than all the 500 sane passengers who continue in the berths or on the decks, but does that stop the ship? Does that wreck all the 500 passengers? It makes great excitement when a man leaps from a platform or a pulpit into infidelity, but does that hinder our glorious Bible from taking its millions into the skies? I tell you infidelity is not half as bold now as it used to be.

Do you suppose such things could be

it used to be.

Do you suppose such things could be enected now as were enacted in the days of Robespierre, when a shameless woman was elected to be goddess, and she was carried on a golden chair to a cathedral, and the people bowed down to her as a divine being and burned incense before her—she to take the place of the Bible, and of Christianity, and of the Lord Almighty? And while that ceremony was going on in the cathedral, in

that may not be made to harmonize with the statements of the Bible. So said Hugh Miller; said Joseph Henry; so said Professor Steheook; so said Professor Silliman; so

said Professor Mitchell. If the scientists of the day were all agreed, and they came up with solid front to attack our Christianity, perhaps they might make some impression upon it, but they are not agreed. It is often said that we religionists are failing in our advocacy of Christianity because we differ in our theology. I tell you we do not differ inside the church in theology half as much as they differ outside the church in science. If they reject our relig-ion because we differ in some minor points, we might just as well reject science because the scientists differ, but as far as I can tell the war of infidel science against Christi-anity is not so severe as it used to be, because these men are antagonistic to each other, and as far as I can tell it is going to be a war between telescope and telescope, Leyden jar and Leyden jar, chemical apparatus and chemical apparatus. They do not

atus and enemical apparatus. They do not agree on anything.

Do you suppose that this Bible theory about the origin of life is going to be overthrown by men who have different theories—50 different theories—about the origin of life? And when Agassiz comes out and puts both And when Agassiz comes out and puts both feet on the doctrine of evolution and says in regard to many scientists: "I notice that these young naturalists are adopting as theories in science things which have not passed under observation." Agassiz saw what we all see—that there are men who talk very that wisely who know but very little, and that just as soon as a young scientist finds out the difference between the feelers of a wasp and the horns of a beetle he begins to patronize the Almighty and go about talking about culture as though it were spelled c-u-l-o-h-a-r

It makes me sick to see these literary fops going down the street with a copy of Darwin under one arm, and a case of transfixed grass-hoppers and butterflies under the other arm, talking about the "Survival of the Fittest," and Huxley's "Protoplasm," and the "Nebular Hypothesis," and talking to us common men as though we were fools! If they agreed in their theories and came up with solid facts in their theories and came up with solid facts against Christianity, I say perhaps they might make some impression, but they do not agree. Darwin charges upon Lamarck, Wallace upon Cope. Herschel even charged upon Ferguson. They do not agree about the gradation of the species; they do not agree about?

Herschel weete a whole charter of what he

Herschel wrote a whole chapter of what he Herschel wrote a whole chapter of what he calls "Errors In Astronomy." La Place says that the moon was not put in the right place; that if it had been put four times the distance from our world there would have been more harmony in the universe. But Lionville comes up just in time to prove that the Lord was wise and put the moon in the right place. was wise and put the moon in the right place.
How many colors woven into the light?
Seven, says Newton. Three, says David
Brewster. How high is the aurora borealis? Two and a half miles high, says Lias. One hundred and sixty-five miles, says Twinig? How far is the sun from the earth? Seventy-How far is the sun from the earth? Seventy-six million miles, says Lacaille; 82,000,000 miles, says Humboldt; 20,000,000 miles, says Henderson; 104,000,000 miles, says Mayer. Only a little difference of 28,000,000 miles? These men say we do not agree in religion. Do they agree in science? Have they come up with solid front to assault our glorious (hyltetarite? Christianity?

"Gentlemen of the jury, have you agreed upon your verdict?" the court or the clerk says to the jury, having been out all night, on coming in. "Have you agreed on your verdict?" If they say yes, the verdict is taken and recorded. If they say, "No, we have not agreed," they are sent back to the jury room. It one juryman should say, "I think the man is guilty of murder," and another juryman should say, "I think he is guilty of manslaughter," and another juryguilty of manslaughter," and another jury-man should say, "I think he is guilty of as-sault and battery with intent to kill," the judge would lose his patience and say, "Go back to your room now and make up a ver-

back to your room now and make up a verdict. Agree on something."

Well, my Riends, there has been a great trial going on for centuries and for ages between Skepticism, the plaintiff, verses Christianity, the defendant. The scientists have been impaneled and sworn on the jury. They have been gone for centuries, some of them, and they come back, and we say, "Gentlemen of the jury, have you agreed upon a verdict?" They say, "No, we have not agreed." Then we say, "Go back for a few more centuries and then come in and see if you can agree, see if you can render some if you can agree, see if you can render some verdict." Now, there is not the meanest prisoner in the Tombs Court who would be ndemned by a jury that did not agree, and

it is on the march, and that the coming relig-ion of the world is to be the religion of the ion of the world is to be the religion of the Lord Jesus Christ 10,000 times intensified. It is to take possession of everything—of all laws, all manners, all customs, all cities, all nations. It is going to be so mighty as compared with what it has been, so much more mighty that it will seem almost like a new

religion.

I adopt this theory because Christianity has gone on straight ahead notwithstanding all the bombardment, and infidelity has not destroyed a church, or crippled a minister, or rooted out one verse of the Bible, and now their ammunition seems to be pretty much exhausted. They cannot get anything new against Christianity, and if Christianity has gone on under the bombardment of centuries and still continues to advance, may we not conclude that, as the powder and shot of not conclude that, as the powder and shot of the other side seem to be exhausted, Chris-tianity is going on with more rapid stride? I find an encouraging fact in the thought that the secular press in this day and the pulpit seem harnessed in the same team for

the proclamation of the gospel. To-morrow there will not be a banker on Wall street or there will not be a banker on Wall street or State street or Third street who will not have in his pocket or on his table treatises on Christianity, calls to repentance and Scripture passages, 20 or 30 of them, in the reports of the Christian churches of this city and other cities. Why, that thing would have been impossible a few years ago. Now on Monday morning and Monday evening the secular press spreads abroad more religious truth than all the tract societies of the country spread in the other six days. Blessed be the tract societies! We hail them, and we hail these others.

the country spread in the other six days. Blessed be the tract societies! We hall them, and we hall these others.

I say it would have been impossible a few years ago. Hundreds of letters would have come to the secular newspaper offices, saying, "Stop my paper; we have religion on Sunday; don't give us any through the week. Stop my paper," But I have been told that many of the secular papers have their largest circulation on Monday morning, and the whole population of this country are becoming sermon readers. Besides that, have you not noticed the papers proclaiming themselves secular almost every week have religious discussions in them?

Go back a few years when there was not a decent paper in the United States that had not a discussion on the doctrine of eternal punishment. Small wits made merry, I know, but there was not an intelligent man in the United States that as a result of that controversy in regard to eternal punishment did not ask himself the question, "What is to be my eternal destiny?" And some years ago when Tyndali offered his prayer gauge there was not a secular paper in the United States that did not discuss the question: "Does God ever answer prayer! May the creature impress the Creator?"

Are not all these facts encouraging to ev-

the chapels and in the corridors adjoining the cathedral scenes of drunkenness and debauchery and obscenity were enacted such as the world had never seen. Could such a thing as that transpire now? No, sir. The police would swoop on it, whether in Paris or New York. Infidelity is not half as bold now as it used to be.

"But," say our antagonists, "Christianity is falling back because science, its chief enemy, is triumphing over it." Now, I deny that there is any war between science and revelation. There is not a fact in science that may not be made to harmonize with the

Besides that, you must have noticed, if you have talked on these great themes, that they are finding out that while science is grand in secular directions, they cannot give comfort to a soul in trouble.

Talking with men on steamboats and in rail cars, I find they are coming back to the

comfort of the gospel. They say, "Somehow human science doesn't comfort me when I have any trouble, and I must try something else." And they are trying the gospel.

Take your scientific consolation to the mother who has just lost her child. Apply the doctrine of the "survival of the fittest." Tell her that her child died because its life was not worth as much as the life of one that was not worth as much as the life of one that lived. Try that if you dare. Goto the dying man with your transcendental phracsology and tell him he ought to have confidence in the great "to be," and the everlasting "now," and the eternal "what is it?" and go on with your consolation and see if he is comforted. Go to that woman who has lost her husband and tell her it was a geological necessity that that man passed, at of existence. sity that that man passed out of existence, just as the megatherium disappeared in order to make room for a higher style of creation, and go on with your consolation and tell her that there is a possibility that 10,-000,000 years from now we ourselves may be geological specimens on the geological shelf, strifled specimens of the extinct human

race.

And after you have got all through with your consolation, if the poor affileted soul is not utterly crazed, I will send out the plainest Christian from my church, and with one half hour of prayer and the reading of Scripture promises the tears will be staid, and the consolation and joy in that house will be like the calmness of an Indian summer sunset. There will be a glory flooding the house from floor to cupola. Oh, people are finding out themselves—and they all have troubles—they find that philosophy and science do not help them when there is a dead babe in the house. They are coming back to our glorious old fashioned sympathetic religion.

found on the side of the Bible. Do not join those young men who in this day put their thumb in their vest and swagger about the street and the stores talking about the glorious nineteenth century, about its light being sufficient without any Bible and without any Christ and without any God. The time is coming—we may not live to see it, but I should not be surprised if we did see it when this whole country is to be one great thurch, the forests the aisles, the Allegheny and the Rocky Mountains the pillars, the chain of inland lakes the baptistries, and the worship the hallelujahs chorus to Him who was and is and shall be evermore. Oh, come over to the majority-come under the ban-

ner of Emanuel Vernon was the son of an English squire Vernon was the son of an English squire. He was brought up in great elegance. There was a man working on the place of the name of Ralph. Vernon used to often talk with Ralph. After awhile Vernon went off to college and came back with his mind full of skepticism. He talked his skepticism to Ralph, the workman. After awhile Vernon went from home again, was gone for years, came back, and among his first questions when getting home was, "Where is Raiph?" "Oh!" said the father, "Ralph is in prison within for the day of evention."

"Oh!" said the father, "Halph is in prison waiting for the day of execution."

Vernon hastened to see Balph. Balph, looking through the wicket of the prison, said: "Vernon, how good you are to come and see me! I am glad to see you. I hardly expected you would come and see me. I don't blame anybody; I only blame myself; but, Vernon, I want you to promise me one thing. Will you?" Vernon replied, "I will." "I want you to promise me never to talk skepticism in the presence of anybody. You see it might do them harm. When you used to say there was nothing in the Bible, and it didn't make any difference how we lived, we would come out happy at the last, somehow it had a bad influence up-

on me, and I went from bad to worse until I am here, and I went from bad to worse until I am here, and I wust die for my crimes."

By almost superhuman effort the sentence was changed, and he was to be transported to another country for life. The ship going to another country for life. The ship going there was wrecked on Van Diemen's Land. Among those who perished was Balph, the victim of Vernon's skepticism. Vernon tells the story to-day with tears and a broken heart, but it is too late! Oh, do not talk skepticism! Let God be true, though every man be found a liar.

# The Pole's Attraction.

The pole's attraction for other objects besides the magnetic needle has, up to the present time, been at best yet you expect us to renounce our glorious Christianity for such a miserable rerdict as these men have rendered, they themselves not having been able to agree.

But my subject shall no longer be defensive; it must be aggressive. I must show you that instead of Christianity falling back it is on the march and that the coming religious. is not the least doubt. It is a wellknown fact that if a bar of soft iron be suspended sufficiently long in the air, say at a height of from one to four feet above the surface, it will become magnetized, and no odds in what position it was originally placed, it will (if so balanced as to be free to move), eventually assume a north and south direction.

It is also claimed by experimenters that a living human body, stretched rigidly upon a board perfectly pivoted, will quickly "line up" in a north and south direction, the head pointing toward the pole. This faculty is not present in a corpse, and it occurs to the writer that if there is really any-thing in it, it would be a splendid "death test."

Another "polarity" proof is this: Place one end of a demagnetized bar of iron upon the ground, inclined so that the end in your hand points toward the pole star, strike it one sharp blow with a heavy hammer and it will immediately acquire "polarity" and will be found to exhibit all the wellmarked qualities of a magnet. -St. Louis Republic.

# Bullet Waves.

One of the interesting results of the recent experiments in England in photographing flying bullets has been to show that the disturbance in the air travels faster than the bullet it-

The photographs exhibit air waves in advance of the bullets, even when the latter are moving faster than the

velocity of sound. In one case where the bullet was moving considerable faster than sound travels in the air it was preceded by an atmospheric disturbance which, at the moment the photograph was taken, was half an inch in advance of the point of the bullet. Even when the pullets were traveling four times as fast as sound the atmospheric disturbance kept ahead of them.

# SABBATH SCHOOL

INTERNATIONAL LESSON FOR SEPTEMBER 24.

Lesson Text: Quarterly Review, Acts xvi-xxviii - Golden Text: Romans x., 17-Commentary.

Lesson I.—Paul called to Europe (Acts xvi., 6-15). Golden Text (Math. xxviii., 19), "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This quarter's studies might be summed up in the phrase, "God glorified in Paul" (Gal. 1, 24), for wherever he went and whatever he did his ambition was that Christ should be required to the body (PhU 4, 20). This

he did his ambition was that Christ should be magnified in his body (Phil. i., 20). This particular lesson illustrates the words, "Led by the spirit of God," "Do as occasion serve thee, for God is with thee," "My word shall not return unto me void" (Rom. vili., 14; I Sam. x., 7; Isa. lv., 11).

LESSON II.—Paul at Philippi (Acts xvi., 19-34). Golden Text (Acts xvi., 31), "Believe on the Lord Jesus Christ, and thou shalt be saved." As we follow Paul from pizee to place, let us remember his words, "Not I, but Christ." "The life of Jesus manifest in our mortal flesh" (Gal. ii., 20; II Cor. iv., 11). He has grace to praise God. II Cor. iv., 11). He has grace to praise God, even though his back is scourged, his feet in the stocks and he cast into prison. He takes pleasure in reproaches and persecutions (II Cor. xii., 10) for Christ's sake. He has no influence with the magistrates, but he has power with God, and a household finds

Lesson III.—Paul at athens (Acts xvii., 22-31). Golden Text (John iv., 24). "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Journeying through the centers of earth's wisdom and culture and seeing the blindess of people to the realities of time and eternity, he is constrained to tell them of the true God, who is not willing that any should perish, but that all should come to repentance (II Pet. iii., 9), and of him who is to be the judge of all, even He who was delivered for our offenses and rose again for our justification (Rom. iv.,

LESSON IV .- Paul at Corinth (Acts xviii. 1-11.) Golden Text (I Cor. i., 18.) "The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." See the hand of the Lord in bringing Aquila and Priscilla to Corinth about this time. Thus Paul is pro-vided with a home and employment so that he may freely preach the gospel, and they became qualified to teach others of Christ (verse 26.) Note the Lord's care of His ser-vant and His kind words to him in verses 9,

vant and His kind words to him in verses 9, 10. Make much of the promise "I am with thee," and compare Ex. iil., 12; iv., 12; Josh. i., 5, 9; Judg. vi., 16; Jer. i., 8, 19; Hag. i., 13; ii., 4; Math. xxviii., 20.

Lesson V.—Paul at Ephesus (Acts xix., 1-12.) Golden Text (John x-1., 13), "When He, the Spirit of Truth, is come, He will guide you into all truth." Now we have two years at Ephesus resulting in all in the province of Asia hearing the gospel (verse 10) and so left at Epicesus resulting in all in the province of Asia hearing the gospel (verse 10) and so left without excuse. It seems to me that the Lord would be glorified and His coming greatly hastened if the church would neglect some other things and arise to give every soul on earth a chance to hear the gospe

Lesson VI .- Paul at Miletus (Acts xxviii; 22-35.) Golden Text (Heb. xii., 7), "Remember them which have the rule over you, who have spoken unto you the word of God." He is now on his way to Jerusalem, returning from his third missionary tour. He knows that more suffering awaits him, but he gives that no thought. He only desires to testify of Christ and finish his ministry (verse 24). LESSON VII.—Faulat Jerusalem (Acts xxi., 27-39). Golden Text (Phil. i., 29), "For unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for III.

His sake." Paul has now fallen into the hands of religious realots who knew not the Lord Jesus, and gladly would they kill him as they did his Master, but Paul is safe till. his work is done, though he may be called upon to endure much suffering. LESSON VIII.—Paul Before Felix (Acts Golden Text (I Cor. xvi., 15), "Watch ye, stand fast in the faith, quit you like men, be strong." Paul is now a prisoner at Casarea, in the bands of the Romans, and this lesson is his testimony before the governor, Felix, and in answer to his acgovernor. Felix, and in answer to his ac-cusers, the high priest and elders from Jer-usalem. He confesses to his firm faith in all the things written in the law and in the prophets, in the resurrection of the dead and

in the necessity of having a conscience void of offense toward God and man. Later in the lesson he preaches Christ before Felix and Drusilla, and reasons of righteousness, and Drusilla, and reasons of righteousness, temperance and judgment to come.

LESSON IX.—Paul Before Agrippa (Acts xxvi., 19-32). Golden Text (I Cor. i., 24).

"Christ the power of God and the wisdom of God." After two years Paul is still a prisoner at Cæsarea (chapter xxiv., 27), and having appealed unto Cæsar, Festus, the new governor, desires him to testify before King Acrippa, that he may have some definite ac-

ing appealed unto Cassar, Festus, the new governor, desires him to testify before King Agrippa, that he may have some definite accusation to send with him to Cassar.

Lesson X.—Paul Shipwrecked (Acts xxvii., 20-44). Golden Text (Ps. xlvi., 1), "God is our refuge and strength, a very present help in trouble." The close of last lesson made us feel sorry that Paul ever appealed to Cassar, but God's ways are higher than ours, and we learn in verse 24 of this chapter that it was God's purpose to bring Paul before Cassar. Nothing can frustrate God's purposes (Ps. xxxiii., 11; Isa. xiv., 24), while man's vain imaginings will always come to naught. Satan had many times sought to kill Paul, and this storin is probably another attempt of his, but the Lord delivers, and setan is confounded. What Jesus said concerning His church is true also of every member of it (Math. xvi., 18; John x., 28).

Lesson XI.—Paul at Rome (Acts xxviii., 20-31). Golden Text (Rom. i., 16), "I am not ashamed of the gospel of Christ." The purpose of God has thus far been accomplished, and Paul is at last in Rome, still a prisoner, it is true, but free to receive all who come to him and to preach to them the kingdom of God and the things concerning the Lord Jesus Christ (verses 30, 31). This is almost the last we hear of Paul, and we find him still expounding Scripture, and from Moses and the prophets preaching Jesus (verse 23). May the last heard of us be on the same line.

Lesson XII.—Personal Besponsibility

sus (verse 23). May the last heard of us be on the same line.

Lessox XII. — Personal Responsibility (Rom. xiv., 12-23). (A Temperance lesson.) Golden Text (Rom. xiv., 21), "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." I would emphasize in this lesson just the thought of the whole quarter that these bodies of ours are for Christ, not for our selves; that as "even Christ pleased not Himself" (Rom. xv., 3), so we are to live, not unto ourselves, but unto Him who died for us and rose again (H Cor. v., 15), the kingdom of God and His righteousness being always first with us (verse 17 and Math. vi., 33) and everything tested by "How will it appear" at the judgment seat of Christ (verse 10; H Cor. v., 10)?—Lesson Helper.

THE American Indians at the World's Fair are quite disappointing from a dime novel standpoint. None of the squaws, so far as our observation goes, wears warboops.

Edison tells a Chicago reporter that rubles can be manufactured for \$5 a pound. Go 'way, Mr. Edison; gold bricks and green goods are good enough for all such purposes.

CONTENTMENT is better than riches, but it takes about the same amount of money for the one as the other. --

Highest of ali in Leavening Power.-Latest U. S. Gov't Report.

# Val Baking Powder

ABSOLUTELY PURE

Falcons as Messengers.

Falconry may hereafter be restored, as it seems, though not as a sport, but as part of the terribly serious business, war. A Russian officer, Captain Smias dispatch carriers. The falcon has the last Legislature in its infinite wispigeon. Not only is he a more war- is a great and growing demand on the like bird than the meek consin of the part of the public for the waters of dove, but he is switter in flight and said spring," the State would spend ordinary flight of the falcon.

"Falconry of the Middle Ages," tells dog. It is a grand and imposing sight several anecdotes of the extraordinary to see the legislative fancy rising from Spain, made the return flight from toria (Oregon) Budget. Andalusia to Teneriffe in sixteen hours, which was at the express speed of sixteen (German) miles in the hour. A German mile is not far short of five English miles, so that the speed of this falcon must have been at the rate of about seventy-five miles an hour.

A further advantage of the falcon over the pigeon is the greater weight which it can carry. It is well known that a very slight burden is an oppression to the poor pigeon, so that dispatches are reduced in size by photographic copies, in order to reduce the weight for the feeble little carrier. Captain Smoiloff says that he has found that a falcon can carry a weight of four Russian pounds, or 1640 grams (thirty grams go to our ounce) without diminishing its power or swiftness in flying. Besides, the carrier pigeon may fall a prey to the falcon, while there is small danger of any other bird taking the carrier falcon a prisoner. - Westminster Gazette.

## A River Shunned by Indians.

The Wishkah River is shunned by all Indians. Even when crossing from the Quinisult or Humptulips County to the Wynoochee they avoid crossing the Wishkah by going around to the north of its source. Their tradition is that many ages ago some great eagle captured an enormous whale on the coast and carried it to the head waters of the river, and that the whale's decaying body poisoned the entire river, that a great epidemic came and killed all the Indians living along the stream, and the waters of the river are dangerous even unto this day. From this tradition the beautiful river has its unsavory name, which in the Indian tongue means 'Stinking waters.' -The Great Divide.

German

Justice of the Peace, George Wilkinson, of Lowville, Murray Co., Minn., makes a deposition concerning a severe cold. Listen to it. "In the Spring of 1888, through exposure I contracted a very severe cold that settled on my lungs. This was accompanied by excessive night sweats. One bottle of Boschee's German Syrup broke up the cold, night sweats, and all and left me in a good, healthy condition. I can give German Syrup my most earnest commendation."

# READY RELIEF

CURES THE WORST PAINS in from one to to min ... NOT ONE HOUR after reading this tipe ... on need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Sure Cure for Every Pain. Sprains. Bruises. Bites of Insects, Barns. Pains in the Back. Chest or Limbs. It was the and is the ONLY PAIN HEMEDY

That instantly stops the most excruciating pains, all lays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands of

### A CURE FOR ALL SUMMER COMPLAINTS. DYSENTERY, DIARRHEA,

CHOLERA MORBUS. A half to a teaspoorful of Ready Relief in a half umbler of water repeated as often as the discharges extinue, and a fiannel saturated with Ready Relief, shared over the stomach and bowers, will afford immediate relief and soon effect a cure.

There is not a remedial agent in the world that will cure Fever and Ague and all other malarious, dilicus and other fevers, aided by RADWAY'S PLIAS, as quickly as RADWAY'S PLADY RELIEF.

Price, 50c. a Bettle. Sold by Druggiats. ag nificent New Grand Upright Planes 8130, Caialogue price, 9850, guaranteed, larg est: 3 pedals. Bartiett, 155 West 254 St., New York

A State Soda Fountain.

It may sound like a Munchausen yarn, but it is an actual fact that in the little burg of Sodaville, in Linn County, in block No. 8 of the town loff, has been taming falcons to serve plot, there is a soda spring, and that several advantages over the carrier dom, provided that, "inasmuch as there capable of great endurance. The \$500 to improve it. This, at last, is greatest swiftness ever known to be the fond realization of the long felt attained is fifteen (German) miles in want which has been loafing around the hour; but this is the rate of the the country like the ghost of boyhood's happy days in quest of a watermelon D'Aubusson, in his work on the patch where haply lingered no vicious powers of the falcon and length and the sordid contemplation of a cold and swiftness of flight. For instance, a unresponsive hog law and hovering on falcon which was sent from the Canary halcyon wings over the soft murmur Islands to the Duke of Lerma, in of an idyllic State soda fountain .- As-

> DR. KILMER'S SWAMP-ROO

CURED ME.

La Grippe! Grippe! Grippe! After Effects Cured.



I was a Physical wreck and given up to die. Father bought me a bottle of Dr. Kilmer's SWAMP-ROOT, and before I had used all of the second bottle I felt better, and to-day I am just as well as ever. A year has passed and not a trace of the Grippe

Swamp-Root Saved My Life. D. H. BILGER, Hulmeville, Pa., Jan. 10th, 1893 At Druggists 50 cents and \$1.00 size.

"Invalide Guide to Health" free-Consultation free. Dr. Kilmer & Co., Binghamton, N. Y. Dr. Kilmyr & PARILLA LIVER PILLS Are the Best 42 Phils, 25 cents. - All Bruggists,



MEND YOUR OWN HARNESS WITH THOMSON'S SLOTTED CLINCH RIVETS.

accountely smooth. Requiring no most to be made in the leather nor burr for the Rivets. They are strong, tough and durable. Millions now in upo. All leating, uniform or assorted, put up in boxes. Ask your dealer for these, or send do. in stamps for a box of 100, assorted sizes. Man'id by JUDSON L. THOMSON MFO. CO., WALTHAM, MASS.

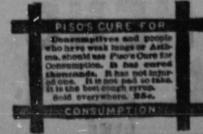
AN IDEAL FAMILY MEDICINE RIPANS CHEMICAL CO., New York

Best in the World! GREA Get the Genuine! GREA Sold Everywhere!

1,000,000 ACRES OF LAND for sale by the FAINT PAUL A DULLUTH RAILE GAD. Send for Maps and Cheese iers. They will be sent to you

FREE. Address HOPEWELL CLARKE,

**BLOOD POISON** A SPECIALTY.



"DON'T BORROW TROUBLE." BUY

TIS CHEAPER IN THE END.